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I

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总　　序

杨牧之

《大中华文库》终于出版了。我们为之高兴，为之鼓舞，但也倍感压力。

当此之际，我们愿将郁积在我们心底的话，向读者倾诉。

一

中华民族有着悠久的历史和灿烂的文化，系统、准确地将中华民族的文化经典翻译成外文，编辑出版，介绍给全世界，是几代中国人的愿望。早在几十年前，西方一位学者翻译《红楼梦》，将书名译成《一个红楼上的梦》，将林黛玉译为"黑色的玉"。我们一方面对外国学者将中国的名著介绍到世界上去表示由衷的感谢，一方面为祖国的名著还不被完全认识，甚而受到曲解，而感到深深的遗憾。还有西方学者翻译《金瓶梅》，专门摘选其中自然主义描述最为突出的篇章加以译介。一时间，西方学者好像发现了奇迹，掀起了《金瓶梅》热，说中国是"性开放的源头"，公开地在报刊上鼓吹中国要"发扬开放之传统"。还有许多资深、友善的汉学家译介中国古代的哲学著作，在把中华民族文化介绍给全世界的工作方面作出了重大贡献，但或囿于理解有误，或缘于对中国文字认识的局限，质量上乘的并不多，常常是隔靴搔痒，说不到点子上。大哲学家黑格尔曾经说过：中国有最

完备的国史。但他认为中国古代没有真正意义上的哲学，还处在哲学史前状态。这么了不起的哲学家竟然作出这样大失水准的评论，何其不幸。正如任何哲学家都要受时间、地点、条件的制约一样，黑格尔也离不开这一规律。当时他也只能从上述水平的汉学家译过去的文字去分析、理解，所以，黑格尔先生对中国古代社会的认识水平是什么状态，也就不难想象了。

中国离不开世界，世界也缺少不了中国。中国文化摄取外域的新成分，丰富了自己，又以自己的新成就输送给别人，贡献于世界。从公元5世纪开始到公元15世纪，大约有一千年，中国走在世界的前列。在这一千多年的时间里，她的光辉照耀全世界。人类要前进，怎么能不全面认识中国，怎么能不认真研究中国的历史呢?

二

中华民族是伟大的，曾经辉煌过，蓝天、白云、阳光灿烂，和平而兴旺；也有过黑暗的、想起来就让人战栗的日子，但中华民族从来是充满理想，不断追求，不断学习，渴望和平与友谊的。

中国古代伟大的思想家孔子曾经说过：“三人行，必有我师焉。择其善者而从之，其不善者而改之。”孔子的话就是要人们向别人学习。这段话正是概括了整个中华民族与人交往的原则。人与人之间交往如此，在与周边的国家交往中也是如此。

秦始皇第一个统一了中国，可惜在位只有十几年，来不及作更多的事情。汉朝继秦而继续强大，便开始走出去，了

解自己周边的世界。公元前 138 年，汉武帝派张骞出使西域。他带着一万头牛羊，总值一万万钱的金帛货物，作为礼物，开始西行，最远到过“安息”（即波斯）。公元 73 年，班超又率 36 人出使西域。36 个人按今天的话说，也只有一个排，显然是为了拜访未曾见过面的邻居，是去交朋友。到了西域，班超派遣甘英作为使者继续西行，往更远处的大秦国（即罗马）去访问，“乃抵条支而历安息，临西海以望大秦”（《后汉书·西域传》）。“条支”在“安息”以西，即今天的伊拉克、叙利亚一带，“西海”应是今天的地中海。也就是说甘英已经到达地中海边上，与罗马帝国隔海相望，“临大海欲渡”，却被人劝阻而未成行，这在历史上留下了遗恨。可以想见班超、甘英沟通友谊的无比勇气和强烈愿望。接下来是唐代的玄奘，历经千难万险，到“西天”印度取经，带回了南亚国家的古老文化。归国后，他把带回的佛教经典组织人翻译，到后来很多经典印度失传了，但中国却保存完好，以至于今天，没有玄奘的《大唐西域记》，印度人很难编写印度古代史。明代郑和“七下西洋”，把中华文化传到东南亚一带。鸦片战争以后，一代又一代先进的中国人，为了振兴中华，又前赴后继，向西方国家学习先进的科学思想和文明成果。这中间有我们的领导人朱德、周恩来、邓小平；有许许多多大科学家、文学家、艺术家，如郭沫若、李四光、钱学森、冼星海、徐悲鸿等。他们的追求、奋斗，他们的博大胸怀，兼收并蓄的精神，为人类社会增添了光彩。

中国文化的形成和发展过程，就是一个以众为师，以各国人民为师，不断学习和创造的过程。中华民族曾经向周边国家和民族学习过许多东西，假如没有这些学习，中华民族决不可能创造出昔日的辉煌。回顾历史，我们怎么能够不对

伟大的古埃及文明、古希腊文明、古印度文明满怀深深的感激？怎么能够不对伟大的欧洲文明、非洲文明、美洲文明、澳洲文明，以及中国周围的亚洲文明充满温情与敬意？

中华民族为人类社会曾作出过独特的贡献。在15世纪以前，中国的科学技术一直处于世界遥遥领先的地位。英国科学家李约瑟说："中国在公元3世纪到13世纪之间，保持着一个西方所望尘莫及的科学知识水平。"美国耶鲁大学教授、《大国的兴衰》的作者保罗·肯尼迪坦言："在近代以前时期的所有文明中，没有一个国家的文明比中国更发达，更先进。"

世界各国的有识之士千里迢迢来中国观光、学习。在这个过程中，中国唐朝的长安城渐渐发展成为国际大都市。西方的波斯、东罗马，东亚的高丽、新罗、百济、南天竺、北天竺，频繁前来。外国的王侯、留学生，在长安供职的外国官员，商贾、乐工和舞士，总有几十个国家，几万人之多。日本派出"遣唐使"更是一批接一批。传为美谈的日本人阿部仲麻吕（晁衡）在长安留学的故事，很能说明外国人与中国的交往。晁衡学成仕于唐朝，前后历时五十余年。晁衡与中国的知识分子结下了深厚的友情。他归国时，传说在海中遇难身亡。大诗人李白作诗哭悼："日本晁卿辞帝都，征帆一片远蓬壶。明月不归沉碧海，白云愁色满苍梧。"晁衡遇险是误传，但由此可见中外学者之间在中国长安交往的情谊。

后来，不断有外国人到中国来探寻秘密，所见所闻，常常让他们目瞪口呆。《希腊纪事》（希腊人波桑尼阿著）记载公元2世纪时，希腊人在中国的见闻。书中写道："赛里斯人用小米和青芦喂一种类似蜘蛛的昆虫，喂到第五年，虫肚子胀裂开，便从里面取出丝来。"从这段对中国古代养蚕

技术的描述，可见当时欧洲人与中国人的差距。公元9世纪中叶，阿拉伯人来到中国。一位阿拉伯作家在他所著的《中国印度闻见录》中记载了曾旅居中国的阿拉伯商人的见闻：

——一天，一个外商去拜见驻守广州的中国官吏。会见时，外商总盯着官吏的胸部，官吏很奇怪，便问："你好像总盯着我的胸，这是怎么回事？"那位外商回答说："透过你穿的丝绸衣服，我隐约看到你胸口上长着一个黑痣，这是什么丝绸，我感到十分惊奇。"官吏听后，失声大笑，伸出胳膊，说："请你数数吧，看我穿了几件衣服？"那商人数过，竟然穿了五件之多，黑痣正是透过这五层丝绸衣服显现出来的。外商惊得目瞪口呆，官吏说："我穿的丝绸还不算是最好的，总督穿的要更精美。"

——书中关于茶（他们叫干草叶子）的记载，可见阿拉伯国家当时还没有喝茶的习惯。书中记述："中国国王本人的收入主要靠盐税和泡开水喝的一种干草税。在各个城市里，这种干草叶售价都很高，中国人称这种草叶叫'茶'，这种干草叶比苜蓿的叶子还多，也略比它香，稍有苦味，用开水冲喝，治百病。"

——他们对中国的医疗条件十分羡慕，书中记载道："中国人医疗条件很好，穷人可以从国库中得到药费。"还说："城市里，很多地方立一石碑，高10时，上面刻有各种疾病和药物，写明某种病用某种药医治。"

——关于当时中国的京城，书中作了生动的描述：中国的京城很大，人口众多，一条宽阔的长街把全城分为两半，大街右边的东区，住着皇帝、宰相、禁军及皇家的总管、奴婢。在这个区域，沿街开凿了小河，流水潺潺；路旁，葱茏的树木整然有序，一幢幢宅邸鳞次栉比。大街左边的西区，

住着庶民和商人。这里有货栈和商店，每当清晨，人们可以看到，皇室的总管、宫廷的仆役，或骑马或步行，到这里来采购。

此后的史籍对西人来华的记载，渐渐多了起来。13 世纪意大利旅行家马可·波罗，尽管有人对他是否真的到过中国持怀疑态度，但他留下一部记述元代事件的《马可·波罗游记》却是确凿无疑的。这部游记中的一些关于当时中国的描述使得西方人认为是“天方夜谭”。总之，从中西文化交流史来说，这以前的时期还是一个想象和臆测的时代，相互之间充满了好奇与幻想。

从 16 世纪末开始，由于航海技术的发展，东西方航路的开通，随着一批批传教士来华，中国与西方开始了直接的交流。沟通中西的使命在意大利传教士利玛窦那里有了充分的体现。利玛窦于 1582 年来华，1610 年病逝于北京，在华二十余年。除了传教以外，做了两件具有历史象征意义的事，一是 1594 年前后在韶州用拉丁文翻译《四书》，并作了注释；二是与明代学者徐光启合作，用中文翻译了《几何原本》。

西方传教士对《四书》等中国经典的粗略翻译，以及杜赫德的《中华帝国志》等书对中国的介绍，在西方读者的眼前展现了一个异域文明，在当时及稍后一段时期引起了一场“中国热”，许多西方大思想家的眼光都曾注目于中国文化。有的推崇中华文明，如莱布尼兹、伏尔泰、魁奈等，有的对中华文明持批评态度，如孟德斯鸠、黑格尔等。莱布尼兹认识到中国文化的某些思想与他的观念相近，如周易的卦象与他发明的二进制相契合，对中国文化给予了热情的礼赞；黑格尔则从他整个哲学体系的推演出发，认为中国没有真正意义上的哲学，还处在哲学史前的状态。但是，不论是推崇还

是批评，是吸纳还是排斥，中西文化的交流产生了巨大的影响。随着先进的中国科学技术的西传，特别是中国的造纸、火药、印刷术和指南针四大发明的问世，大大改变了世界的面貌。马克思说："中国的火药把骑士阶层炸得粉碎，指南针打开了世界市场并建立了殖民地，而印刷术则变成了新教的工具，变成对精神发展创造必要前提的最强大的杠杆。"英国的哲学家培根说：中国的四大发明"改变了全世界的面貌和一切事物的状态"。

三

大千世界，潮起潮落。云散云聚，万象更新。中国古代产生了无数伟大的科学家：祖冲之、李时珍、孙思邈、张衡、沈括、毕昇……产生了无数科技成果：《齐民要术》、《九章算术》、《伤寒杂病论》、《本草纲目》……以及保存至今的世界奇迹：浑天仪、地动仪、都江堰、敦煌石窟、大运河、万里长城……但从 15 世纪下半叶起，风水似乎从东方转到了西方，落后的欧洲只经过 400 年便成为世界瞩目的文明中心。英国的牛顿、波兰的哥白尼、德国的伦琴、法国的居里、德国的爱因斯坦、意大利的伽利略、俄国的门捷列夫、美国的费米和爱迪生……光芒四射，令人敬仰。

中华民族开始思考了。潮起潮落究竟是什么原因？中国人发明的火药，传到欧洲，转眼之间反成为欧洲列强轰击中国大门的炮弹，又是因为什么？

鸦片战争终于催醒了中国人沉睡的迷梦，最先"睁眼看世界"的一代精英林则徐、魏源迈出了威武雄壮的一步。曾国藩、李鸿章搞起了洋务运动。中国的知识分子喊出"民主

与科学”的口号。中国是落后了，中国的志士仁人在苦苦探索。但落后中饱含着变革的动力，探索中孕育着崛起的希望。“向科学进军”，中华民族终于又迎来了科学的春天。

今天，世界毕竟来到了21世纪的门槛。分散隔绝的世界，逐渐变成联系为一体的世界。现在，全球一体化趋势日益明显，人类历史也就在愈来愈大的程度上成为全世界的历史。当今，任何一种文化的发展都离不开对其它优秀文化的汲取，都以其它优秀文化的发展为前提。在近现代，西方文化汲取中国文化，不仅是中国文化的传播，更是西方文化自身的创新和发展；正如中国文化对西方文化的汲取一样，既是西方文化在中国的传播，同时也是中国文化在近代的转型和发展。地球上所有的人类文化，都是我们共同的宝贵遗产。既然我们生活的各个大陆，在地球史上曾经是连成一气的“泛大陆”，或者说是一个完整的“地球村”，那么，我们同样可以在这个以知识和学习为特征的网络时代，走上相互学习、共同发展的大路，建设和开拓我们人类崭新的“地球村”。

西学仍在东渐，中学也将西传。各国人民的优秀文化正日益迅速地为中国文化所汲取，而无论西方和东方，也都需要从中国文化中汲取养分。正是基于这一认识，我们组织出版汉英对照版《大中华文库》，全面系统地翻译介绍中国传统文化典籍。我们试图通过《大中华文库》，向全世界展示，中华民族五千年的追求，五千年的梦想，正在新的历史时期重放光芒。中国人民就像火后的凤凰，万众一心，迎接新世纪文明的太阳。

1999年8月　北京

PREFACE TO THE *LIBRARY OF CHINESE CLASSICS*

Yang Muzhi

The publication of the *Library of Chinese Classics* is a matter of great satisfaction to all of us who have been involved in the production of this monumental work. At the same time, we feel a weighty sense of responsibility, and take this opportunity to explain to our readers the motivation for undertaking this cross-century task.

1

The Chinese nation has a long history and a glorious culture, and it has been the aspiration of several generations of Chinese scholars to translate, edit and publish the whole corpus of the Chinese literary classics so that the nation's greatest cultural achievements can be introduced to people all over the world. There have been many translations of the Chinese classics done by foreign scholars. A few dozen years ago, a Western scholar translated the title of *A Dream of Red Mansions* into "A Dream of Red Chambers" and Lin Daiyu, the heroine in the novel, into "Black Jade." But while their endeavours have been laudable, the results of their labours have been less than satisfactory. Lack of knowledge of Chinese culture and an inadequate grasp of the Chinese written language have led the translators into many errors. As a consequence, not only are Chinese classical writings widely misunderstood in the rest of the world, in some cases their content has actually been distorted. At one time, there was a "*Jin Ping Mei* craze" among Western scholars, who thought that they had uncovered a miraculous phenomenon, and published theories claiming that China was the "fountainhead of eroticism," and that a Chinese "tradition of permissiveness" was about to be laid bare. This distorted view came about due to the translators of the *Jin Ping Mei (Plum in the Golden Vase)* putting one-sided stress on the raw elements in that novel,

to the neglect of its overall literary value. Meanwhile, there have been many distinguished and well-intentioned Sinologists who have attempted to make the culture of the Chinese nation more widely known by translating works of ancient Chinese philosophy. However, the quality of such work, in many cases, is unsatisfactory, often missing the point entirely. The great philosopher Hegel considered that ancient China had no philosophy in the real sense of the word, being stuck in philosophical "prehistory." For such an eminent authority to make such a colossal error of judgment is truly regrettable. But, of course, Hegel was just as subject to the constraints of time, space and other objective conditions as anyone else, and since he had to rely for his knowledge of Chinese philosophy on inadequate translations it is not difficult to imagine why he went so far off the mark.

China cannot be separated from the rest of the world; and the rest of the world cannot ignore China. Throughout its history, Chinese civilization has enriched itself by absorbing new elements from the outside world, and in turn has contributed to the progress of world civilization as a whole by transmitting to other peoples its own cultural achievements. From the 5th to the 15th centuries, China marched in the front ranks of world civilization. If mankind wishes to advance, how can it afford to ignore China? How can it afford not to make a thoroughgoing study of its history?

2

Despite the ups and downs in their fortunes, the Chinese people have always been idealistic, and have never ceased to forge ahead and learn from others, eager to strengthen ties of peace and friendship.

The great ancient Chinese philosopher Confucius once said, "Wherever three persons come together, one of them will surely be able to teach me something. I will pick out his good points and emulate them; his bad points I will reform." Confucius meant by this that we should always be ready to learn from others. This maxim encapsulates the principle the Chinese people have always followed in their dealings with other peoples, not only on an individual basis but also at the level of state-to-state relations.

After generations of internecine strife, China was unified by Emperor

Qin Shi Huang (the First Emperor of the Qin Dynasty) in 221 B.C. The Han Dynasty, which succeeded that of the short-lived Qin, waxed powerful, and for the first time brought China into contact with the outside world. In 138 B.C., Emperor Wu dispatched Zhang Qian to the western regions, i.e. Central Asia. Zhang, who traveled as far as what is now Iran, took with him as presents for the rulers he visited on the way 10,000 head of sheep and cattle, as well as gold and silks worth a fabulous amount. In 73 D.C., Ban Chao headed a 36-man legation to the western regions. These were missions of friendship to visit neighbours the Chinese people had never met before and to learn from them. Ban Chao sent Gan Ying to explore further toward the west. According to the "Western Regions Section" in the *Book of Later Han*, Gan Ying traveled across the territories of present-day Iraq and Syria, and reached the Mediterranean Sea, an expedition which brought him within the confines of the Roman Empire. Later, during the Tang Dynasty, the monk Xuan Zang made a journey fraught with danger to reach India and seek the knowledge of that land. Upon his return, he organized a team of scholars to translate the Buddhist scriptures, which he had brought back with him. As a result, many of these scriptural classics which were later lost in India have been preserved in China. In fact, it would have been difficult for the people of India to reconstruct their own ancient history if it had not been for Xuan Zang's *A Record of a Journey to the West in the Time of the Great Tang Dynasty*. In the Ming Dynasty, Zheng He transmitted Chinese culture to Southeast Asia during his seven voyages. Following the Opium Wars in the mid-19th century, progressive Chinese, generation after generation, went to study the advanced scientific thought and cultural achievements of the Western countries. Their aim was to revive the fortunes of their own country. Among them were people who were later to become leaders of China, including Zhu De, Zhou Enlai and Deng Xiaoping. In addition, there were people who were to become leading scientists, literary figures and artists, such as Guo Moruo, Li Siguang, Qian Xuesen, Xian Xinghai and Xu Beihong. Their spirit of ambition, their struggles and their breadth of vision were an inspiration not only to the Chinese people but to people all over the world.

Indeed, it is true that if the Chinese people had not learned many

things from the surrounding countries they would never have been able to produce the splendid achievements of former days. When we look back upon history, how can we not feel profoundly grateful for the legacies of the civilizations of ancient Egypt, Greece and India? How can we not feel fondness and respect for the cultures of Europe, Africa, America and Oceania?

The Chinese nation, in turn, has made unique contributions to the community of mankind. Prior to the 15th century, China led the world in science and technology. The British scientist Joseph Needham once said, "From the third century A.D. to the 13th century A.D. China was far ahead of the West in the level of its scientific knowledge." Paul Kennedy, of Yale University in the U.S., author of *The Rise and Fall of the Great Powers*, said, "Of all the civilizations of the pre-modern period, none was as well-developed or as progressive as that of China."

Foreigners who came to China were often astonished at what they saw and heard. The Greek geographer Pausanias in the second century A.D. gave the first account in the West of the technique of silk production in China: "The Chinese feed a spider-like insect with millet and reeds. After five years the insect's stomach splits open, and silk is extracted therefrom." From this extract, we can see that the Europeans at that time did not know the art of silk manufacture. In the middle of the 9th century A.D., an Arabian writer includes the following anecdote in his *Account of China and India*:

"One day, an Arabian merchant called upon the military governor of Guangzhou. Throughout the meeting, the visitor could not keep his eyes off the governor's chest. Noticing this, the latter asked the Arab merchant what he was staring at. The merchant replied, 'Through the silk robe you are wearing, I can faintly see a black mole on your chest. Your robe must be made out of very fine silk indeed!' The governor burst out laughing, and holding out his sleeve invited the merchant to count how many garments he was wearing. The merchant did so, and discovered that the governor was actually wearing five silk robes, one on top of the other, and they were made of such fine material that a tiny mole could be seen through them all! Moreover, the governor explained that the robes he was wearing were not made of the finest silk at all; silk of the highest

grade was reserved for the garments worn by the provincial governor."

The references to tea in this book (the author calls it "dried grass") reveal that the custom of drinking tea was unknown in the Arab countries at that time: "The king of China's revenue comes mainly from taxes on salt and the dry leaves of a kind of grass which is drunk after boiled water is poured on it. This dried grass is sold at a high price in every city in the country. The Chinese call it 'cha.' The bush is like alfalfa, except that it bears more leaves, which are also more fragrant than alfalfa. It has a slightly bitter taste, and when it is infused in boiling water it is said to have medicinal properties."

Foreign visitors showed especial admiration for Chinese medicine. One wrote, "China has very good medical conditions. Poor people are given money to buy medicines by the government."

In this period, when Chinese culture was in full bloom, scholars flocked from all over the world to China for sightseeing and for study. Chang'an, the capital of the Tang Dynasty was host to visitors from as far away as the Byzantine Empire, not to mention the neighboring countries of Asia. Chang'an, at that time the world's greatest metropolis, was packed with thousands of foreign dignitaries, students, diplomats, merchants, artisans and entertainers. Japan especially sent contingent after contingent of envoys to the Tang court. Worthy of note are the accounts of life in Chang'an written by Abeno Nakamaro, a Japanese scholar who studied in China and had close friendships with ministers of the Tang court and many Chinese scholars in a period of over 50 years. The description throws light on the exchanges between Chinese and foreigners in this period. When Abeno was supposedly lost at sea on his way back home, the leading poet of the time, Li Bai, wrote a eulogy for him.

The following centuries saw a steady increase in the accounts of China written by Western visitors. The Italian Marco Polo described conditions in China during the Yuan Dynasty in his *Travels*. However, until advances in the science of navigation led to the opening of east-west shipping routes at the beginning of the 16th century Sino-Western cultural exchanges were coloured by fantasy and conjecture. Concrete progress was made when a contingent of religious missionaries, men well versed in Western science and technology, made their way to China, ushering in an era of

direct contacts between China and the West. The experience of this era was embodied in the career of the Italian Jesuit Matteo Ricci. Arriving in China in 1582, Ricci died in Beijing in 1610. Apart from his missionary work, Ricci accomplished two historically symbolic tasks — one was the translation into Latin of the "Four Books," together with annotations, in 1594; the other was the translation into Chinese of Euclid's *Elements*.

The rough translations of the "Four Books" and other Chinese classical works by Western missionaries, and the publication of Pere du Halde's *Description Geographique, Historique, Chronologique, Politique, et Physique de l'Empire de la Chine* revealed an exotic culture to Western readers, and sparked a "China fever," during which the eyes of many Western intellectuals were fixed on China. Some of these intellectuals, including Leibniz, held China in high esteem; others, such as Hegel, nursed a critical attitude toward Chinese culture. Leibniz considered that some aspects of Chinese thought were close to his own views, such as the philosophy of the *Book of Changes* and his own binary system. Hegel, on the other hand, as mentioned above, considered that China had developed no proper philosophy of its own. Nevertheless, no matter whether the reaction was one of admiration, criticism, acceptance or rejection, Sino-Western exchanges were of great significance. The transmission of advanced Chinese science and technology to the West, especially the Chinese inventions of paper-making, gunpowder, printing and the compass, greatly changed the face of the whole world. Karl Marx said, "Chinese gunpowder blew the feudal class of knights to smithereens; the compass opened up world markets and built colonies; and printing became an implement of Protestantism and the most powerful lever and necessary precondition for intellectual development and creation." The English philosopher Roger Bacon said that China's four great inventions had "changed the face of the whole world and the state of affairs of everything."

3

Ancient China gave birth to a large number of eminent scientists, such as Zu Chongzhi, Li Shizhen, Sun Simiao, Zhang Heng, Shen Kuo and Bi Sheng. They produced numerous treatises on scientific subjects, includ-

ing *The Manual of Important Arts for the People's Welfare, Nine Chapters on the Mathematical Art, A Treatise on Febrile Diseases* and *Compendium of Materia Medica*. Their accomplishments included ones whose influence has been felt right down to modern times, such as the armillary sphere, seismograph, Dujiangyan water conservancy project, Dunhuang Grottoes, Grand Canal and Great Wall. But from the latter part of the 15th century, and for the next 400 years, Europe gradually became the cultural centre upon which the world's eyes were fixed. The world's most outstanding scientists then were England's Isaac Newton, Poland's Copernicus, France's Marie Curie, Germany's Rontgen and Einstein, Italy's Galileo, Russia's Mendelev and America's Edison.

The Chinese people then began to think: What is the cause of the rise and fall of nations? Moreover, how did it happen that gunpowder, invented in China and transmitted to the West, in no time at all made Europe powerful enough to batter down the gates of China herself?

It took the Opium War to wake China from its reverie. The first generation to make the bold step of "turning our eyes once again to the rest of the world" was represented by Lin Zexu and Wei Yuan. Zeng Guofan and Li Hongzhang started the Westernization Movement, and later intellectuals raised the slogan of "Democracy and Science." Noble-minded patriots, realizing that China had fallen behind in the race for modernization, set out on a painful quest. But in backwardness lay the motivation for change, and the quest produced the embryo of a towering hope, and the Chinese people finally gathered under a banner proclaiming a "March Toward Science."

On the threshold of the 21st century, the world is moving in the direction of becoming an integrated entity. This trend is becoming clearer by the day. In fact, the history of the various peoples of the world is also becoming the history of mankind as a whole. Today, it is impossible for any nation's culture to develop without absorbing the excellent aspects of the cultures of other peoples. When Western culture absorbs aspects of Chinese culture, this is not just because it has come into contact with Chinese culture, but also because of the active creativity and development of Western culture itself; and vice versa. The various cultures of the world's peoples are a precious heritage which we all share. Mankind

no longer lives on different continents, but on one big continent, or in a "global village." And so, in this era characterized by an all-encompassing network of knowledge and information we should learn from each other and march in step along the highway of development to construct a brand-new "global village."

Western learning is still being transmitted to the East, and vice versa. China is accelerating its pace of absorption of the best parts of the cultures of other countries, and there is no doubt that both the West and the East need the nourishment of Chinese culture. Based on this recognition, we have edited and published the *Library of Chinese Classics* in a Chinese-English format as an introduction to the corpus of traditional Chinese culture in a comprehensive and systematic translation. Through this collection, our aim is to reveal to the world the aspirations and dreams of the Chinese people over the past 5,000 years and the splendour of the new historical era in China. Like a phoenix rising from the ashes, the Chinese people in unison are welcoming the cultural sunrise of the new century.

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前　言

在我国的春秋战国时期，各种学派异彩纷呈，诸子百家人才辈出。这个时期(公元前四五百年前后)是人类文明发展史中的“轴心期”，东方和西方的文明同时得到了划时代的进展，各个文明古国都涌现出一批哲人和智者。如果说古希腊时期奠定了西方文化的基础，那么我们同样可以说春秋战国时期奠定了中国文化的基础。古希腊的亚里士多德和中国的庄子正是生活在这一时期，他们都以自己的著述给予后世不可估量的影响。西方要是有人认为中国是个哲学贫乏的国家，他在读完《庄子》以后，就会发现其博大精深的哲学体系足以跟任何一位古希腊哲学家的哲学体系相媲美。庄子的文学才华也远在任何一位古希腊哲学家之上，不仅在中国文化史上是绝无仅有的，在世界范围内也是无与伦比的。庄子作为先秦道家学派的主要代表人物，其著作在上世纪末被译成英语、传入西方以后，引起西方学术界的广泛注意，但是由于东西方文化和思维的差异以及部分译文的失真，引起了不少误解和争议。如果说庄子及其著作既属于中国又属于世界，那么我们有义务把庄子其人和《庄子》其书的真实面貌介绍给西方，让庄子真正从东方走向西方，使中华优秀传统文化的这颗璀璨明星在世界上发出更加绚丽的光彩。

一、庄子其人

(一)庄子是甘居淡泊的学者

关于庄子的生平，现存的史料并不多。我们只能从《史记》等书的简略记载中知道，庄子(约公元前369—前286年)姓庄名周，字子休，是战国中期宋国蒙(位于现在的河南省商丘县附近)地的一位学者。宋国地处中原文化和楚文化的交汇地带，当时在暴君偃的统治之下，这种时代背景对庄子的生活和思想产生了深刻的影响。庄子出身贫寒，早年做过蒙地漆园的小吏，其实也就是看树林子的人。他此后终生不仕，多次放弃了做官的机会，楚威王曾欲以千金聘其为相，他也不肯接受。庄子后来隐居于穷街僻巷，以编织草鞋为生，一生贫困，甚至靠借贷度日。在他一生大部分的日子里，都跟社会下层的农夫、渔夫、樵夫、隐者甚至残疾人相处在一起，经常穿着破衣服，由于营养不良而形容枯槁。然而，他安贫乐道，周游列国，在贫苦的生活中寻求精神解脱，执教乡里，著书立说，撰有《庄子》一书流传于世。

庄子的一生是在贫寒交困中度过的。在《庄子》中有这样一则故事：庄子家贫，某年春荒，无粮下锅，不得不去找监河侯借粟米。监河侯说："没问题。我将要收取领地的赋税，到时候我一定借给你三百金，好吗?"庄子说："侯爷，昨天我在路上遇见一桩怪事。我正低头走着，听见谁在叫喊，我四处一看，见是一条鲫鱼，躺在路边车轮碾成的槽内。我问：'小鲫鱼呀，你怎么啦?'他答道：'我是东海龙王的当差，先生，你肯救救我吗?一斗水就够了，啊不，有一

升水也好！’我说：‘没问题。我现在正要去游说吴越之王。然后激扬长江上游之水来迎接你，好吗？’鲫鱼气得眼鼓鼓的，说：‘我失去了水，无处安身。我的要求不高，斗水升水就活命。可你说这些大话，还不如早些去干鱼店找我吧！’”(《庄子·外物》)从这个故事我们可以看出，庄子虽然生活拮据，有时候甚至不得不靠借贷度日，但是他潇洒自如、从容应对的处世态度使他达到了至圣的境界。

在《庄子》一书中，我们还可以领略到庄子的另一些生活片断。庄子最好的朋友是惠施，庄子之言惟惠施能知，知惠施者亦莫如庄子。他们经常在一起游山玩水，讨论学问。例如，有一天，他们来到濠水河边，庄子说：“白鲦鱼多快乐，游得悠然自得。”惠施说：“你不是鱼，你何而知鱼快乐？”庄子说：“你也不是我呀，从何而知我不知鱼快乐？”惠施说：“我不是你，确实不知你。但你确实不是鱼呀，那么你不知鱼快乐，也就不言而喻了。”庄子说：“我还得提醒你，是你刚才问我从何而知鱼快乐的，对吧？你这样询问我，等于默认了我已知鱼快乐，只是不明白我从何而知罢了。你问我从何而知，也就是想打听我从哪里晓得的。我现在回答你，我是从濠水桥上晓得鱼快乐的。”(《庄子·秋水》)他们就是这样在切磋学问的过程中结成了深厚的友谊，难怪在惠施去世以后，庄子到惠施的墓前说道：“先生啊，自从你死后，我再也找不到够资格的对手了，我去找谁争论呀，寂寞啊寂寞！”(《庄子·徐无鬼》)

庄子不愿做官的故事在《庄子》一书里也有记载。庄子在濮水边垂钓，楚王派了两名大夫先去通报消息说：“楚王希望先生主持国政。”庄子握着鱼竿，头也不回地说：“我听说楚国有只神龟，死了已三千年啦，国王用布裹着放在竹盒

内，保藏在庙堂之上。那么这只龟，是宁愿死了以后留下遗骨受人崇奉呢，还是宁愿活着，拖着尾巴在泥泞中爬呢?”二位大夫说:“当然是宁愿活着，拖着尾巴在泥泞中爬。”庄子于是说:“那么请二位回吧，我还是愿意拖着尾巴在泥泞中爬。”(《庄子·秋水》)类似的故事在《史记》中也有记载，足见庄子并不是没有做官的机会，而是他不愿意陷身于仕途。

庄子的日子过得倒也无忧无虑，早把生死哀乐置之度外。他的妻子死了，他坐在棺旁，两腿八字张开，簸箕似的很不雅观，手拍瓦盆伴奏，放声歌唱（《庄子·至乐》)。在他自己病危的时候，弟子们商量办后事，都主张葬仪规格要高。庄子在病床上说:“天地做我的棺椁，日月做我的双璧，星星做我的珍珠，万物做我的殉葬品。超级葬仪早就给我准备好了，何必你们操办。”弟子们说:“恐怕秃鹫和乌鸦啄食老师哟。”庄子说:“天葬给秃鹫和乌鸦吃，土葬给蝼蛄和白蚁吃。从鸟嘴夺食喂虫，岂不多事!”(《庄子·列御寇》)

就这样，庄子在贫困潦倒之中默默无闻地度过了自己漫长的一生，但是，他形骸入世而随俗，精神出世而逍遥，以其孤傲的性格和渊博的学问向弟子传授自己的思想，嬉笑怒骂皆成文章，给后人留下了极其宝贵的精神财富。在使庄子从东方走向西方，让西方读者理解庄子的思想真谛这方面，庄子的生平和处世态度提供了重要的线索。

(二)庄子是思想深邃的哲人

庄子的思想体系是博大精深的，概括起来可以包括“以道为本”、“万物齐一”、“自然无为”、“逍遥而游”四个方面。这个思想体系跟西方哲学家的许多观点既有相似之处，又有许多不同的地方，弄清这些异同之处是使庄子从东方走向西

方、让西方读者理解庄子的关键。

以道为本 庄子继承了老子"道生一，一生二，二生三，三生万物"(《老子》第四十二章)的观点，把"道"作为世界的本源。世界的本源问题是古代哲人共同探索的问题。古希腊的米利都学派的泰勒斯认为"水"是万物的本源，阿那克西曼认为万物皆由"始基"引申出来，阿那克西米尼认为"气"是万物的本源，毕达哥拉斯学派把"数"看作世界的本源，而赫拉克利特则把"逻各斯"看成是创生世界的种子。在中国的哲人中，老子第一个把"道"作为世界的本源，提出"有物混成，先天地生；寂兮寥兮，独立而不改，周行而不殆，可以为天下母；吾不知其名，字之曰道"(《老子》第二十五章)。庄子进一步发挥了老子的思想："夫道，有情有信，无为无形；可传而不可受，可得而不可见；自本自根，未有天地，自古以固存；神鬼神帝，生天生地；在太极之先而不为高，在六极之下而不为深，先天地生而不为久，长于上古而不为老。"(《庄子·大宗师》)"有情有信"，说明道是实际存在的；"自本自根"，说明道存在于自身之中；"生天生地"，说明道产生了天地万物；"自古以固存"，说明道是永存的。庄子的这种本体论思想跟老子的思想一脉相承，同时又进一步发展了老子的思想，使有关"道"的概念更趋完善，是世界哲学发展史上的一个里程碑。

在庄子的思想中，"道"又是宇宙发展变化的法则和规律，是人的最高认识："是非之彰也，道之所以亏也，道之所以亏，爱之所以成。""道恶乎隐而有真伪？言恶乎隐而有是非？道恶乎往而不存？言恶乎存而不可？道隐于小成，言隐于荣华。"(《庄子·齐物论》)宇宙间发展变化的这种法则和规律

——人的最高认识——是超越是非和真伪的绝对真理。总而言之，庄子发展了中国哲学中特有的概念——“道”，使它的内涵远远超过了赫拉克利特的“逻各斯”、巴门德尼的“何多士”和柏拉图的“善的理念”等类似的概念。

万物齐一　庄子还发展了老子的“玄同”(《老子》第五十六章)思想，他认为在大千世界中，万物表面上具有千差万别，实质上却并无区别。“以道观之，何贵何贱?是谓反衍；无拘而志，与道大蹇。何少何多?是谓谢施；无一而行，与道参差。”“以道观之，物无贵贱；以物观之，自贵而相贱。以俗观之，贵贱不在己。以差观之，因其所大而大之，则万物莫不大；因其所小而小之，则万物莫不小。知天地之为稊米也，知毫末之为丘山也，则差数睹矣。以功观之，因其所有而有之，则万物莫不有；因其所无而无之，则万物莫不无。知东西之相反而不可以相无，则功分定矣。以趣观之，因其所然而然之，则万物莫不然；因其所非而非之，则万物莫不非。知尧、桀之自然而相非，则趣操睹矣。”(《庄子·秋水》)他的结论是:“其分也，成也；其成也，毁也。凡物无成与毁，复通为一。”(《庄子·齐物论》)

庄子同时又认为，人的言论和观点看起来似乎是千差万别的，但是既然世界上的万物在实质上并无区别，“是亦一无穷，非亦一无穷”(《庄子·齐物论》)，那么一切是非之争也是毫无意义的，只不过是从各自的立场出发，抱有私心的结果。“今且有言于此，不知其与是类乎?其与是不类乎?类与不类，相与为类，则与彼无以异矣。”(《庄子·齐物论》)两个人辩论的时候，你说你对，我说我对，如果找第三者来判断是非，他不论站在哪一边都无法断定谁是谁非:“既使我与若

辩矣，若胜我，我不若胜，若果是也，我果非也邪？我胜若，若不吾胜，我果是也，而果非也邪？其或是也，其或非也邪？其俱是也，其俱非也邪？我与若不能相知也，则人固受黮暗，吾谁使正之？使同乎若者正之？既与若同矣，恶能正之！使同乎我者正之？既同乎我矣，恶能正之！使异乎我与若者正之？既异乎我与若矣，恶能正之！使同乎我与若者正之？既同乎我与若矣，恶能正之！然则我与若与人俱不能相知也，而待彼也邪？”（《庄子·齐物论》）庄子认为只有以万物齐一的自然法则来看待事物，才能达到是非不争、天人合一的真人境界。

庄子的“万物齐一”思想具有自发的朴素的辩证意识，“天下莫大于秋毫之末，而大山为小”，说明了事物大小的相对性。事物再大，也有比它大的；事物再小，也有比它小的。他的这种思想跟古希腊辩证法的奠基人赫拉克利特的思想有许多可比之处。但是，我们应该看到，庄子一味强调无穷大和无穷小，抹杀了衡量事物大小的具体条件和客观标准，不仅带上了相对主义的色彩，而且隐含了诡辩成分，跟赫拉克利特一样具有其局限性。

自然无为　庄子发展了老子的“以辅万物之自然而不敢为”（《老子》第六十四章）的思想，以自然无为作为最高的宗旨。他认为“天无为以之清，地无为以之宁”（《庄子·至乐》），因为自然状态是最为完美的，“长者不为有余，短者不为不足。是故凫胫虽短，续之则忧，鹤胫虽长，断之则悲”（《庄子·骈拇》）。对自然的任何雕琢都是对它的破坏，庄子以一个寓言故事来说明这个道理：“南海之帝为儵，北海之帝为忽，中央之帝为混沌。儵与忽时相遇于混沌之地，混

沌待之甚善。倏与忽谋报混沌之德，曰：'人皆有七窍以视听食息，此独无有，尝试凿之。'日凿一窍，七日而混沌死。”（《庄子·应帝王》）人道的有为只能是对自然天性的扼杀，将人投入了无穷的灾难和困苦。

在庄子的笔下，“天”是在人类出现以前或未受人类文明干预的自然状态。庄子认为天命已经安排好了一切，人的努力都是无效的：“天地岂私贫我哉？然而至此极者，命也夫！”（《庄子·大宗师》）“死生、存亡、穷达、贫富、贤与不肖、毁誉、饥渴、寒暑，是事之变，命之行也。”（《庄子·德充符》）所以，“安时而处顺，哀乐不能入也，此古之所谓县解也。而不能自解者，物有结之”（《庄子·大宗师》）。安时处顺其实就是安命无为，知其无可奈何而安之若命，安命才能怡然自得，也就可以无所追求、无所作为而轻松自如，做到绝对的无为。庄子的无为并不是什么都不做，而是摆脱世俗的束缚，精神充实地尽情享受自然世界的美。因此，庄子本人终身不仕，安贫乐道，顺应自然本性地走完了他的人生道路；正是这种自然无为的处世哲学，使庄子进入了逍遥而游的精神世界。

逍遥而游　庄子是中国最早提出个人自由的哲学家，他所讲的自由主要是个人的自由，但也涉及了人类的自由和生物的自由。他向往自由自在的生活，希望达到逍遥而游的境界。“若夫乘天地之正，而御六气之辩，以游无穷者，彼且恶乎待哉！”（《庄子·逍遥游》）他所主张的“逍遥”不仅具有“无拘无束，放浪形骸”的意思，而且具有“寻求解脱，获得精神自由”的意思：“今子有大树，患其无用，何不树之于无何有之乡，广莫之野，彷徨乎无为其侧，逍遥乎寝卧其

下。”(《庄子·逍遥游》)“逍遥于天地之间而心意自得。”(《庄子·让王》)从而达到“天地与我并生，万物与我为一”(《庄子·齐物论》)的最高精神境界，把自己与自然合成一体。

庄子的逍遥观跟“游”字是密切相关的，“游”成了精神摆脱枷锁、获得解放的象征。“且夫乘物以游心，托不得已以养中，至矣。”(《庄子·人间世》)“游心”是一种心灵的游历，精神的自由：“予方将与造物者为人，厌则又乘夫莽眇之鸟，以出六极之外，而游无何有之乡，以处圹埌之野。”(《庄子·应帝王》)“乘云气，骑日月，而游乎四海之外。”(《庄子·齐物论》)他在这种游心的历程中，不仅可以进入“无何有之乡”的虚幻境界，而且可以体验“天人合一”的最高乐趣。他的这种思想不可避免地给他蒙上了一层神秘主义的色彩，难怪他的作品的一名英译者翟理思称其为“神秘主义者”。

庄子提出“乘天地之正，而御六气之辩，以游无穷者”，包括相对自由和绝对自由两个阶段。在“乘天地之正，而御六气之辩”的阶段，是顺应(“乘”和“御”)规律(“正”)的阶段，也就是相对自由的阶段，跟古希腊早期斯多葛派的观点是一致的；在“以游无穷”的阶段，一切外物(包括时间和空间)的限制都没有了，就进入了“体尽无穷，而游无朕”(《庄子·应帝王》)的绝对自由的阶段。在他看来，任何物质性的东西，不管是大鹏还是蜩，还是宋荣子，或者列子，都会受到限制而难以享受真正的自由，只有精神才能享受到无条件的绝对自由。在无条件的绝对自由这一点上，庄子跟法国的存在主义者萨特又有共通之处。庄子在两千年前就能认识到个人与社会群体之间的矛盾，思考着使萨特感到困扰的同样问题，并试图寻找解决办法，这是十分难

能可贵的。

在庄子看来，体道的过程是心灵净化的过程。首先是“心斋”:“惟道集虚。虚者，心斋也。”(《庄子·人间世》)然后是“坐忘”:“堕肢体，黜聪明，离形去知同于大通，此谓坐忘。”(《庄子·大宗师》)也就是忘却天地万物的存在和自我的存在，从而与天道混同为一，做到“朝彻”，达到“见独”的境界，最终“得道”。“朝彻而后能见独；见独而后能无古今；无古今而后能入于不死不生。”(《庄子·大宗师》)这里的“朝彻”是启蒙的经历，是由黑暗到光明的历程。“见独”也就是体验到道的存在，在想象中与道融为一体，从而跟天地万物融为一体，达到不朽的永存。这种体道求真的心理历程是庄子思想的核心，与佛教的“禅定”有相似之处，在排除杂念的基础上进入精神上的虚寂境界。中国的“禅”的思想实际上是庄子思想与佛教思想的结合。

从上述四个方面来看，庄子的思想是复杂和矛盾的。他的思想的总倾向基本上属于唯心主义和形而上学，但不乏唯物主义和辩证法的成分，既有消极落后的因素又有积极向上的因素。古希腊的柏拉图和亚里士多德也同样具有类似的倾向。有人认为庄子思想的主要倾向是主观唯心主义，也有人认为他思想的主要倾向是客观唯心主义。无论如何，中国哲学史上的不少论题和基本概念是引发于庄子的，庄子对后世的哲学产生了巨大的影响。

(三) 庄子是才气横溢的文豪

庄子的文学成就有口皆碑，司马迁称赞他的语言“汪洋恣肆”，后来更有人称赞他的语言“意出尘外、怪生笔端”，

"风云开阖、神鬼变幻"，"纵横跌宕、奇气逼人"。鲁迅在《汉文学史纲要》中也称赞庄子的著作"晚周诸子之作，莫能先也"。庄子的散文自汉朝起就成为作家学习和模仿的对象，从汉朝的贾谊、枚乘到魏晋的嵇康、阮籍、陶渊明，唐朝的韩愈、柳宗元，宋朝的苏轼，明朝的李贽，清朝的龚自珍，近代的鲁迅等莫不受到庄子散文的影响。庄子的文学成就主要体现在浪漫主义的手法、现实主义的描写、千姿百态的寓言、汪洋恣肆的语言四个方面。

浪漫主义的手法　庄子的散文以浪漫主义手法，发挥了奇特的想象。在首章《逍遥游》里，我们就见到"背若泰山，翼若垂天之云，抟扶摇羊角而上者九万里，绝云气，负青天"的大鹏，"决起而飞，抢榆枋，时则不至，而控于地"的蜩与学鸠，"腾跃而上，不过数仞而下，翱翔蓬蒿之间，此亦飞之至也"的斥鴳，"肌肤若冰雪，绰约若处子，不食五谷，吸风饮露，乘云气，御飞龙，而游乎四海之外"的神人等一连串的艺术形象。《逍遥游》的题义在这一连串艺术形象的烘托下层层推进，逐渐推向顶点，自始至终闪耀着浪漫主义思想的光芒。"庄周梦蝶"之类的段落把读者带入一个扑朔迷离的太虚幻境："昔者庄周梦为蝴蝶，栩栩然蝴蝶也，自喻适志与！不知周也。俄然觉，则蘧蘧然周也。不知周之梦为蝴蝶与，蝴蝶之梦为周与？周与蝴蝶，则必有分矣。"（《庄子·齐物论》）

庄子的浪漫主义手法使他的散文的说理部分也充满了诗情画意，许多段落都是优美的散文诗，如《养生主》章的第一段话："吾生也有涯，而知也无涯。以有涯随无涯，殆已；已而为知者，殆而已矣。为善无近名，为恶无近刑。缘督以

为经，可以保身，可以全生，可以养亲，可以尽年。”而《齐物论》章里的“大知闲闲，小知间间；大言炎炎，小言詹詹”则可以看作为一首上佳的哲理诗。

现实主义的描写 庄子描写了形形色色的人物360多个，这些人物各具风采，例如《养生主》中解牛的庖丁，《达生》中削木为鐻的梓庆和“旋而盖规矩”的工倕，《天道》中斫轮的轮扁，《徐无鬼》中运斧的匠人，莫不艺高胆大、从容不迫。《盗跖》中的盗跖“目如明星，发上指冠”地怒斥孔丘：“今子修文、武之道，掌天下之辩，以教后世。缝衣浅带，矫言伪行，以迷惑天下之主，而欲求富贵焉。盗莫大于子。天下何故不谓子为盗丘，而乃谓我为盗跖？”真是骂得大快人心。《大宗师》中的子祀、子舆、子犁、子来因为都是“知死生存亡为一体”而“相与为友”，“子舆有病，子祀往问之”，“子来有病，喘喘然将死，其妻子环而泣之，子犁往问之”，这些志同道合的贫寒之士相濡以沫、情真意切。

庄子对于社会的丑恶现象也揭露得淋漓尽致，把君主比作大盗，把圣人的经典比作糟粕，把仁义视为虎狼。《外物》一章里的大儒和小儒在盗墓的时候还要之乎者也，口颂诗句，什么“东方作矣，事之何若”(用白话说就是“天快亮了，盗墓的事进行得怎么样啦”)。回答也是文绉绉的“未解裙襦，口中有珠”。还要用诗来为自己在尸口盗珠制造借口：“生不布施，死何含珠为？”儒家诗教、礼仪的虚伪性暴露得一览无遗。在《列御寇》一章中，庄子在驳斥曹商时说：“秦王有病召医，破痈溃痤者得车一乘，舐痔者得车五乘，所治愈下，得车愈多。”把人挖苦得入木三分，对于不择手段地

趋炎附势的小人给予了无情的鞭笞。

千姿百态的寓言 《庄子》这部书可以看作一部优美的寓言故事集。如"列子御风"、"罔两问影"、"庄周梦蝶"、"庖丁解牛"、"螳臂挡车"、"泉涸之鱼"、"为混沌凿七窍"、"伯乐治马"、"轮扁斫轮"、"望洋兴叹"、"井底之蛙"、"邯郸学步"、"匠石运斤"、"庄周贷粟"、"孔子见盗跖"等，都是脍炙人口的。这些寓言通过生动形象、浅显易懂的故事来表达深刻的寓意，《达生》一章由13则寓言组成，《秋水》一章由7则寓言组成，文气贯通，给读者的想像留下了充分的余地，具有较高的艺术性和审美价值。

汪洋恣肆的语言 庄子是先秦诸子中的语言大师。据统计，《庄子》一书首创的有特殊涵义的单字有118个，有特殊涵义的双音节词169个，成语197条。仅以《逍遥游》为例，该章就有"鹏程万里"、"扶摇直上"、"不近人情"、"大有径庭"、"尘垢秕糠"、"越俎代庖"、"大而无当"、"饮河满腹"、"彭祖长寿"等在现代汉语中依然通用的成语。

《庄子》中的警句比比皆是："至人无己，神人无功，圣人无名"；"天下莫大于秋毫之末，而大山为小；莫寿于殇子，而彭祖为夭"，"道昭而不道，言辩而不及，仁常而不成，廉清而不信，勇忮而不成"；"山木自寇也，膏火自煎也"；"彼窃钩者诛，窃国者为诸侯"；"古之畜天下者，无欲而天下足，无为而万物化，渊静而百姓定"。这些警句言简意赅，便于记忆，因而得到广泛传诵。

庄子在写作的过程中已经逐渐脱离"语录体"的形式，把散文写作提高到一个崭新的阶段。他的文章大量运用了比

喻、夸张、排比、对偶、反复等各种各样的修辞手法，具有高度的说服力和艺术感染力，是名副其实的“美文”。

二、《庄子》其书

(一)《庄子》的版本

《庄子》一书在先秦时期便有流传，荀子就读过这本书并对它有所评论。秦朝初年吕不韦所著的《吕氏春秋》中也引用过《庄子》。最早记载《庄子》的是司马迁的《史记》，但只说“其书十万余言”，没有说明章数，更没有内篇、外篇和杂篇之分。《庄子》在汉朝流传的是52篇，但是在秦汉期间并不太流行，直到魏晋南北朝时出现一种崇尚老庄的社会思潮，出现了何晏、王弼、向秀、郭象、李颐等多种注本，其中以郭象的33卷本最为流行，成为通行本。一直流传至今。历代诠注《庄子》的学者很多，最著名的诠注本有唐朝陆德明的《经典释文庄子音义》、唐朝成玄英的《庄子疏》、宋朝陈景元的《南华真经章句音义》、明朝焦竑的《庄子翼》(收集了明朝以前各家的注释)、清朝王夫之的《庄子解》、郭庆藩的《庄子集释》等，本世纪以来已有百余种注释本问世。

《庄子》本来跟宗教没有什么关系，道教孕育于东汉末年(公元2世纪)，在魏晋时期一些出身士族的道士尊崇庄子，把他当作偶像，使庄子跟道教发生了联系。而《庄子》被正式列为道教经典，称作《南华真经》，还是唐朝的事情。唐玄宗于天宝元年(公元742年)诏封庄子为南华真人，尊《庄子》为《南华真经》。至于“南华”这一称号的由

来，有人认为是山名，有人认为是地名，也有人认为是神仙系列的司职，莫衷一是。《南华真经》是道教经典中仅次于《道德经》的又一基本典籍，与《通玄真经》(《文子》)、《冲虚真经》(《列子》)和《洞灵真经》(《亢仓子》)并列为“四子真经”。道教界注疏《南华真经》的人很多，从道教的立场分别对其进行发挥阐释。《庄子》中关于道的观点、关于养生的观点和精神自由的观点对道教的思想均有很大的影响，成为道教思想的三大基石。与其说道教使《庄子》宗教化了，还不如说《庄子》使道教更加哲学化了。

现存的《庄子》33章，分为内篇、外篇和杂篇三个部分，其中内篇7章、外篇15章、杂篇11章。内篇各章的标题都有所取义，而外篇和杂篇则以各章前面的两个或三个字作标题。一般认为内篇为庄子本人所著，外篇多出自庄门弟子之手，杂篇既有庄门后学的作品，又有别家作品杂入在内，因为全书的观点、风格、语言等方面确实明显地存在着程度不同的差异和矛盾。也有人认为《庄子》应属庄子之作，不能因为文章优劣、思想纷杂、风格各异来否定外篇、杂篇是庄子的作品。连最早记载《庄子》一书情况的司马迁也认为外篇、杂篇之中的《渔父》、《盗跖》等章出自庄子之手。《庄子》一书各章的真伪问题至今没有定论，其实，先秦著作多为集体加工而成，既然《庄子》一书体现了庄子的基本思想，足以反映道家学说的要旨，不妨碍作为研究庄子和庄子学派的重要的直接史料，繁琐的考证并没有多少实际意义。

（二）《庄子》各章要旨

内篇

逍遥游第一　论述人们应该摆脱各种世俗羁绊，追求绝对的精神自由。

齐物论第二　是体现庄子哲学思想最重要的篇章，论述道是万物的主宰，以道观之，万物是平等的，是非是相对的。

养生主第三　论述养生之道，主张顺应自然而不为物欲或个人感情所干扰。

人间世第四　从描述人际关系复杂难处入手，阐述“虚己”、“顺物”的处世哲学。

德充符第五　是一篇道德论，认为只要道德完美、恪守大道，即使身残形秽也能具有内在的魅力，成为人们学习的榜样。

大宗师第六　论述道是万物的主宰以及修道的方法，包括“天人合一”的宇宙观，“死生如一”的人生观等。

应帝王第七　是一篇政治论，论述君王的治国之道，认为应该顺应自然而实行无为政治，回到原始社会的混沌状态。

外篇

骈拇第八　是一篇人性论，论述人的行为应该合于自然，反对以仁义等人为的标准去破坏人性。

马蹄第九　也是一篇人性论，认为圣人倡导的仁义礼乐败坏了人性，主张自然放任，无为而治。

胠箧第十　论述自然放任、无为而治的政治理想，因为

圣智礼法被窃国大盗所利用就会危害天下。

在宥第十一 继续论述自然放任、无为而治的政治理想。

天地第十二 论述君主应该具备高尚的道德，成为道的体现者，也就是应该无为而治。

天道第十三 论述天道和人道的关系，认为君主应该遵循天道而无为，臣子应该遵循人道而有为。

天运第十四 论述天地万物都在遵循天道(自然规律)而不断地发展变化，顺之则成，违之则败。

刻意第十五 论述养神之道，主张精神纯粹不杂，做到静则恬淡无为，动则顺应自然。

缮性第十六 也是论述修身养性之道，认为在世风日下的时代，人们应该向古人学习，用恬淡的性情保养心智。

秋水第十七 论述认识的相对性，认为人们应该顺应自然才能进入自由的境界。

至乐第十八 论述人生的苦乐观和生死观，认为人在生活中排除了生死哀乐的困扰就可以达到最大的快乐了。

达生第十九 论述养生的关键在于养神，要做到看破生死、排除杂念、无所用心、顺乎天理。

山木第二十 论述生逢乱世的免患之道，主张清心寡欲、顺乎自然。

田子方第二十一 旨在贬儒扬道，批判儒家的虚伪，提倡道家的纯真自然。

知北游第二十二 论述道是万物之本、万物的主宰，由于道是虚无的，所以只有无言无为才能体道。

杂篇

庚桑楚第二十三 论述如何学道，由于道的核心是“无

有"，所以学道的关键在于维护自然的天性。

徐无鬼第二十四 论述只有排疑解惑才能做到清静无为、顺应自然。

则阳第二十五 论述万物的整体在于道，一切争论都是毫无意义的，只有自己返朴归真才能教化他人。

外物第二十六 论述外在事物不可强求，只有顺应自然才能取得成功。

寓言第二十七 在解释全书的凡例之后，论述学道的方法和途径。

让王第二十八 论述轻利禄、重生命的思想，主张安贫乐道、洁身自好。

盗跖第二十九 抨击儒家的道德规范和功利思想，倡导符合自然情性的长寿之道。

说剑第三十 通过庄子说服赵王停止斗剑取乐的故事，主张君王应该以天下为重、无为而治。

渔父第三十一 论述返归自然、修身保真的思想，批评儒家的礼乐人伦观念。

列御寇第三十二 论述得道的要义，只有虚无宁静、顺应自然才能真正懂得大道。

天下第三十三 是一篇先秦学术思想史，在评述先秦各家论点的基础上，认为只有庄子的学说才是当时学术的最高峰。

三、《庄子》的英译本

(一)全译本

《庄子》很早就在国外的汉字文化圈内传播，例如，根据

日本史籍的记载，《庄子》早在公元5世纪已经东传日本，但是，《庄子》一书译成英文还是19世纪末的事情。

巴尔弗的译本 《庄子》的第一个全译本是巴尔弗于1881年在上海和伦敦同时出版的，书名为《南华真经——道家哲学家庄子的著作》，这一译本早已绝版，笔者尚未见到，不敢妄评。但是，根据翟理思的说法，巴尔弗的汉语水平有限，力不从心而勉强为之，所以误译很多。翟理思举的一个例子是《庄子·庚桑楚》中的"介者拸画，外非誉也"(断足的人离弃规矩礼法，是把毁掉名誉置之度外)，竟然译成了"佣人们扯掉一张画，再也见不到这张画的优缺点了"，与原意真是风马牛不相及，译文虽然错误较多，但毕竟是《庄子》第一个完整的英译本。

翟理思的译本 翟理思(1845—1935)于1867年来中国，历任英国驻中国各领事馆翻译、副领事、领事，于1896年继威妥玛为英国剑桥大学汉学教授。他对中国文学颇有研究，由他编著的《中国文学史》(1901)和由他编译的《中国文学集粹(诗歌卷)》(1926)博得读者好评。他英译的《庄子——神秘主义者、道德家和社会改革家》于1889年由夸里奇出版公司出版，并于1926年修订再版，书名更改为《庄子——道家哲学家和中国的神秘主义者》。

他的译文使用的是维多利亚时代的英语，与当代英语有一定的距离，而且译得不那么严谨，所以他的这个译本历来得到的评价并不太高，无法跟他的译诗相比。人们普遍认为他的译本加入的个人主观臆断成分太多，与《庄子》的原义有较大出入，因而远不及理雅各的译本影响大。翟理思仿照

中国古籍的做法，在译文的行文中间夹入了不少注释和议论，而不是把注释放在页末或章末，这是他的译本在形式上的一个特点。例如，他在《齐物论》的“庄周梦蝶”这一段落之后加上的评论是“表明一个人可以以两种面貌出现”。另外，他在译本的正文前面还附上了莫尔写的一篇论文，对《庄子·内篇》的哲学思想加以评论，并把庄子的思想跟古希腊的赫拉克利特等哲学家的学说进行了对比，具有一定的参考价值。

理雅各的译本　理雅各(1814—1897)也是英国19世纪著名的汉学家，原是英国伦敦学会的传教士。1876年被牛津大学聘为汉学讲座第一任教授，直到去世。他对中国古典著作的研究功力深厚，先后把《四书》、《五经》、《老子》、《庄子》、《左传》、《楚辞》等十余种中国古代经典译成英文。他于1891年在牛津大学出版的《庄子》是《道家经典》的一部分，收入《东方圣书》第39卷和第40卷，是最有权威性的一个英文全译本，后人的翻译都能从他的译文中吸取有益的成分。

他的翻译是学者型的翻译，是在对道家思想进行了深入研究的基础上才动手翻译的。他从1879年开始翻译道家著作，1887年完成初稿，1891年正式出版。《道家经典》除了英译文以外，还有长篇的前言和导论、各章的提要、详细的注释、八项附录和专有名词的索引，长达140多页，是西方人研究道家著作的重要参考资料，以后的各家翻译都少不了要参考他的译文和有关资料。理雅各的译文力求忠实于原文，在必要的地方还有许多注解。他的译文可谓逐字翻译，但是译文的主要缺陷也在于过于直译，因而缺乏应有的文学

色彩。

威厄的译本　在本世纪，《庄子》的第一个英语全译本是威厄于 1963 年由新美国图书馆出版社在纽约出版的，书名为《庄子语录》，台湾的文致出版社据此版本于 1970 年以中英对照的形式出版。直到 1994 年末，台湾书店里惟一有售的《庄子》英语全译本就是这一种。

华兹生对这个译本评价不高，他认为威厄的译文使用了许多生涩的词语，并有独出心裁的解释。例如，把庄子说成是“儒家的进步的、生气勃勃的一部分”，没有多少学术价值，跟前几个译本相比，这个译本没有长篇的导论，也没有注释和索引，从这个角度来看，华兹生的说法是有一定道理的，但是译文本身的质量基本上还是可以的。

华兹生的译本　本世纪 60 年代出版的另一个译本出自华兹生之手，他当时任教于美国的哥伦比亚大学，译著包括《庄子》、《韩非子》、《墨子》、《〈荀子〉选译》、《苏东坡诗选》、《中国诗歌选集》等。他在 1964 年出版《〈庄子〉选译》的基础上，于 1968 年由哥伦比亚大学出版社出版了《庄子》的全译本，这是到目前为止公认的较好译本。对当代的读者来说，翟理思和理雅各的译文所用的维多利亚时代英语未免有点过时，而华兹生的译文用的是流畅的当代英语，译文中甚至用了不少口语词和俚语，还用了不少成对词跟汉语原文的连绵词相对应，读起来琅琅上口、通俗易懂，是《庄子》英译本中的佼佼者，已经被收入“联合国教科文组织各国代表作品丛书”。

梅维恒的译本 不久以前，梅维恒翻译的《庄子》的英语最新全译本由班坦出版公司于1994年出版，书名为《逍遥游——庄子的早期道家故事和寓言》。这本书的出版商在封面的介绍中雄心勃勃地说："梅维恒的这个全译本，加上他对庄子及其在中国思想和历史上的地位进行评论的导论，肯定会成为庄子著作在当代的权威版本。"梅维恒的最新译本确有独到之处，力求体现《庄子》一书的文学色彩。他把汉语的诗体部分全部用英语的诗体来翻译，例如，《庄子·养生主》中的"吾生也有涯，而知也无涯。以有涯随无涯，殆矣"译成：

"Our lives are limited,
But knowledge is limitless,
To pursue the limitless
With the limited
Is dangerous."

书中带有意义的人名也采用了意译，例如，在《庄子·养生主》中，"公文轩"译成"His Honor Decorated Chariot"，连"老聃"(老子)的名字都译成了"Old Longears"。这种做法是否合适暂且不论，但确实是本书的一个与众不同之处。

另外，梅维恒在他的译本后面所附的术语汇编也是颇有特色的，他的术语汇编分为人名、地名、典故三个部分，他对所列的条目都进行了简要的(有时候是相当详尽的)解释，这是以前的译本所没有的一个特色，对读者是非常有用的。

(二) 摘译本

格雷厄姆于1981年由阿兰出版公司出版的《庄子》选译本是现已出版的选译本中选译内容最多的一种，书名为《庄

子内篇及其它篇章》。他在前言中提出了一种别有见地的看法，他之所以没有全译《庄子》是有他的理由的。他认为，既然《庄子》并非出自庄子一人之手，部分篇目的思想内容和写作风格与庄子不相符合，所以，“翻译的内容越多，表达的思想就越少”。因此，除了《内篇》和其他少量篇目是全部翻译的以外，其余部分均为选译，并根据主题重新进行编排，等于是他将《庄子》重新剪裁编辑了一次，实际上也就是格雷厄姆头脑中的《庄子》全译。

冯家福和英格里希的译本 由兰登书屋的一家子公司于1974年在美国纽约出版的《庄子内篇》是由冯家福和英格里希合译的。他们两人合译的《道德经》于1972年出版以来一直受到欢迎，他们合译的《庄子内篇》也同样受到欢迎。这两本书的版式设计是完全一样的，一页是英文加照片，相对的一页是中文手书加照片，很具有美感。这个译本既没有长篇的序言，也没有注释和索引，却以简明的英语和精美的设计吸引着普通的读者。美国许多非学术性的普通书店里也出售这个版本。在西方读者当中普及《庄子》，也许这个译本所起的作用是最大的。

冯友兰的译本 冯友兰先生所译的《庄子》只包括内篇，原书于1931年由商务印书馆出版，1989年由北京外文出版社重新出版，这是在我国能买到的惟一《庄子》英译本。这个译本的一个独到之处在于它包含了晋人郭象的注疏，并在附录中对郭象的哲学观点给予了评论。冯友兰先生是从哲学家的角度来翻译《庄子》的，在前言和附录中详细地论述了庄子的哲学思想，并提出了许多个人的见解，所以，意思

表达比较准确，还借鉴了清代以来在《庄子》研究方面所取得的成果。

克利瑞的译本　克利瑞于1991年在哈泼出版社旧金山分社出版了《道的要义》一书，他在这本书里翻译了《道德经》全文和《庄子》的内篇，翻译的文字通畅，但是并不完全忠实原文。他在书后所附的《论道家、〈道德经〉和〈庄子〉的历史背景》一文中对道家学派的形成过程和《老子》、《庄子》的成书过程进行了介绍，他的注解也有一定的特色。

陈荣捷的译本　少量摘译的译文以陈荣捷于1963年在普林斯顿大学出版社出版的《中国哲学名著选读》为例，陈荣捷不在他的选本中采用已有的译本，其理由有三：第一，为了使全书各段选文的风格统一；第二，为了吸收最新的研究成果；第三，许多术语需要重译，以求统一。总的说来，他的译笔是流畅的。

除了上述全译本和选译本以外，还有若干作者选译了《庄子》的部分章节，例如，韦利于1939年出版的《古代中国的三种思想》摘译了《庄子》的一些篇章；林语堂先生在1948年出版的《老子的智慧》中选译了《庄子》中的一些故事，用以说明《道德经》的内容。这些翻译各有特色，都是值得借鉴的。也有根据已有的法文译本转译的，例如布赖斯转译的《道家宗师的智慧——老子、列子、庄子的著作》。还有根据已有的英译本重新进行创作的，例如诗人默顿，他于1965年在新方向出版社出版的《庄子的道》就是他的再创作；尽管是再创作，这个文本也在一定程度上传达了庄子的思想。

(三) 本书英译

同一部重要的作品出现多种复译是正常的事情，尤其是中国的古典作品，“诗无达诂”，不同的译者会有不同的理解、不同的风格，包括使用不同的词语。即使是有了“钦定本”的英语《圣经》，到当代还有多种新的译本问世，而且还在趋向更好的译本。

我们之所以要重译《庄子》，其理由有三：第一，《庄子》介绍到西方只有一百年的历史，出版了五个英语全译本，都是英美人翻译的，在理解汉语原文方面都存在不少问题。更有意思的是，这些汉学家在翻译的时候努力“忠实”原文，译出很多使人不知所云的句子，如果给这些句子扣上“中国式英语”的帽子，却又都出自英美译者的笔下。至于在文气连贯方面，问题就更多了。我们的目标是力求出现一个中华人民共和国成立以来由我国译者自己翻译的较好译本，让《庄子》以其真实面貌从东方走向西方。

第二，我们身居国内，可以阅读到《庄子》研究的第一手资料。尤其是在近十几年来我国出现的传统文化热中，老庄研究是一个重要的内容，取得了不少新的进展。我们努力吸收近十几年来我国在庄学研究方面所取得的各项最新成果，争取把这些成果反映到译文中去，把《庄子》思想的真谛介绍给国外的读者。

第三，出自我们对中国文化和比较文化的爱好，我们在五年多的时间里，已经先后出版了《老子》、《易经》和《诗经》的英译本，尽管鬓角添上了几丝白发，却也乐在其中。

我们遵循的翻译原则是以流畅的当代英语表达原作的精神实质，再现原作的艺术风采。在英语读者可能接受的基础

上，能够“直译”的就尽量直译，也就是用原文的对应词语或对应结构来翻译。在可能出现辞不达意或可能引起误解的时候，就采用灵活多变的处理方式。即使同一个多次出现的概念和术语在不同的行文中也可能采用不同的表达方式(例如“无为”译成 non-action，do not take any action，do nothing 等不同的词语)。在个别场合下，单纯的句子翻译不能表达全部内涵的时候，则采用了解释性的译法，这样做也许比加上大量的注解要好一些，读者不必随时打断思路停下来阅读注解。我们在有的地方还加译了庄子的“不言之言”和“言下之意”，这些做法是否恰当还望专家学者指正。在本书翻译过程中，美国专家沃特曼教授通读了全稿；杨俊峰教授、孔祥平教授、马爱华副教授、张雪副教授、朱源副教授等做了不少工作，在此一并表示感谢。

汪榕培

1996 年 3 月

INTRODUCTION

The Spring and Autumn period and the period of Warring States saw a flourishing of various schools of thoughts and intelligent scholars in China. These years (around 400 and 500 BC) were called the "axle period" in the development of world civilization, which made epoch-making progress both in the east and in the west. There appeared a number of philosophers and men of wisdom in the civilized ancient countries. As the Hellenic period laid down the foundation for western culture, so the Spring and Autumn period and the period of Warring States laid down the foundation for Chinese culture. Living in the same historical period, both Aristotle in Greece and Zhuangzi in China have exerted invaluable influence to the future generations with their scholastic works. If anyone in the west should imagine that China is destitute of philosophy, he would, when he finishes reading the works of Zhuangzi, find that the philosophical system established by Zhuangzi is as profound as that established by any ancient Greek philosopher. Far above the ancient Greek philosophers, Zhuangzi displayed a literary talent unique both in Chinese culture and in world culture. As a chief representative of the Taoist scholars before the Qin Dynasty, Zhuangzi has been held in high esteem in the west since his works were translated into English and brought to the west at the end of the 19th century. However, there has been some misunderstanding and censure on the part of the western reading public because of the difference in culture and in the way of reasoning and because of the vagueness of the English rendering. If we admit that Zhuangzi belongs to the world as well as to China, we are obliged to present Zhuangzi and his works as they are to the west so that they will cross the border and shine

all over the world.

I Zhuangzi the Man

(I) Zhuangzi as a Virtuous Scholar

Little is known as to the life of Zhuangzi from the historical records. We only get to know from the *Historical Records* that Zhuangzi was Zhuang by family name and Zhou by personal name, with the courtesy name Zixiu. He was a scholar in the region of Meng in the state of Song (now somewhere near Shangqiu, Henan Province) during the period of Warring States. Situated in the converging area of the Central-Plain culture and the Southern-Chu culture, the state of Song was under the rule of the tyrant Prince Yan. This historical background had a deep impact upon Zhuangzi's career and ideology. Born of a poor family, Zhuangzi served as a superintendent (a watchman as a matter of fact) in a lacquer-yard when he was young. After that, he never took up any official duties, rejecting several offers to go into office. He refused even when Lord Wei of Chu offered a thousand pieces of gold for him to be the prime minister. He lived the life of a recluse in the desolate streets, eking out his life by weaving straw-sandals. In poverty all his life, he sometimes had to live on loans. For the most part of his life, he mixed himself with farmers, fishermen, woodmen, hermits and even the disabled. In ragged clothes, he looked languid as a result of undernourishment. However, he took pride in his honest poverty and made tours to various states, seeking spiritual freedom from his wretched life. Later, he taught in his village and wrote his works, now known as *The Complete Works of Zhuangzi* or *Zhuangzi*.

Zhuangzi spent his whole life in destitution. A story in *Zhuangzi* runs

like this: Zhuangzi's family was poor and so he went to borrow grain from the superintendent of river-courses. The superintendent said, "All right. When I get the revenue of my fief, I will lend you three hundred yuan. Will that do?" Zhuangzi flushed with anger and said, "When I was on the way here yesterday, I heard someone calling me. I looked back and saw a carp in the cart rut. I asked it, 'Come over, carp. What are you doing here?' It replied, 'I am a messenger from the East Sea. Will you save me with a bucket of water?' I said, 'All right. When I meet the princes in the state of Wu and the state of Yue, I will try to persuade them to divert the water from the West River to welcome you. Will that do?' The carp flushed with anger and said, 'I have lost my normal environment and have no place to stay. I can survive with a mere bucket of water, but if you talk to me like this, you'd better look for me in the dried-fish market.'" ("External Things") From this story we can see that Zhuangzi was so indifferent to worldly troubles that he was worthy of a perfect man although he lived an impoverished life and sometimes had to live on loans.

The Complete Works of Zhuangzi provides episodes from Zhuangzi's life. Zhuangzi's best friend was Hui Shi (Huizi), who understood Zhuangzi best and was best understood by Zhuangzi. They often exchanged views while they wandered over hills and rills. For instance, travelling with Huizi over a bridge in the Hao River, Zhuangzi said, "The fish is swimming at ease. This is how the fish enjoy themselves." Huizi said, "You are not a fish. How do you know the fish are enjoying themselves?" Zhuangzi said, "You are not me. How do you know I don't know about the fish?" Huizi said, "I am not you and I certainly don't know about you; you are certainly not a fish and you will not know the fish. That's for sure." Zhuangzi said, "Let's trace back to your original question. You said, 'How

do you know the fish are enjoying themselves?' This question shows that you know about the fish. Since you know about me, why can't I know about the fish? I got to know it over a bridge on the Hao River." ("Autumn Floods") In this way, they formed a firm friendship in their discussion over scholastic issues. It was only natural for Zhuangzi to say in front of Huizi's grave, "Since Huizi died, I have no one to talk with! I have no one to argue with!" ("Xu Wugui")

The Complete Works of Zhuangzi also records episodes about Zhuangzi's refusal to take office: Zhuangzi was angling in the Pu River when Lord Wei from the state of Chu sent two ministers to invite him, saying, "We'd like to entrust you with the state affairs." Holding the fishing rod in his hand, Zhuangzi did not look back, saying, "I've heard that there is a sacred turtle in the state of Chu, which was dead for three thousand years. The lord keeps it in a bamboo case covered with a kerchief. Would this turtle prefer to be dead and kept in such a grand style or to be alive and able to drag its trail in the mud?" The ministers said, "It would prefer to be alive and drag its tail in the mud." Zhuangzi said, "Please go away, then. I'd rather drag my tail in the mud." ("Autumn Floods") A similar episode appears in the *Historical Records*, which shows that Zhuangzi had opportunities to go into office but he was reluctant to be involved in official duties.

Zhuangzi was carefree as he paid no attention to life and death, sorrow and happiness. When Zhuangzi's wife died, Zhuangzi squatted on the ground, singing and beating time on a basin. ("Perfect Happiness") While Zhuangzi was dying, his disciples intended to prepare many things to be buried with him. When he learned of this, Zhuangzi said, "The heaven and the earth will be my coffin. The sun and the moon will be my rings. The stars will be my gems. Everything in the universe will be buried with

me. Don't I have a complete list already? Anything else will be redundant." The disciples said, "We are worried that your body will be eaten up by crows and eagles." Zhuangzi said, "An unburied body will be consumed by crows and eagles but a buried body will be eaten up by ants. So you're snatching food from the mouths of crows and eagles and feed it into the mouths of ants. Why are you showing favours to ants?" ("Liezi")

Thus, Zhuangzi spent his long life in oblivion and poverty. However, he lived in the mundane world and enjoyed a free spiritual life. He taught his disciples with his upright character and profound knowledge. His prolific writings constitute a precious heritage to the posterity. His life career and his world outlook provide an important cue to the understanding of this great personage for the western readers.

(II) Zhuangzi as a Profound Philosopher

Zhuangzi's profound philosophy can be summarized in four phrases: "Tao as the source of the world", "uniformity of things", "non-action in face of nature" and "absolute freedom". There are similarities and dissimilarities between Zhuangzi's philosophy and the western philosophy. Awareness of these similarities and dissimilarities is the key to the understanding of Zhuangzi by the western readers.

Tao as the Origin of the World Zhuangzi took Tao as the origin of the world, inheriting Laozi's views of "from Tao comes oneness; from oneness comes the duality of yin and yang; from duality comes the equilibrium of yin and yang; from equilibrium comes all things under heaven." (*Tao Te Ching*, Chapter 42) The origin of the world was a problem of common concern for all the philosophers in ancient times. For scholars

from Miletos in ancient Greece, Thales took "water" as the origin of the world, Anaximandros took "element" as the origin of the world and Anaximenes took "air" as the origin of the world. Later, Pythagoras took "number" as the origin of the world while Herakleitos took "logos" as the origin of the world. Among the Chinese philosophers, Laozi was the first one to take "Tao" as the origin of the world, which created heaven and earth and everything in the world. He said, "A formless entity existed prior to heaven and earth. Silent and void, it stands alone and unchanging, the mother of all things under heaven, Not knowing its name, I call it 'Tao'." (*Tao Te Ching*, Chapter 25) Zhuangzi expounded Laozi's views, saying, "Tao is a reality which has its substance, inert and formless. It can be transmitted by the heart, but not taught by word of mouth; it can be acquired by the heart, but not seen by the eyes. It has its own source and its own root, existing since time immemorial before the heaven and the earth came into existence. It gives birth to demons and gods; it begets the heaven and the earth. It is above the zenith but does not seem high; it is beneath the nadir but does not seem low; it came into existence before the heaven and the earth but does not seem long ago; it was there before time immemorial but does not seem old." ("The Most Venerable Teacher") "A reality which has its substance" means that Tao indeed exists; "it has its own source and root" means that Tao exists in itself; "it begets the heaven and the earth" means that Tao gives birth to heaven and earth and everything in the world; "existing since time immemorial" means that Tao exists forever. The ontology held by Zhuangzi grew out of Laozi and outgrew that held by Laozi. The concept of "Tao" was brought to perfection, which marked a milestone in the development of world philosophy.

According to Zhuangzi's philosophy, "Tao" also indicates the rules

and laws for the development of the universe, the ultimate human cognizance: "When clear distinction between right and wrong appeared, Tao was injured. When Tao was injured, prejudice was formed." "Why is Tao so obscure that it can be considered both true and false? Why is speech so obscure that it can be considered both right and wrong? Why does Tao prevail and seem to be non-existent? Why does speech exist and seem to be unacceptable? Tao is obscured when it is concealed by minor achievements; speech is obscured when it is concealed by flowery words." ("On the Uniformity of All Things") These rules and laws for the development of the universe—the ultimate human cognizance—are absolute truths which transcend right and wrong, or true and false. In a word, Zhuangzi evolved the unique concept of "Tao" in Chinese philosophy and enriched its connotation far beyond Herakleitos' "logos", Parmenides' "hedos", Plato's "ideas of the good" and other concepts.

Uniformity of Things Zhuangzi also evolved Laozi's concept of "mystical union with virtue." (*Tao Te Ching*, Chapter 56) He held the view that things in the world seemed to be different but were in fact all the same. "From the viewpoint of Tao, nothing can be called noble or mean because the noble and the mean succeed each other endlessly. Don't stick to one point of view, or you will be away from Tao. Nothing can be called too little or too much because the little and the much transform into each other. Don't adhere to one way of behaviour, or you will run counter to Tao." "From the viewpoint of Tao, there is nothing noble or mean; from the viewpoint of things, an individual often thinks highly of himself and thinks lowly of others; from the viewpoint of worldly learning, the distinction lies outside things themselves. From the viewpoint of distinctions, if we say that something is large because it is relatively large,

then everything can be said to be large. If we say that something is small because it is relatively small, then everything can be said to be small. Once you know why the heaven and the earth are like grains of millet and why a tiny down is like a hill, you will understand the distinctions between large and small. From the viewpoint of functions, if we say that something is useful because it is useful in one respect, then everything can be said to be useful. If we say that something is useless in another respect, then everything can be said to be useless. Once you know that east and west are opposite and mutually indispensable, you will understand the functions and usages of things. From the viewpoint of preference, if we say that something is right because it is right in one sense, then everything can be said to be right. If we say that something is wrong because it is wrong in another sense, then everything can be said to be wrong. Once you know that both King Yao and King Jie justified himself and condemned the other, you will understand the preferences of things." ("Autumn Floods") Therefore, he drew the conclusion: "When something falls into disintegration, some new entities are formed; when some new entities are formed, something must have fallen apart. But for things in general, there is neither disintegration nor formation—there is always the interchangeability and uniformity of things." ("On the Uniformity of All Things")

Meanwhile, Zhuangzi held the view that men seem to make different comments and to hold different viewpoints, but since things have no real difference in essence—"Right is infinite and wrong is infinite, too" ("On the Uniformity of All Things"), all disputes and arguments about right and wrong are meaningless, with ulterior motives behind them. "Now I am going to say something, but I do not know whether my remarks are similar or dissimilar to other remarks. However, whether these remarks

are similar or dissimilar, all of them fall into the same category. In this sense, I am no different from others." (ibid) When two people are having a debate, each defending his own stand, any third person is unable to make a judgement as to who is right: "Suppose that you and I argue over something. If you win and I lose, are you indeed right and am I indeed wrong? If I win and you lose, am I indeed right and are you indeed wrong? Is one of us right and the other wrong? Are both of us right or are both of us wrong? If neither you nor I can know, other people will be even more in the dark. Whom shall I ask to decide for us? Shall I ask someone who agrees with you to decide? If he already agrees with you, how can he decide it? Shall I ask someone who agrees with me to decide? If he already agrees with me, how can he decide it? Shall I ask someone who disagrees with both of us to decide? If he already disagrees with both of us, how can he decide it? Shall I ask someone who agrees with both of us to decide? If he already agrees with both of us, how can he decide it? If neither you nor I nor others can know, who else shall we wait for?" (ibid) Zhuangzi thinks that uniformity of things is the only natural law to follow by the perfect man who makes no arguments and conforms himself to nature.

Zhuangzi's view on the uniformity of things contains an element of simple spontaneous dialectics. His view that "there is in the world nothing greater than the tips of the downs of a bird in autumn while Mount Tai is tiny" (ibid) shows that the size of things is relative. There are greater things than something which is great; there are smaller things than something which is small. Zhuangzi's ideas are compatible with Herakleitos' ideas in this respect. Like Herakleitos, however, Zhuangzi had his limitations because he laid so much stress on infinite greatness and infinite smallness that he was tinged with relativism and sophism.

Non-action in Face of Nature Zhuangzi developed Laozi's views on "helping everything to stay its natural way and constantly refraining from any interference" (*Tao Te Ching,* Chapter 64) and took "non-action in face of nature" as the supreme doctrine. He held the view that "the heaven is clear because it does nothing; the earth is quiet because it does nothing" ("Perfect Happiness") as the natural state of things is perfect. He also held the view that "the long is not to be considered too much and the short is not to be considered too little. Thus, short as the legs are, the duck will come into grief if we stretch them out. Long as the neck is, the crane will come into grief if we cut it short." ("Webbed Toes") Any polishing on nature is a disruption on it. Zhuangzi expounded this with a fable: "The ruler of the South Sea was called Helter, the ruler of the North Sea was called Skelter and the ruler of the Central Region was called Chaos. Helter and Skelter often met each other in the land of Chaos, who treated them very well. They wanted to repay his kindness, saying, 'Every man has seven apertures with which to hear, to see, to eat and to breathe, but Chaos alone has none of them. Let's try and bore some for him.' They bored one aperture each day, and on the seventh day Chaos died." ("Competent Emperors and Kings") Human actions will only strangle nature and plunge people into disasters and troubles.

For Zhuangzi, the "heaven" means the natural state of things before mankind came into existence or before human civilization did harm on nature. Zhuangzi held that everything is pre-destined and that human efforts will come to no avail: "How could the heaven and the earth have bias against me and make me poor? It must have been fate that has brought me this extreme poverty." ("The Most Venerable Teacher") "Life and death, gain and loss, failure and success, wealth and poverty,

worthiness and worthlessness, praise and blame, hunger and thirst, cold and heat—these are all transformation of things following the natural order." ("Signs of Complete Integrity") Therefore, "if I am content with whatever happens at the right time and follow the natural course, sorrow and joy will not affect me. This is what the ancients called 'freedom from bondage'. Those who cannot free themselves are mentally bound by material things." ("The Most Venerable Teacher") "To be content with whatever happens at the right time and to follow the natural course" means "to be content with fate and to do nothing". He was content with fate because he could do nothing about it. Only by being content with fate could he be free and easy and take no action at all because he sought after nothing and wanted to do nothing. By taking no action, it does not mean that Zhuangzi did nothing at all, but that he had shaken off the bondage of the mundane world and was enjoying the beauty of nature in his spiritual world. In this way, Zhuangzi did not take any official positions all his life and was content with his wretched life. He lived a life that conforms to the natural course of events. This attitude of non-action in face of nature helps Zhuangzi into the spiritual world of absolute freedom.

Wandering in Absolute Freedom Zhuangzi was the first Chinese philosopher who raised the question of personal freedom. What he meant by freedom was chiefly that of the individuals and also that of the humanity and all living things. Zhuangzi aspired for a free life and hoped that he would reach absolute freedom. "Suppose someone rides on the true course of heaven and earth and harnesses the changes of the six vital elements of yin, yang, wind, rain, darkness and brightness to travel in the infinite. What is there for him to be dependent on?" ("Wandering in Absolute

Freedom") By "absolute freedom", Zhuangzi meant not only an "unrestrained, rampant life", but also "spiritual freedom without any bondage": "Now you have a big tree, but are worried about its uselessness. Why don't you plant it in the land of nothingness, a wilderness where nothing grows and no one comes? There you may roam idly around it and sleep carefreely beneath it." ("Wandering in Absolute Freedom") "Now that I live a carefree life between the heaven and the earth, I am content with the immense pleasure it gives me." ("Declining the Throne") By so doing, he reached the supreme spiritual realm , that is "Heaven and Earth and I came into existence at the same time; all things in the world and I are one uniformity" ("On the Uniformity of All Things") — he had been combined into nature.

Zhuangzi's idea of "absolute freedom" is closely linked with "wandering", which is a symbol of shaking off bondage and achieving emancipation. By saying that "Set your mind at flight by going along with things as they are. Cultivate your mind by resigning yourself to the inevitable. This is the best way out for you" ("Ways of the Human World"), Zhuangzi took "setting the mind at flight" as the wandering of his mind, a form of spiritual freedom: "I'm about to keep company with the creator of things. When I get tired, I will ride on the bird of ease and emptiness, flying out of the universe, to wander in the land of nothingness and stay in the boundless wild field." ("Competent Emperors and Kings") "Ride the clouds and mists, mount the sun and the moon, and travel beyond the four seas." ("On the Uniformity of All Things") In his experience of "setting his mind at flight", Zhuangzi could not only enter the visionary "land of nothingness" but also enjoy the supreme pleasure of "mingling with nature". His thoughts are inevitably tinged with mysticism, which made Herbert A. Giles dub Zhuangzi as a "mystic".

By saying "Ride on the true course of heaven and earth and harness the changes of the six vital elements of yin, yang, wind, rain, darkness and brightness to travel in the infinite", Zhuangzi divided freedom into two stages: relative freedom and absolute freedom. While he was "riding on the true course of heaven and earth and harness the changes of the six vital elements of yin, yang, wind, darkness and brightness", he was in the stage of relative freedom, in which he was following ("riding on" and "harnessing") the laws ("the true course") of heaven and earth. This view is similar to that of the Stoics in ancient Greece. While he was "travelling in the infinite", he was in the stage of absolute freedom, in which he had shaken off the bondage of external things (including time and space) and could "experience the bounteous Tao and wander in the realm of infinity." ("Competent Emperors and Kings") According to Zhuangzi, material things (including the peng, the cicada, Song Rongzi and Liezi) would not be able to enjoy real freedom while the mind, and the mind alone, would be able to enjoy absolute freedom. In his views on unconditional absolute freedom, Zhuangzi had common ground with Jean-Paul Sartre, the French existentialist. It is indeed something rare and praiseworthy that Zhuangzi was thinking about two thousand years ago and trying to solve the same problem that puzzled Sartre: the contradiction between the individual and the community.

According to Zhuangzi, the process to become well versed in Tao is a process to purge the mind. The first stage is "the fasting of the mind": "The mighty Tao can only gather in an emptiness and that emptiness is the fasting of the mind." ("Ways of the Human World") In other words, the mind must quiet and empty. The second stage is "sitting and forgetting": "I cast off my limb and trunk, give up my hearing and sight, leave my physical form and deprive myself of my mind. In this way, I can

identify myself with Tao. This is the so-called 'sitting and forgetting'." ("The Most Venerable Teacher") In other words, the man will forget the existence of everything in the world, including himself. When he mingles himself with the heavenly Tao, he will be able to reach the third stage of "having a clean mind," the fourth stage of "discerning the independent Tao" and the final stage of "attaining Tao": "After he had had such a clean mind, he was able to discern the independent Tao. After he had had discerned the independent Tao, he was able to obscure the distinction of the past and the present. After he had obscured the distinction of the past and the present, he was able to ignore life and death." ("The Most Venerable Teacher") In this case, "having a clean mind" means an experience of enlightenment, a journey from the darkness to the brightness; "discerning the independent Tao" means the observance of Tao, i. e. to envisage an mergence with Tao, with everything in the world and to gain an eternal life. As the core of Zhuangzi's philosophy, this psychological journey to become well versed in Tao is similar to the Buddhist practice of sitting in meditation. Both of them lay emphasis on the spiritual world—to attain an empty mind by getting rid of all distracting thoughts. The Chinese conception of "Zen" is as a matter of fact the combination of the conceptions from Zhuangzi and Buddhism.

The above-mentioned four conceptions make it clear that Zhuangzi's philosophy is both complex and contradictory. For the most part, it belongs to the ideal and metaphysical school of thought, but there are fragments of materialism and dialectics. It contains both passive and active elements, just like the works by Plato and Aristotle in ancient Greece. In any case, most of the major themes and significant concepts originated from Zhuangzi, who had a noteworthy impact on the Chinese classical

philosophy.

(III) Zhuangzi as an Intelligent Writer

As a man of letters, Zhuangzi has won universal praise. Sima Qian said that his language was "unique" and later critics said that his language was "extraordinary", "variable" and "peculiar". In his *An Outline History of Chinese Literature*, Lu Xun said that Zhuangzi's works "surpassed all other scholars before the Qin dynasty". Zhuangzi's prose has been learned and imitated by scholars down from the Han dynasty. Jia Yi and Mei Cheng in the Han dynasty, Ji Kang, Ruan Ji and Tao Yuanming in the Wei and Jin dynasties, Han Yu and Liu Zongyuan in the Tang dynasty, Su Shi in the Song dynasty, Li Zhi in the Ming dynasty, Gong Zizhen in the Qing dynasty and Lu Xun in the present century were all influenced by Zhuangzi's writings. Zhuangzi's literary achievements are mainly embodied in four respects: romantic artistic expressions, realistic descriptions, numerous fables and original language.

Romantic Artistic Expressions With Romantic expressions, Zhuangzi displayed his unusual imagination. In the first chapter of "Wandering in Absolute Freedom", there are a series of artistic images. There is a huge bird by the name of peng "whose back is like a lofty mountain and whose wings are like clouds that hang from the sky. Soaring like a whirlwind to a height of 90,000 *li*, the peng flies above the heavy clouds and against the blue sky on its southward journey toward the South Sea." There is a cicada and a turtle-dove which "fly upward until they alight on an elm or a sandal tree. Sometimes when they cannot make it, they just fall back to the ground." There is a quail in the marsh which "hops and skips and flies up, but it never flies up more than a dozen metres before it

comes down and hovers above the reeds. That's the highest it ever flies." And there is a holy man "living on the faraway Mount Guye. With his skin as white as ice and snow, he is as amiable as a virgin. He does not eat the grains, but sucks the wind, drinks the dew, rides on the cloud, harnesses the flying dragon and roams beyond the four seas." Illustrated by all these artistic images, the subject of "wandering in absolute freedom" progresses to its climax, shining with romanticism from beginning to end. Such passages as "Zhuangzi's dream as a butterfly" bring the readers to the mysterious visionary land: "I, by the name of Zhuang Zhou, once dreamed that I was a butterfly fluttering here and there. I was so pleased that I forgot that I was Zhuang Zhou. When I suddenly woke up, I was astonished to find that I was as a matter of fact Zhuang Zhou. Did Zhuang Zhou dream of the butterfly or did the butterfly dream of Zhuang Zhou? Between Zhuang Zhou and the butterfly there must be some distinctions. This is called the transformation of things." ("On the Uniformity of All Things")

Zhuangzi's romantic artistic expressions filled his reasoning part with poetic flavour as well. Many passages are simply poetry in prose. One example is the following famous passage: "Man's life is limited but knowledge is unlimited. To pursue the unlimited with the limited is fatiguing; to know this but still pursue unlimited knowledge with limited life is fatal. When you do good, don't do it for the sake of fame; when you do bad, don't do it as to incur punishment. If you always keep to the proper way, you will be able to keep a good health, preserve your nature, support your parents and live out you full life-span." ("Essential for Keeping a Good Health") The following quotation can well be regarded as an excellent philosophical poem:

"Men of great wits are open and broad-minded;

Men of small wits are mean and meticulous.
Men of great eloquence speak with arrogance;
Men of small eloquence speak without a point."
("On the Uniformity of All Things")

Realistic Descriptions In his works, Zhuangzi gave a panoramic picture of the various people and customs of his day. He altogether depicted over 360 characters of different types, every one with his idiosyncrasy. For example, he depicted several skillful artisans: the butcher who carved a bullock in "Essentials for Keeping a Good Health," Qing the Carpenter who carved a piece of wood and Chui the Artisan who could draw a circle better than those who used the compass in "A Thorough Understanding of Life," Bian the Wheelwright who cut a wheel in "The Natural Course of Events", and Shi the Carpenter who waved his axe in "Xu Wugui." The titular hero in "Zhi the Robber" rebuked Confucius with "his eyes burning and his hair rising upward": "Now you study King Wen and King Wu's ruling strategies so as to orient the public opinion and to establish guidelines for the future generations. In a baggy robe and a wide belt typical of a scholar, you speak and act with much attraction in an attempt to charm the dukes and to win more gains. As no villain is more vicious than you, why aren't you called Confucius the Robber? Why am I alone called Zhi the Robber?" How gratifying his remarks are! The four men in "The Most Venerable Teacher" — Zisi, Ziyu, Zili and Zilai — became friends because they "believed that life and death, survival and perishment were one and the same." "When Ziyu fell ill, Zisi went to call on him." "Before long, Zilai fell ill. When he lay gasping on the verge of death, his wife and children wept before the bed. Zili went to call on him." Like fish "moistening each other with their breath

and dampening each other with their slime," these poor friends helped each other with a sincere heart in times of need.

Zhuangzi slashed the evil side of society to the full. He ranked the kings among the robbers, compared the classics of the sages to rubbish, and regarded humaneness and righteousness as tigers and wolves. In "External Things," he described some Confucians, students of *Book of Poetry* and *Book of Rituals*, breaking open a grave. They talked in the fashion of *Book of Poetry*:

"Day is breaking in the east.

How are things going on?"

The answer is:

"We haven't got the burial clothes off him yet,

But there is a pearl on his mouth."

They tried to justify their acts by quoting poetry:

"Alive, he never gave alms;

Now dead, why hold a pearl in his mouth?"

The hypocrisy of Confucian instructions and rituals is thus torn to shreds. In "Liezi," Zhuangzi said when he rebuked Cao Shang: "I hear that the duke of Qin was suffering from discomforts and looking for physicians. Whoever could heal furuncle would get one carriage; whoever could heal his hemorrhoids by licking would get five carriages. The lower the discomforts in the body, the more carriages the healer would get." In this way, Zhuangzi employed sharp sarcasm to flog the villains who curried favour with those in power.

Numerous Fables With over 100 fables of all kinds in it, *The Complete Works of Zhuangzi* can be said to be a collection of wonderful fables. Popular indeed are such fables as "Liezi Rides the Wind" (in

"Wandering in Absolute Freedom"), "The Penumbra Asking the Shadow" and "Zhuangzi's Dream as a Butterfly" (in "On the Uniformity of All Things"), "The Butcher Carving a Bullock" (in "Essentials for Keeping a Good Health"), "The Mantis Raising Its Forelegs to Stop an On-going Chariot" (in "Ways of the Human World"), " The Fish in the Dried Springs" (in "The Most Venerable Teacher"), "Boring Seven Apertures for Chaos" (in "Competent Emperors and Kings"), "Bo Le Taming the Horses" (in "The Hooves of Horses"), "Bian the Wheelwright Cutting a Wheel" (in "The Natural Course of Events"), "Sighing to the Sea", "A Frog at the Bottom of a Well" and "A Young Man Learning How to Walk in Handan" (in "Autumn Floods"), "Shi the Carpenter Waving His Axe" (in "Xu Wugui"), "Zhuangzi Borrowing Grain" and "Ren the Young Gentleman Catching a Huge Fish" (in "External Things"), "Confucius Meeting Zhi the Robber" (in "Zhi the Robber"), "Zhuangzi on Swordplay" (in "Persuasion with Swordplay") and "Zhuangzi Was Dying" (in "Liezi").By vivid and simple stories, these fables reveal profound morals. "A Thorough Understanding of Life" is composed of 13 fables and "Autumn Floods" is composed of 7 fables. With one fable after another, these chapters leave much room for thought by the readers. They are of high artistic and aesthetic values. The fables are narrated in a variety of ways. They are in the form of Zhuangzi's anecdotes (e.g. "Zhuangzi's Dream as a Butterfly"), in the form of invented stories of the historical figures (e.g. "Confucius Meeting Zhi the Robber"), in the form of fictitious characters (e.g. "Bian the Wheelwright Cutting a Wheel"), in the form of allegories (e.g. "Boring Seven Apertures for Chaos"), or in the form of animal fables (e.g. "A Frog at the Bottom of a Well").

Original Language Zhuangzi was a master of language among the

scholars in pre-Qin China. According to statistics, he used a lot of words and idioms with specific meanings of his own: 118 monosyllabic words, 169 bisyllabic words and 197 idioms. Many of them are still in use in contemporary Chinese.

There are quotable quotes all over Zhuangzi's works: e.g. "The perfect man cares for no self; the holy man cares for no merit; the sage cares for no name." ("Wandering in Absolute Freedom") "There is in the world nothing greater than the tips of the downs of a bird in autumn while Mount Tai is tiny. There is no one who lives longer than a dead baby while Peng Zu, who lived over 700 years, died young." ("On the Uniformity of All Things") "The Tao that is manifest is not Tao; the words that are used in arguments do not suffice; humaneness that is constantly exercised does not work; integrity that is openly professed cannot be believed; courage that is violent will not succeed." (ibid) "The mountain trees are felled by themselves—the axe-handle is made of wood; the grease is consumed by itself—it burns on the fire." ("Ways of the Human World") "Those who steal the knives are executed while those who usurp the state become princes." ("Break Open the Boxes") "In ruling over the world, the ancient kings enriched the world by having no desires, invigorate everything by doing nothing, and pacify the people by keeping quiet." ("The Heaven and the Earth") These aphorisms are succinct and easy to memorize, and so they are widely circulated.

In his writing, Zhuangzi was moving from "dialogues" to "essays", thus improving his prose writing to a higher stage. With many kinds of figures of speech in his writing—metaphor, hyperbole, parallelism, antithesis, repetition, and so on, Zhuangzi's essays are highly persuasive with artistic appeal. According to Zhuangzi, there are some things that can be put into words and other things that cannot be put into words: "What can

be verbalized is something large; what can be mentally visualized is something small." ("Autumn Floods") "Bian the Wheelwright Cutting the Wheel" ("The Natural Course of Events") is a fable to give the moral that there are meanings beyond words. There are three kinds of talk that can be expressed with words: fables, quotations and random talk. Fables express meanings by making characters and anecdotes to give his own thoughts; quotations express meanings by borrowing words from the ancient philosophers to expound truth; random talk expresses meanings by using words that conform to nature to elaborate his ideas. Zhuangzi employed these three ways to express his own thoughts by using vivid images and speech. Hence, his prose is beautiful indeed.

II Zhuangzi the Book

(I) Editions of Zhuangzi

The book Zhuangzi began to be circulated before the Qin dynasty. The famous scholar Xunzi once read the book and made some comments on it. Lü Buwei in the early years of the Qin dynasty quoted from *Zhuangzi* in his *Lü's History of China*. In Sima Qian's *Historical Records*, the earliest book to mention Zhuangzi the man and his book, it is said that the book "contains over 100,000 words" without mentioning the division of "inner chapters", "outer chapters" and "miscellaneous chapters". The book *Zhuangzi* that was circulated in the Han dynasty was composed of 52 chapters, but it was not popular until the dynasties of Wei and Jin when such annotated editions as by He Yan, Wang Bi, Xiang Xiu, Guo Xiang, and Li Yi. Guo Xiang's edition which is composed of 33 chapters was the most popular one, which has been handed down up to the present day. All through the centuries, there have been annotated

editions by many scholars, such as Lu Derning and Cheng Xuanying in the Tang dynasty, Chen Jingyuan in the Song dynasty, Jiao Hong in the Ming dynasty, Wang Fuzhi and Guo Qinfan in the Qing dynasty. In the 20th century alone, there have been about a hundred different editions of this book.

The book *Zhuangzi* originally had nothing to do with religion at all. The Taoist religion came into being at the end of the Eastern Han dynasty (2nd century A. D.). Some Taoists from noble families in the dynasties of Wei and Jin held Zhuangzi in high esteem, took him as an idol and thus linked him with Taoism. It was in the Tang dynasty that Zhuangzi was assigned as a Taoist classic, entitled *The Holy Canon of Nanhua*. Emperor Xuanzong in the Tang dynasty conferred the title "True Man of Nanhua" to him and the title *The Holy Canon of Nanhua* to his book. There are different interpretations to the title "Nanhua": the name of a place, the name of a mountain, and the title of a heavenly office. As a basic Taoist classic, second to the book *Tao Te Ching, The Holy Canon of Nanhua* is one of the four "holy canons" for Taoism. The other three are *The Holy Canon of Tongxuan* (*Wenzi*), *The Holy Canon of Chongxu* (*Liezi*) and *The Holy Canon of Donglin* (*Kengcangzi*). Many Taoists have made annotations on *The Holy Canon of Nanhua*, and expounded on it from the standpoint of the Taoist religion. The views in this book on Tao, on the ways of keeping a good health and on spiritual freedom are the three foundations of Taoist theology. Rather than Taoism has theologized *Zhuangzi*, it is more proper to say that *Zhuangzi* has philosophized Taoism.

The book *Zhuangzi* extant of 33 chapters can be divided into three parts: "Inner Chapters" (7), "Outer Chapters" (15) and "Miscellaneous Chapters" (11). For the inner chapters, the chapter titles give the theme

of these chapters; for the outer chapters and the miscellaneous chapters, the chapter titles are simply the first two or three words taken from the first sentence of each chapter. It is generally acknowledged that the inner chapters were written by Zhuangzi himself, the outer chapters were written by his disciples and the miscellaneous chapters were written either by his disciples or by other Taoist scholars. The book *Zhuangzi* does reveal variations and even contradictions in respect of viewpoints, style and diction. In spite of all the variations and even contradictions, some people insist that the book was written by Zhuangzi himself. For instance, Sima Qian thought that "The Fisherman" and "Zhi the Robber" in the miscellaneous chapters were written by Zhuangzi himself. There is no definite conclusion yet as to the authorship of Zhuangzi. However, most of the works in pre-Qin China were written through collective efforts. Since the book reflects the basic thoughts of Zhuangzi and the fundamental ideology of the Taoist school, there is not much sense arguing over its authorship. The book can well be used as a direct source to study Zhuangzi and his ideology.

(II) Chapter Themes for *Zhuangzi*

Inner Chapters

Chapter One Wandering in Absolute Freedom (3 sections) The people should get rid of the bondage of the mundane world and strive after absolute spiritual freedom.

Chapter Two On the Uniformity of All Things (7 sections, the most important chapter that embodies Zhuangzi's philosophy) Tao is the master of all the things in the world. From the viewpoint of Tao, all the things in the world are equal while right and wrong are relative.

Chapter Three Essentials for Keeping a Good Health (3 sections) The essentials for keeping a good health are to follow the natural course of events and not to be disturbed by material desires and personal emotions.

Chapter Four Ways of the Human World (7 sections) As public relations are complicated, the best philosophy of dealing with the world is to have a free and empty mind and to follow the natural course of events.

Chapter Five Signs of Complete Integrity (6 sections, an essay on morality) If only they have a high morality and persevere in Tao, men will become models for other people even if they are deformed.

Chapter Six The Most Venerable Teacher (10 sections) With Tao as their master, people can attain Tao if they mingle themselves with nature, ignore life and death, deal with the world in a quietude, and forget about the world.

Chapter Seven Competent Emperors and Kings (7 sections, an essay on politics) To rule over the world, emperors and kings must follow the natural course of events and do not take any actions so that the country will return to the primitive state of things.

Outer Chapters

Chapter Eight Webbed Toes (5 sections, an essay on human nature) The human behaviours should confirm to nature, instead of destroying human nature by humaneness and righteousness.

Chapter Nine The Hooves of Horses (4 sections, also an essay on human nature) The humaneness, righteousness, rituals and music promoted by the sages have spoiled human nature. The best way to preserve human nature is to let it alone and take no actions.

Chapter Ten Break Open the Boxes (4 sections) The ideal

politics is to let people alone and take no actions because the rituals and laws laid down by the sages will do harm to the world once they are exploited by the usurpers.

Chapter Eleven Let Be and Let Alone (5 sections) The ideal politics of letting people alone and taking no actions is further expounded. There should be no interference with the people's life.

Chapter Twelve The Heaven and the Earth (14 sections) The rulers should be equipped with a high morality. They should display the essence of Tao: following the natural course of events and taking no actions.

Chapter Thirteen The Natural Course of Events (9 sections) As to the relationship between the natural way and the human way, the rulers should stick to the natural way of taking no actions while the subjects should stick to the human way of taking actions.

Chapter Fourteen The Movements of the Heaven (7 sections) Everything in the world is growing according to the natural law. Obedience to the natural laws will bring success and violation of these laws will bring ruin.

Chapter Fifteen A Strained Mind (3 sections) The best way to cultivate the mind is to keep a quiet and pure mind and to follow nature in taking any action.

Chapter Sixteen Cultivation of the Inborn Nature (3 sections) At a time when the morality of the people is deteriorating, the best way to cultivate the body and the mind is to learn from the ancients, who preserved their spirit by keeping quiet.

Chapter Seventeen Autumn Floods (7 sections) The cognizance of the people is relative. Only by following nature can people attain absolute freedom.

Chapter Eighteen Perfect Happiness (6 sections) People will attain supreme joy when they are no longer troubled by joy and sorrow, life and death.

Chapter Nineteen A Thorough Understanding of Life (13 sections) The key to preserve life is to cultivate the mind: to disregard life and death, to get rid of distracting thoughts, to be carefree and to follow the natural law.

Chapter Twenty A Mountain Tree (9 sections)The best way to escape from disaster in a disorderly society is to be devoid of any desires and to follow the natural course of events.

Chapter Twenty-one Tian Zifang (11 sections) The hypocrisy of the Confucian school is exposed while the pure and simple nature of the Taoist school is lauded.

Chapter Twenty-two Knowledge Travels North (11 sections, an essay on ontology) Tao is the creator and master of all things in the world. As Tao is empty, the best way to embody Tao is to remain silent and passive.

Miscellaneous Chapters

Chapter Twenty-three Gengsang Chu (12 sections) The key to become well versed in Tao is to preserve the natural state of things because the core of Tao is its "nothingness".

Chapter Twenty-four Xu Wugui (14 sections) Only by resolving all the dilemmas and puzzles can people keep a quiet mind and do nothing, following the natural course of events.

Chapter Twenty-five Peng Zeyang (11 sections) All things in the world are generated from Tao. All the disputes are meaningless. Only by returning to the natural state can any one hope to enlighten on other people.

Chapter Twenty-six External Things (13 sections) External things should not be gained by force. Obedience to nature alone will bring success.

Chapter Twenty-seven Fables (7 sections) The ways of writing are explained. The ways and means of learning Tao are also explained.

Chapter Twenty-eight Declining the Throne (14 sections) Profits are to be neglected as life is the only important thing. People should follow Tao and lead a decent life even when they are poor.

Chapter Twenty-nine Zhi the Robber (3 sections) The moral codes and utilitarianism of the Confucians are criticized. The best way to attain longevity is to conform to nature.

Chapter Thirty Persuasion with Swordplay (1 section) Zhuangzi persuaded the Duke of Zhao into stopping the swordplay. The rulers should put the world in the first place and govern it by taking no action.

Chapter Thirty-one The Fisherman (1 section) People should preserve their lives by returning to the natural state. The Confucian practice of rituals, music and ordering is criticized.

Chapter Thirty-two Liezi (12 sections) The best way to become well versed in Tao is to keep a quiet and empty mind and to follow the natural course of events.

Chapter Thirty-three Under the Heaven (7 sections, an essay on the development of various schools of thought)Zhuangzi's school of thought is the best one, compared with other schools of thoughts.

III English Editions of *Zhuangzi*

(I) Complete Translations

The book *Zhuangzi* began to be circulated in the Chinese-language

countries many centuries ago. For example, it was brought to Japan as early as the 5th century, according to the Japanese historical records. English editions, however, appeared as late as the end of the 19th century.

Balfour's Translation The first complete English edition of *Zhuangzi* by Frederic Henry Balfour was published in Shanghai and London in 1881, under the title *The Divine Classic of Nan-hua, Being the Works of Chuang Tsze, Taoist Philosopher.* As it has been out of print for many years and we have not read it, we can hardly make any concrete comments on it. However, according to Herbert A. Giles, "the knowledge of the Chinese language possessed by the translator was altogether too elementary to justify such an attempt". One example is that in "Gengsang Chu" there occurs a short sentence which means "A criminal whose feet have been amputated disregards the rules and regulations because he no longer cares about blame or praise." Mr Balfour translated this as follows:"Servants will tear up a portrait, not liking to be confronted with its beauties and its defects." For all its misinterpretations, this translation is the first complete English edition of *Zhuangzi*, heralding all the later translations (including James Legge's translation).

Giles'Translation Herbert A. Giles (1845—1935) came to China in 1867 and served as interpreter, vice-consul and consul in several consulates. In 1896, he succeeded Thomas A. Wade as the professor of Sinology in Cambridge University in Great Britain. He was well versed in Chinese literature. His *A History of Chinese Literature* (1901) and *Gems of Chinese Literature* (*Verse*) (1926) was highly acclaimed by the reading public. His translation *Chuang Tzu: Mystic, Moralist, and Social Re-*

former was originally published by B. Quaritch Publishing Company and its second edition appeared in 1926 under the title *Chuang Tzu: Taoist Philosopher and Chinese Mystic*.

His translation of *Zhuangzi* is done with Victorian English, somewhat different from contemporary English. Moreover, this translation is not universally acclaimed as it is not so accurately done, not up to par with his translation of the Chinese poems. The public opinion is that there is too much subjective element in the translation that it in some cases deviates from the original idea. This translation is thus not as popular as the translation done by James Legge.

In accordance with the Chinese classics, there are numerous annotations and comments in his English rendering, instead of putting them at the end of the page or at the end of the chapter. This is one of the characteristics of his translation. For example, at the end of the passage after Zhuangzi's dream as a butterfly in "On the Uniformity of All Things," Giles made the comment that "showing how one may appear to be either of the two". Besides, in front of the main text there is a thesis written by Aubrey Moore on the philosophy of Chapters 1—7. In this thesis, Aubrey Moore's comment on Zhuangzi's philosophy and his comparison with Heracleitus and other Greek philosophers can still be used as useful reference.

Legge's Translation James Legge (1814—1897), another famous Sinologist in Great Britain, was a missionary from the London Commission. From 1876, he held the chair in Chinese language and literature at Oxford for 20 years until his death. He was an expert in ancient Chinese classics, from which he translated the four Confucian books, the five classics, *Tao Te Ching, Zhuangzi, Zuozhuan*, and *The Songs of Chu*

into English. His *The Writings of Kwang-tsze*, part of *The Tests of Taoism* in Volume XXXIX and Volume XV of *The Sacred Books of the East*, is an authentic English rendering of the book. Later translators of this book have all constantly referred to it.

As a scholastic translator, he did not start to do the translation until he had made profound studies of the Taoist ideology. He began to translate the Taoist classics in 1879, finished the first manuscript in 1887 and sent it into press in 1891. *The Tests of Taoism* contains a preface, a lengthy introduction, brief notices of the different books, detailed annotations, eight appendixes and an index of proper terms, over 140 pages in all. These materials serve as valuable reference for the western students of Taoism and for later translators. James Legge's translation is a faithful rendering of the original, with many annotations where necessary. This is nearly a literal translation without much literary flavour.

Ware 's Translation The first complete English translation of *Zhuangzi* in the 20th century is done by James R. Ware, under the title *The Sayings of Chuang Chou*, published by New American Library [Mentor] in 1963. The Confucian Publishing Co. in Taiwan published a bilingual edition with the Chinese and English texts and a modern Chinese rendering. Up to the end of 1994, this is the only complete translation available in the bookshops in Taiwan.

Burton Watson's comments on this translation are by no means favourable: "Professor Ware's translation is marked by the peculiar terminology and unconventional interpretations characteristic of his other translations from early Chinese philosophy—e.g., he describes Chuang Tzu as a member of the 'progressive, dynamic wing of Confucianism'—and for this reason, and because it lacks notes or adequate introductory

material, is of questionable value." There is something in what Watson writes about him, but the translation in the whole is satisfactory.

Watson's Translation Another complete English translation which was published in the 1960 was done by Burton Watson, who was teaching in Columbia University in the United States. His translations include *Basic Writings of Chuang Tzu, Han Fei Tzu, Mo Tzu* and *Hsun Tzu*, and *The Columbia Book of Chinese Poetry.* On the basis of *Chuang Tzu: Basic Writings* (1964), he published *The Complete Works of Chuang Tzu* in the Columbia University Press in 1968. This has been regarded as one of the best translations of *Zhuangzi* in the English language. For the modern readers, the Victorian English used by Herbert A. Giles and James Legge sounds out-dated. Burton Watson, however, used fluent contemporary English, occasionally with colloquialisms and even slangs. In certain cases, he used words in pairs to match with the Chinese original. His translation is easy to read and easy to understand. This translation has been accepted in the Chinese Series of the Translations Collection of the United Nations Educational, Scientific and Cultural Organization (UNESCO).

Mair's Translation The latest complete English translation was done by Victor H. Mair and published by Bantam Books in 1994 under the title *Wandering on the Way: Early Taoist Tales and Parables of Chuang Tzu.* The publisher's notes at the back cover says: "Complete with an authoritative introduction on Chuang Tzu and his place in Chinese thought and history as well as a glossary of key terms and concepts, this translation by Victor Mair is destined to become the definitive edition of Zhuang Tzu's work in our time."

This latest translation by Victor Mair does have its peculiar features. In his endeavors to reflect the overall poetic quality of the book in his translation, he renders the poetic portions of the text as verse in English. The following is an excerpt from "Essentials for Keeping a Good Health":

"Our lives are limited,
But knowledge is limitless.
To pursue the limitless
With the limited
Is dangerous."

Personal names and titles in the book have often been translated according to their meanings as in the English allegories: e.g., in "Essentials for Keeping a Good Health," the name Gongwen Xuan is rendered as "His Honor Decorated Chariot"; even the name Lao Dan (Laozi) is rendered as "Old Longears" (Old Master). Agree or not, this is indeed one of the peculiarities of this translation.

Furthermore, the glossary at the end of his book, divided into three parts: names, places and terms, is of special interest. All the entries contain concise (sometimes detailed) explanations. This special feature is very useful to the readers.

(II) Selected Translations

Graham's Translation *Chuang-tzu: The Seven Inner Chapters and Other Writings from the Book Chuang-tzu* by A. C. Graham, published in 1981 by George Allen & Unwin, is the most comprehensive of the selected translations of *Zhuangzi*. He does not do a complete sentence-by-sentence translation because *Zhuangzi* was not written by one person and there are cases in which Zhuangzi is inconsistent in ideology

and style. Therefore, "the more of the book we are translating the less of it will be conveyed". Therefore, except for the inner chapters and a couple more chapters which are translated entirely, extracts are selected from each chapter and grouped by topic. His rearrangement of the material creates in a sense Graham's version of the complete works of *Zhuangzi.*

Feng and English's Translation *Chuang Zoo: Inner Chapters*, published in 1974 by Vantage Books, a division of Random House Inc., was jointly translated by Gia-fu Feng and Jane English, who had translated *Tao Te Ching* into English in 1972. Both of these translations have been quite popular. They have exactly the same design: with the English text plus a picture on one page and with the Chinese test plus a picture on the other. This edition has no lengthy introductory material, no annotations or indexes. Its simple English and beautiful design have attracted the common readers. This book, available even in non-academic bookshops, has been most helpful in bringing *Zhuangzi* to the western readers.

Fung's Translation The English translation of the *Zhuang-tzu* by Professor Fung Yu-lan was first published in 1931 by the Commercial Press. It was reprinted in 1989 by Foreign Languages Press. This is the only English rendering which is available in the PRC. One feature of this translation is that it contains commentaries by Guo Xiang in the Jin Dynasty and an exposition of the philosophy of Guo Xiang. From the viewpoint of a philosopher, Mr Fung Yu-lan translated *Zhuangzi* and expounded Zhuangzi's philosophy, with many personal view in the introduction and appendices. In this respect, this simple and clear translation also embodies the fruits of the labours of the Qing scholars.

Cleary 's Translation In *The Essential Tao* published in 1991 by Harper San Francisco, a division of Harper Collins Publishers, Thomas Cleary translated the entire *Tao Te Ching* and the inner chapters of *Zhuangzi*. His rendering is fluent but not very faithful to the original. His thesis *On the Historical Background of Taoism, Tao Te Ching, and Chuang-tzu* gives an introduction to the growth of the Taoist school and the background of these two books. His notes to these two books are useful reference to the readers.

Chan's Translation In *A Source Book in Chinese Philosophy* published in 1963 by Princeton University Press, Wing-tsit Chan translated fragments from *Zhuangzi*. He has chosen to translate the material himself instead of using existing material for three reasons: first, to achieve consistency in translation; second, to absorb the latest results in researches; third, to achieve consistency in philosophical terms. On the whole, his translation is readable.

Aside from the above-mentioned complete translations and selected translations, there are other fragmentary translations of *Zhuangzi*. For example, there are excerpts translated by Arthur Waley in *Three Ways of Thought in Ancient China* (1939) and excerpts translated by Lin Yutang in *The Wisdom of Laotse* (1948) to illustrate Laozi's views. These translations with their special features are worthy references, too. *Wisdom of the Taoist Masters: The Works of Lao Zi, Lie Zi, Zhuang Zi*, on the other hand, is translated from French by Derek Bryce. There are also "imitations" of passages in *Zhuangzi* prepared on the basis of existing translations in Western languages. One example is *The Way of Zhuang Zi by* a poet Thomas Merton, published in 1965 by New Directions Pub-

lishing Corporation. This poetic rendering is actually as close to the original as the translation upon which it is based.

(III) Our Translation

It is only natural that there are a good number of translations of the same important work. For ancient Chinese classics, there may be different interpretations of the same text. Translations can be done in different styles and in different dictions at different times. Even *The Bible*, which has an "authorized version", has been re-translated into contemporary English and has been improved all through the years.

We choose to do a fresh translation of *Zhuangzi* out of several considerations. One reason is that within the century since *Zhuangzi* was introduced to the west, there have been three complete English versions, all done by the westerners, who have difficulties in grasping the essence of the book. Interestingly enough, these Sinologists try to be faithful to the original and often slide into a bland evasive English which sounds like Chinglish, but written by English-speaking people! There are more problems as to whether one sentence follows on to the last. We have striven to work out a better English version by the native Chinese and to present *Zhuangzi* in his true identity to the western readers.

The second reason for a fresh translation is that we are able to have access to a good number of first-hand materials on *Zhuangzi* studies. In the recent decade of the Chinese zest for its traditional culture, much progress has been made on researches in the Taoist school. We have made use of as much of the fruits as possible in our translation so that the western readers will read the book as it is.

The third reason is to satisfy our fondness in Chinese culture and comparative culture. Within the past five years, we have translated *Tao*

Te Ching, *Book of Change* and *Book of Poetry* into English. Although more grey hairs have crept onto our heads, we regard our efforts as labour of love. To our great joy, we have finished the job within a year and half and handed in the manuscript on time. We feel honoured to do a fresh translation for this great classic. Of course, we cannot be compared to Professor Xu Yuanchong, who translated *Book of Poetry* for this series. We are ready to listen to criticisms from all sides so that we can make revisions when this work is in the second edition.

In our translation, we follow the principle of conveying the essence of the original in fluent contemporary English and preserving its artistic value..To the extent that the English readers will think it proper, we stick to the "literal" translation; in cases where misunderstanding might arise, we resort to a "free" translation. Sometimes, even recurrent concepts and technical terms have been rendered in different ways in different contexts (e.g., "non-action", "do not take any action" and "do nothing" are used for the same Chinese term of "wuwei").In a few case where sentence translation might not suffice to express the meaning, we used explanations. This practice seems to work out better because the readers do not have to stop to read the notes. There are also cases where we add something to the "speech without words" and "meaning between the lines". It is up to the readers to judge whether these practices have achieved their aim. During our translation, our American friend Professor Jack Wortman went through the whole manuscript. Professor Yang Junfeng, Professor Kong Xiangping, Associate Professor Ma Aihua, Associate Professor Zhuang Xue, and Associate Professor Zhu Yuan have contributed their share to the book. We would like to take this opportunity to express our heartfelt gratitude to them.

Wang Rongpei

March 1996

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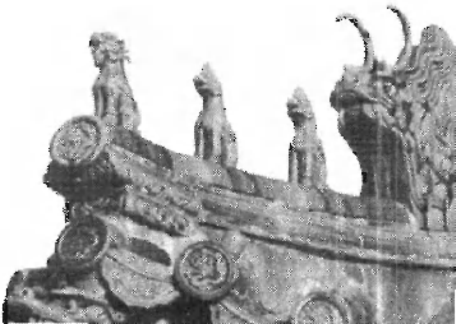

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庄子（约前369—前286年）

Zhuangzi (c.369—286 B.C.)

庄子·内篇

逍遥游第一

【原文】

北冥有鱼，其名为鲲。鲲之大，不知其几千里也；化而为鸟，其名为鹏。鹏之背，不知其几千里也；怒而飞，其翼若垂天之云。是鸟也，海运则徙于南冥。南冥者，天池也。

《齐谐》者，志怪者也。《谐》之言曰：“鹏之徙于南冥也，水击三千里，抟扶摇而上者九万里，去以六月息者也。”野马也，尘埃也，生物之以息相吹也。天之苍苍，其正色邪？其远而无所至极邪？其视下也，亦若是则已矣。

且夫水之积也不厚，则其负大舟也无力。覆杯水于坳堂之上，则芥为之舟，置杯焉则胶，水浅而舟大也。风之积也不厚，则其负大翼也无力。故九万里，则风斯在下矣；而后乃今培风，背负青天而莫之夭阏者，而后乃今将图南。

蜩与学鸠笑之曰：“我决起而飞，抢榆枋，时则不至，而控于地

【今译】

北海有一种鱼，它的名字叫做鲲。这种鲲很大，不知它有几千里；变化为鸟，名字叫做鹏。鹏的背，不知有几千里。奋起而飞翔的时候，它的翅膀就像布满天边的云。这种鸟，在海浪翻滚的时候，就飞到南海去。这南海，就是常说的“天池”。

《齐谐》是一本记载怪异之事的书。这本书说：“鹏鸟飞向南海的时候，激起三千里的水花，拍着旋风飞上九万里高空，是乘着六月的大风而去的。”那状如奔马的游气，飞扬游动的浮尘，都是被风吹动而活动着的东西。天色苍苍，是它的本色吗？它的高远是没有边际的吗？大鹏朝下看，也就是这个样子罢了。

进一步说，水如果积得不深厚，那它就没有负载大舟的力量。倒一杯水在堂上的洼地，用小草可作船，而放上杯子就粘住了，这是由于水太浅而船太大的原故。风如果积得不深厚，那它就没有负载大翼的力量。所以大鹏飞上九万里的高空，风就在它的下面；于是能凭借风的力量，背负着青天而没有阻碍，然后才能飞往南海。

知了和学鸠讥笑大鹏道：“我竭尽全力飞起来，碰到榆树和枋树就停止了，有时飞不上去落到地下就算了，何必要飞上九万里高空而

Inner Chapters

Chapter 1

Wandering in Absolute Freedom

In the North Sea there is a kind of fish by the name of *kun*, whose size covers thousands of *li*. The fish metamorphoses into a kind of bird by the name of *peng*, whose back covers thousands of *li*. When it rises in flight, its wings are like clouds that hang from the sky. When the wind blows over the sea, the *peng* moves to the South Sea, the Celestial Pond.

According to *Qi Xie*, a collection of mysterious stories, "On its journey to the South Sea, the *peng* flaps sprays for 3,000 *li* and soars to a height of 90,000 *li* at the windy time of June." The air, the dusts and the microbes float in the sky at the breath of the wind. Does the sky display the blueness as its true colour? Or does it reach an unattainable distance? When the *peng* looks from above, it must have observed a similar sight.

If a mass of water is not deep enough, it will not be able to float large ships. When you pour a cup of water into a hole on the floor,a straw can sail on it as a boat,but a cup will get stuck in it for the water is too shallow and the vessel is too large. If the wind is not strong enough, it will not be able to bear large wings. Therefore, the *peng* must have a strong wind under it as its support so as to soar to a height of 90,000 *li*. Only then can it brave the blue sky and clear all obstacles on its southward journey.

A cicada and a turtle-dove derided the *peng*, saying, "We fly upward until we alight on an elm or a sandal tree. Sometimes when we cannot make it, we just fall back to the ground. What's the sense of soaring to a height of 90,000 *li* on your journey to the south?" If you are going to the

【原文】

而已矣，奚以之九万里而南为?”适莽苍者，三餐而反，腹犹果然；适百里者，宿舂粮；适千里者，三月聚粮。之二虫又何知?

小知不及大知，小年不及大年。奚以知其然也?朝菌不知晦朔，蟪蛄不知春秋，此小年也。楚之南有冥灵者，以五百岁为春，五百岁为秋；上古有大椿者，以八千岁为春，八千岁为秋，此大年也。而彭祖乃今以久特闻，众人匹之，不亦悲乎?

汤之问棘也是已。汤问棘曰：“上下四方极乎?”棘曰：“无极之外复无极也。穷发之北有冥海者，天池也。有鱼焉，其广数千里，未有知其修者，其名为鲲。有鸟焉，其名为鹏，背若泰山，翼若垂天之云，抟扶摇羊角而上者九万里，绝云气，负青天，然后图南，且适南

【今译】

到南海去呢?”到野外去，当天就回来，肚子还是饱饱的。到百里远的地方去，先晚准备粮食；到千里远的地方去，先三月准备粮食。这两只小动物又哪里知道呢?

小智不能了解大智，寿命短的不能了解寿命长的。怎么知道是这样的呢?朝生暮死的菌类不知道一个月的时光，短命蟪蛄不知道一年的时光，这都是所谓“小年”。楚国南边有溟海灵龟，以五百年为一个春季，五百年为一个秋季；上古时代有一种大椿树，以八千岁为一个春季，八千岁为一个秋季。这就是所谓“大年”。彭祖到现在还是以长寿闻名于世，普通人还想和他相比，岂不可悲叹吗?

商汤向棘提问。汤问：“上下四方有极限吗?”棘说：“无极之外又是无极。不毛之地的北方有广漠无垠的大海，叫做天池。那里有一种鱼，有几千里宽，但没有人知它有多长，名字叫做鲲。有一种鸟叫做鹏，背像泰山，翅膀像遮天盖地的云，乘着旋风直上九万里的高空，穿过云气，背负青天，然后向南飞去，将要到南海。一种

green suburbs, you only have to bring three meals and you will come back with a full stomach. If you are going 100 *li* away, you have to grind enough grain for the overnight stay. If you are going 1,000 *li* away, you have to bring enough grain to last you three months. How could these two little creatures know about all this?

Little learning does not come up to great learning; the short-lived does not come up to the long-lived. How do we know that this is the case? The fungi that sprout in the morning and die before evening do not know the alternation of night and day; cicadas do not know the alternation of spring and autumn. Those are cases of the short-lived. In the south of the state of Chu there is a miraculous tortoise, for whom each spring or autumn lasts 500 years; in the remote ages there was a huge toon tree, for which each spring or autumn lasted 8,000 years. Those are cases of the long-lived. But today, Pengzu, who lived over 700 years, is uniquely acknowledged for his longevity. Is it not lamentable that he is an object of envy to all!

Tang, the first king of the Shang Dynasty, asked his minister Ji a similar question.

Tang asked Ji, "Are there limits up and down, east and west, north and south?"

Ji answered, "There are limits beyond limits. In the remote and barren north, there is a dark sea, the Celestial Pond, where lives a kind of fish by the name of *kun*, whose size covers thousands of *li*. There also lives a kind of bird by the name of *peng*, whose back is like a lofty mountain and whose wings are like clouds that hang from the sky. Soaring like a whirlwind to a height of 90,000 *li*, the *peng* flies above the heavy clouds and against the blue sky on its southward journey toward the South Sea. A quail in the marsh laughed at the *peng*, saying, 'Where

【原文】

冥也。”斥鴳笑之曰：“彼且奚适也？我腾跃而上，不过数仞而下，翱翔蓬蒿之间，此亦飞之至也。而彼且奚适也？”此小大之辩也。

故夫知效一官，行比一乡，德合一君而征一国者，其自视也亦若此矣。而宋荣子犹然笑之。且举世而誉之而不加劝，举世而非之而不加沮，定乎内外之分，辩乎荣辱之境，斯已矣。彼其于世，未数数然也，虽然，犹有未树也。

夫列子御风而行，泠然善也，旬又五日而后反。彼于致福者，未数数然也。此虽免乎行，犹有所待者也。若夫乘天地之正，而御六气之辩，以游无穷者，彼且恶乎待哉！故曰，至人无己，神人无功，圣人无名。

尧让天下于许由，曰：“日月出矣，而爝火不息，其于光也，不亦难乎！时雨降矣，而犹浸灌，其于泽也，不亦劳乎！夫子立，而天

【今译】

叫斥鴳的小鸟讥笑大鹏说：“它将要飞到什么地方去？我向上跳跃，不过几丈就落下来，在蓬蒿丛中飞来飞去，这就算达到了飞翔的最大极限。而它将要飞往何处呢？”这就是小和大的区别。

所以，那些才能能够担任一官之职的，行为能够符合一乡的风俗的，品德能够投合一个君主而取信于一国的，他们自视甚高，沾沾自喜，也就像这些蜩鸠、斥鴳一般见识。而宋荣子嘲笑他们。宋荣子本人能够做到整个社会称赞他而不更加奋勉，整个社会非难他而不沮丧。他能认定自身和外界的区别，分清光荣和耻辱的界限，就是这样罢了。他对于世俗，并没有急迫地去追求什么。虽然如此，仍然有未曾达到的境界。

那位列御寇能乘风行走，轻妙极了，过了十五天就返回来。他对于如何招致幸福，并未孜孜以求。这样虽然免于行路的劳苦，却还是要有所凭借啊。至于顺应自然的规律，掌握六气的变化，遨游于无穷无尽的空间，他还依赖什么呢！因此说，修养达到最高境界的人，能够忘我；修养进入人所不测的人，并不计较功劳；修养臻于圣明的人，并不在意名望。

尧要把天下让给许由，说：“日月都出来了，而火把仍不熄灭，对于增加光亮，不是很难的吗？雨水及时降落了，还要去灌溉，对于增加润泽，不是白费劲吗？先生一立为天子，天下就可安定了，而我

does he think he's going? I hop and skip and fly up, but I never fly up more than a dozen metres before I come down and hover above the reeds. That's the highest I ever fly! And where does he think he's going?'"

Such is the difference between the small and the great.

For those who are intelligent enough to take a minor office, well-behaved enough to impress a district, virtuous enough to please a lord and to win the confidence of a state, their complacency is like that of the cicada, the turtle-dove or the quail. Song Rongzi is a philosopher who mocks at them, for he himself does not feel flattered when the whole world praises him and does not feel discouraged when the whole world blames him. He can differentiate the internal from the external; he can distinguish between honour and disgrace. But that is all he can do. Although he is not entangled in worldly affairs, he still has something unattained.

Then there is Liezi, who can travel by riding the wind in a free and easy manner, returning to earth in fifteen days. He is never entangled in worldly fortunes, but although he does not have to walk, he is still dependent on something.

However, suppose someone rides on the true course of heaven and earth and harnesses the changes of the six vital elements of yin, yang, wind, rain, darkness and brightness to travel in the infinite. What is there for him to be dependent on?

Therefore, as the saying goes, "The perfect man cares for no self; the holy man cares for no merit; the sage cares for no name."

King Yao wished to abdicate his throne to Xu You, saying, "If you do not put out the torch fire when the sun or the moon is shining, isn't it hard to see the torch light? If you continue to water the fields when timely rains are falling, isn't it a waste of labour? If you take the throne, the

【原文】

下治，而我犹尸之，吾自视缺然。请致天下。”许由曰：“子治天下，天下既已治也。而我犹代子，吾将为名乎？名者实之宾也，吾将为宾乎？鹪鹩巢于深林，不过一枝；偃鼠饮河，不过满腹。归休乎君，予无所用天下为！庖人虽不治庖，尸祝不越樽俎而代之矣。”

肩吾问于连叔曰：“吾闻言于接舆，大而无当，往而不返。吾惊怖其言，犹河汉而无极也，大有径庭，不近人情焉。”

连叔曰：“其言何谓也？”

曰：“‘藐姑射之山，有神人居焉，肌肤若冰雪，绰约若处子，不食五谷，吸风饮露，乘云气，御飞龙，而游乎四海之外。其神凝，使物不疵疠而年谷熟。’吾以是狂而不信也。”

连叔曰：“然！瞽者无以与乎文章之观，聋者无以与乎钟鼓之声。岂唯形骸有聋盲哉？夫知亦有之。是其言也，犹时女也。之人也，之德也，将磅礴万物以为一，世蕲乎乱，孰弊弊焉以天下为事！之人也，

【今译】

还占着这个位子，我自己觉得很不安。请接受这个天下。”许由说：“您治理天下，天下已经安定了。而我还来代替您，我不是为着虚名吗？名是从‘实’派生出来的宾位，难道我为着这个‘宾位’吗？小鸟在深林里筑巢，不超过占用一条树枝；田鼠到河里饮水，不超过喝满一肚子。您这位天子啊，请回去享福吧，我要天下干什么！即使厨师不下厨烹煮，主祭的人也不越过祭器而去代厨师烹煮呢。”

肩吾向连叔请教，说：“我听接舆说话，高谈阔论，不切实用，而且说得没完没了。我感到惊异和害怕，好像银河无边无际，和事实相距甚远，不近人情啊！”

连叔说：“他讲些什么呢？”

“他说：‘在遥远的姑射山上，住了一个神人，肌肤像冰雪一般洁白，体态像少女一样柔美，不吃五谷，只吸清风、饮露水，乘着云气，驾着飞龙，到四海之外遨游。他的精神凝聚，使万物不遭灾害，谷物年年丰收。’我以为这都是一些狂言，不可信的。”

连叔说：“是啊！瞎子无法和他共赏文采的美丽，聋子无法和他共赏钟鼓的声音。难道只有形体上有聋子和瞎子吗？思想意识上也有啊。这句话多中肯啊，好像是指你而言的呀！那位神人，他的德量，将覆盖万物而合为一体。人世间总是期望太平盛世，他怎么会肯劳碌

world will be in good order. Yet I am now still vainly occupying the place, and I consider myself inadequate. Please allow me to hand over the empire to you."

Xu You answered, "Since you took over the throne, the empire has been in good order. If I were to take your place, would I be seeking after name? Since name is but the shadow of reality, do you want me to be the shadow? The wren that builds a nest in the deep forest occupies only a single branch; the mole that drinks from the river takes only a bellyful. Go back, my lord, and forget about it. I have no need for the empire. Even if the cook is not attending to his duties, the priest at the offering ceremony will not come to the kitchen to do it for him."

Jianwu sought for advice from Lianshu, "I heard Jieyu telling high tales, impressive but fantastic, never coming to the point. I was confounded by his words—boundless as the Milky Way and quite unreasonable."

Lianshu asked, "What did he say?"

"He said, 'There is a holy man living on the faraway Mount Guye. With his skin as white as ice and snow, he is as amiable as a virgin. He does not eat the grains, but sucks the wind, drinks the dew, rides on the cloud, harnesses the flying dragon and roams beyond the four seas. By concentrating his spiritual power, he protects the creatures from the plague and ensures a bumper harvest.' I think his tale is ridiculous and simply do not believe it."

Lianshu said, "Indeed! We cannot share the beautiful patterns and colours with a blind man; we cannot share the music of bells and drums with a deaf man. There are not only physical blindness and deafness, but also mental ones. These words apply to you exactly. This holy man with all his integrity can merge everything under heaven into one. When the people expect him to rule over the world, how can he busy himself in

【原文】

物莫之伤，大浸稽天而不溺，大旱金石流、土山焦而不热。是其尘垢秕糠，将犹陶铸尧、舜者也，孰肯分分然以物为事？

“宋人资章甫而适诸越，越人断发文身，无所用之。尧治天下之民，平海内之政，往见四子藐姑射之山，汾水之阳，窅然丧其天下焉。”

惠子谓庄子曰：“魏王贻我大瓠之种，我树之成而实五石，以盛水浆，其坚不能自举也；剖之以为瓢，则瓠落无所容。非不呺然大也，吾为其无用而掊之。”

庄子曰：“夫子固拙于用大矣。宋人有善为不龟手之药者，世世以洴澼絖为事。客闻之，请买其方以百金。聚族而谋曰：‘我世世为洴澼絖，不过数金；今一朝而鬻技以百金，请与之。’客得之，以说吴王。

【今译】

疲惫去管那些俗务杂事呢！这种人，外物伤害不了他，滔天洪水也淹不死他，即使金石熔化、土山烧焦的大旱，他也不感到热。他身上的尘垢秕糠，还可以造就尧舜，他怎么肯纷纷扰扰以俗物当一回事呢？

“宋国人采办帽子到越国去销售，但越国人剪短头发，身刺花纹，帽子对他们毫无用处。尧帝治理天下的人民，使海内的政事安定清明，到遥远的姑射山上和汾水的北面，拜见四位名士，不禁茫茫然忘记了自己治理天下的功劳。”

惠子对庄子说：“魏王送我一颗大葫芦种子，我种下成长起来结了一个可容五石的果实。用它来盛水，由于它脆而不坚，承受不了水的压力；把它剖开来做瓢，又由于空廓而无地方放置。这东西并不是不大，而我因为它无用而把它打碎了。”

庄子说：“你原来不善于使用大的东西啊！宋国有一个人善于制造不龟手的药物，他家世世代代以漂洗丝絮为业。有一个人听说了这件事，便用百金要求购买他的药方。于是聚合全族来商量说：‘我祖祖辈辈从事漂洗丝絮的劳动，不过得很少的钱，一旦把这制药的技术卖了就可获得百金，就卖了吧。’这位顾客一得到手，便拿去游说吴王。

doing anything about it? Nothing can harm this holy man. He will neither be drowned in a great flood that rises to the sky nor feel the heat in a drought that melts the metal and the rocks and scorches the earth and the hills. When from his dust and chaff alone you can mould wise kings like Yao and Shun, how can he be willing to bother himself with worldly affairs?

"A man from the state of Song carried some ceremonial caps to the state of Yue for sale. But the men in Yue used to cut off their hair and tattoo their bodies, so the caps were useless to them.

"King Yao brought order to the people in the empire and reigned successfully over the land within the four seas. After his return from his visit to the Holy Four on Mount Guye north of the Fen River, he lost his interest in his rule over the land."

Huizi said to Zhuangzi, "The marquis of Wei gave me some seeds to grow huge gourds. I planted them and they bore gourds big enough to hold five bushels of grain. As containers, they were not strong enough to hold the water or the soup; as ladles when they were cut in two, they were too large to be used anywhere. They were large enough, but I broke them up because they were useless."

Zhuangzi said, "You are certainly not well versed in using big things. There was a man in the state of Song who was an expert in making an ointment for chapped hands. For generations, the family had been working on bleaching silk floss as its occupation. A traveller heard about the ointment and offered a hundred pieces of gold for the recipe. The Song man gathered the family members together and said, 'We have been working on bleaching silk floss for generations and have earned no more than a few pieces of gold. Now that we can make a hundred pieces of gold within one morning by selling the recipe, I propose we sell it to him.' The traveller got the recipe and offered it to the Duke of Wu, who was at

【原文】

越有难，吴王使之将，冬，与越人水战，大败越人，裂地而封之。能不龟手，一也；或以封，或不免于洴澼絖，则所用之异也。今子有五石之瓠，何不虑以为大樽而浮于江湖，而忧其瓠落无所容？则夫子犹有蓬之心也夫！”

惠子谓庄子曰：“吾有大树，人谓之樗。其大本拥肿而不中绳墨，其小枝卷曲而不中规矩，立之途，匠者不顾。今子之言，大而无用，众所同去也。”

庄子曰：“子独不见狸狌乎？卑身而伏，以候敖者；东西跳梁，不辟高下；中于机辟，死于网罟。今夫斄牛，其大若垂天之云。此能为大矣，而不能执鼠。今子有大树，患其无用，何不树之于无何有之乡，广莫之野，彷徨乎无为其侧，逍遥乎寝卧其下。不夭斤斧，物无害者，无所可用，安所困苦哉！”

【今译】

一次越国发难侵略吴国，吴王便派他率领军队，冬天和越人水战，大败越人，吴王便分了一块地方封赏他。同样一个不龟手的药方，有的人用来取得封赏，有的人却免不了漂洗丝絮，这完全由于使用的方法不同啊！于今您有可容五石的大葫芦，怎么不作一个腰舟拴在腰上，飘浮于江湖河海之上呢？你忧虑它空廓无处放置，可见您的心还是被茅草塞住不开窍啊！”

惠子对庄子说：“我有一棵大树，人们都叫它做‘樗’。它的树干上木瘤盘结不合绳墨；它的小枝又弯弯曲曲不合规矩，生长在路中间，木匠不屑一顾。现在您的言论，尽唱高调而不切实用，所以为大家所不取。”

庄子说：“难道您就不见猫和黄鼠狼吗？低低地伏下身子，以等待出游的小动物；东西跳跃掠夺，不避高下；但往往踏中机关，死于罗网之中。现在再说那牦牛，身躯庞大像伸到天边的云。这可说大了，但不能捉老鼠。现在您有一棵大树，忧虑它没有用，怎么不把它种植在什么也没有的地方，种在那广漠无垠的原野，自由自在地在它周围徘徊，随意地躺在它下面。这样，它也不会被斧头砍伐而夭折，没有东西伤害它，虽然无处可用，但哪里用得着困惑苦恼呢！”

war with the state of Yue. The Duke of Wu made him commander of his fleet, which fought a naval battle that winter with the men of Yue and put them to rout. The traveller was awarded a piece of occupied land. By the same recipe for chapped hands, one man gained a piece of land while others never went beyond bleaching the silk floss—it is because they used it in different ways. Now that you have gourds big enough to hold five bushels, why don't you tie them around your waist as buoys when you go floating over the river or the lake instead of worrying that they are too large to be used anywhere? It seems to me that your mind is not open enough yet."

Huizi said to Zhuangzi, "I have a big tree people call Tree of the Heaven. Its trunk is so gnarled and knotty that a carpenter can hardly measure it with his inky line; its branches are so twisted that squares and compasses can hardly be applied to them. It stands by the road, but no carpenter would give it a glance. Now your words are like my tree—so big and useless that no one would care to listen to you."

Zhuangzi said, "Haven't you ever seen a wild cat or a weasel? It crouches on the ground and lies in wait for its prey. Right and left it pounces, up and down it leaps until it happens to be caught by the snare and dies in the trap. Then there is the yak, as big as the clouds hanging from the sky. Big as it is, it cannot catch rats or mice. Now you have a big tree, but are worried about its uselessness. Why don't you plant it in the land of nothingness, a wilderness where nothing grows and no one comes? There you may roam idly around it and sleep carefreely beneath it. No one will apply an axe to it or do any harm to it. Useless as it is, how can it ever come to harm?"

齐物论第二

【原文】

南郭子綦隐机而坐，仰天而嘘，荅焉似丧其耦。颜成子游立侍乎前，曰："何居乎？形固可使如槁木，而心固可使如死灰乎？今之隐机者，非昔之隐机者也。"

子綦曰："偃，不亦善乎而问之也！今者吾丧我，汝知之乎？汝闻人籁而未闻地籁；汝闻地籁而未闻天籁夫！"

子游曰："敢问其方。"

子綦曰："夫大块噫气，其名为风。是唯无作，作则万窍怒呺。而独不闻之翏翏乎？山陵之畏隹，大木百围之窍穴，似鼻，似口，似耳，似枅，似圈，似臼，似洼者，似污者；激者，謞者，叱者，吸者，叫者，譹者，宎者，咬者。前者唱于而随者唱喁。泠风则小和，飘风则大和，厉风济则众窍为虚。而独不见之调调之刁刁乎！"

【今译】

南郭子綦靠着几案而坐，仰头向天，缓缓地呼吸，飘飘然好像灵魂离开了躯壳。颜成子游侍立在跟前，问道："怎么啦？形体安稳可以使它像干枯的木头，心灵宁静可以使它像熄灭的灰烬吗？今天靠案而坐的人不是以前靠案而坐的人呀！"

子綦回答道："偃，你问得正好哇！今天我离开了我自己，你知道吗？你听到过人工制造的箫管发出的声音，而没听到地上的自然音；你听到过地上的自然音，而没听到过天上的自然音吧！"

子游说："请问此中的究竟。"

子綦说："大地发出来的气，叫作风。这风不发作则已，一发作就万窍怒号。你难道没听到过大风呼啸的声音吗？山陵中盘回曲折之处，百围大树的窍穴，有的像鼻孔，有的像嘴巴，有的像耳朵，有的像梁的方木，有的像茶杯，有的像碓臼，有的像深池，有的像浅水坑，它们发出的声音，有的像激流声，有的像飞箭声，有的像人的呵叱声，有的像呼吸声，有的像叫喊声，有的像号哭声，有的像深谷所发之声，有的像鸟鸣之声，前面的领唱，后面的应和。小风相和的声音小，大风相和的声音大。猛烈的大风吹过去以后，则所有的窍孔都寂然无声了。难道你没看到树木还在摇摇摆摆吗？"

Chapter 2

On the Uniformity of All Things

Nanguo Ziqi sat leaning on his low table. He gazed at the sky and breathed gently, in a trance as if his soul had left his body. His disciple Yancheng Ziyou, who stood in waiting before him, said, "How does it come to this? Can your body really become thus like a withered tree and your soul like dead ashes? Your appearance as you lean on your low table today is not the same as it used to be."

Ziqi said, "Yan, you've asked a good question. Do you know that I lost myself just now? You have heard the music of the man, but you haven't heard the music of the earth. You may have heard the music of the earth, but you may not have heard the music of the heaven!"

Ziyou asked, "May I ask you to give some explanations?"

Ziqi answered, "The universe blows out a vital breath called the wind. Sometimes it remains inactive, but once it becomes active, angry howls are emitted from ten thousand crevices. Have you never heard them roaring? There are crags and cliffs in the mountains; there are hollows and caves in the huge trees. They look like nostrils, mouths and ears, like gouges, cups and mortars, and like pools and puddles. The wind blowing past them makes sounds of the roaring water, whistling arrows, scolding, breathing, shouting, wailing, rumbling and chirping. One rustling sound is echoed by another. A gentle breeze produces a faint response; a strong wind produces a gigantic response. When the violent gust has passed on, all the hollows become silent again. Have you never seen the swaying

【原文】

子游曰："地籁则众窍是已，人籁则比竹是已。敢问天籁。"

子綦曰："夫天籁者，吹万不同，而使其自已也，咸其自取，怒者其谁邪?"

大知闲闲，小知间间；大言炎炎，小言詹詹。其寐也魂交，其觉也形开，与接为构，日以心斗。缦者，窖者，密者。小恐惴惴，大恐缦缦。其发若机栝，其司是非之谓也；其留如诅盟，其守胜之谓也；其杀若秋冬，以言其日消也；其溺之所为之，不可使复之也；其厌也如缄，以言其老洫也；近死之心，莫使复阳也。喜怒哀乐，虑叹变慹，姚佚启态；乐出虚，蒸成菌。日夜相代乎前，而莫知其所萌。已乎，已乎！旦暮得此，其所由以生乎！

非彼无我，非我无所取。是亦近矣，而不知其所为使。若有真宰，

【今译】

子游说："地籁是地上的各种窍孔发出的风声，人籁是人工的竹箫所发出的乐声，请问天籁是什么?"

子綦说："所谓天籁，乃是风吹无数窍孔所发出来的千差万别的声音；而它们之所以千差万别，乃是由于各个窍孔的自然状态所形成的，发动者还能是谁呢?"

最聪明的人，豁达大度；小有才气的人，斤斤计较。合乎大道的言论，气势旺盛；只顾小节的言论，喋喋不休。睡梦中精神交错，醒来后形体不宁；和外界接触，又整天勾心斗角。有人深思熟虑出语迟缓，有人阴险毒辣设下陷阱，有人心机绵密不露痕迹。遇到小的恐惧，惴惴不安；遇到大的恐惧则丧魂落魄。发言像利箭，这就是产生是非的根源；存留于内心的观点像诅咒盟誓不可移易，就是为了等待取胜的机会。像秋冬万物一样衰败，这是说他们一天天在消亡。沉溺在所作所为当中，就无法恢复生机。深藏心计像用绳索捆缚不使外漏，这说明他们愈老愈不可自拔。这种走向死亡的心理状态，再也无法让他们恢复活泼的生机了。他们有时喜，有时怒，有时哀，有时乐；有时思虑，有时叹息，有时反复，有时惊怖；有时浮躁，有时放纵，有时张狂，有时做作：好像音乐从虚器中发出，又像菌类从蒸发的地气中产生一样。这种种情况交相出现在眼前，而没有人知道是怎样萌生的。算了吧，算了吧！一旦懂得这个道理，不也就明白了它们所产生的根源了吧！

没有它就没有我，没有我它也无法体现。这算接近事物的真谛了，但仍不知道究竟被什么所驱使。一定有个真正的主宰，而只是找

and waving of the trees and grass?"

Ziyou said, "The music of the earth is the sound from all those hollows while the music of the man is the sound from different flutes and pipes. May I ask what is the music of the heaven?"

Ziqi said, " The music of the heaven is varied, but it is the same wind that makes different hollows produce different sounds. Each hollow produces its own sound; what else is there to emit the sound?"

Men of great wits are open and broad-minded; men of small wits are mean and meticulous. Men of great eloquence speak with arrogance; men of small eloquence speak without a point. We are restless when we are asleep and we are listless when we are awake. We are always involved in the outside world, daily embroiled in the battle of wits. We are sometimes hesitant, sometimes profound, and sometimes prudent. Small fears make us ill at ease while great fears make us utterly at a loss. Now we speak quickly as an arrow, ready to judge what is right and what is wrong; now we keep reserved as a sworn covenant, confident to win final victory in our argument. We already show signs of decline, just like the arrival of autumn and winter; we are engrossed in various activities, unable to regain our vitality; we are crushed by the human bondage, on our downward path toward seniority; we are approaching death, with no hope of recovery. Joy and anger, sorrow and happiness, worry and regret, hesitation and fear, frivolity and extravagance, relinquishment and affection—like music from the hollows or fungi from the damp—all these appear within us one after the other day and night, and no one knows from where they spring. Let them be, let them be. Once we are enlightened, we will understand from where they are born.

But for all these emotions, we would not have existed; but for our existence, these emotions would not have appeared. We are now nearer

【原文】

而特不得其眹。可行己信，而不见其形，有情而无形。

百骸、九窍、六藏，赅而存焉，吾谁与为亲？汝皆说之乎？其有私焉？如是皆有为臣妾乎？其臣妾不足以相治乎？其递相为君臣乎？其有真君存焉？如求得其情与不得，无益损乎其真。

一受其成形，不亡以待尽。与物相刃相靡，其行尽如驰，而莫之能止，不亦悲乎？终身役役而不见其成功，苶然疲役而不知其所归，可不哀邪？人谓之不死，奚益？其形化，其心与之然，可不谓大哀乎？人之生也，固若是芒乎？其我独芒，而人亦有不芒者乎？

夫随其成心而师之，谁独且无师乎？奚必知代而心自取者有之？愚者与有焉。未成乎心而有是非，是今日适越而昔至也。是以无有为有。无有为有，虽有神禹且不能知，吾独且奈何哉？

【今译】

不到它表现在哪里。可以使自己相信它，但不见它的外形，它本是真实存在而不具外形的。

百骸、九窍、六脏，都存在我的身上，我跟哪一个最亲近呢？你对它们同仁，还是有所偏爱呢？如果一视同仁，那是否都是被支配的奴仆呢？都是奴仆的话，难道都不能互相支配吗？难道它们轮流为君臣而轮流支配吗？难道其中真有个“真君”存在吗？但无论能否求得“真君”，都不会增加或减损它的天然本性。

一旦禀受成了形体，就不能变易，只能等待形体耗尽。与外物摩擦斗杀，像快马一样飞奔，没有人可以制止，岂不可悲吗？终生忙碌而不见得有所成，疲劳困顿而不知道为了什么，这岂不太可怜了吗？人们说它没有死亡，又有什么用处呢？人的形体日渐衰老，精神又随之消亡，这岂非莫大的悲哀吗？人生在世，本来就如此愚昧糊涂吗？难道只有我一个人愚昧糊涂，而别的人也有不愚昧糊涂的吗？

如果任自己的成见作为师法的对象，那谁又没有可师法的呢？何必要了解自然变化之理的聪明人才有呢？就是蠢材也有的。如果说还没有形成定见就已经存有是非，那就好像今天去越国而昨天已经到达。这就以没有当作有。以没有当作有，就是那神明的大禹也无法理解的，我又有什么办法呢？

to the truth, but we still do not know who has predestined all this. There seems to be a genuine dominator, but the only trouble is that we cannot discern any signs of it. We know that it is in action and that it can be testified although we do not see its form. It is an entity without form.

The hundred joints, the nine apertures and the six internal organs—they are all parts of our body in their own proper places. Which part is dearer to me? Do you like them all, or do you have a favourite among them? If you like them all, are they all your ministers and servants? Can't they rule over each other? Or do they take turns as lords and ministers? Is there a genuine lord among them? But whether we succeed in discovering its identity or not, there is no gain or loss for its genuineness.

Once we assume the human bodily form, we keep this form till the end of our lives. By either confronting or conforming to the world, we race through our life in a gallop that nothing can stop. Isn't it sad indeed! We toil all our lives without seeing our accomplishment; we wear ourselves out without knowing our purpose. Isn't it sorrowful indeed! What's the use even if we say we are not dead yet? Our body decays and our soul decays with it. Isn't it the greatest sorrow indeed! Are men all in ignorance? Am I the only one who is ignorant while there are others who are not ignorant?

If you follow your own fixed idea and take it as your guide, who on earth would then be without a guide? Why should you be considered to have a guide only when you know the change of nature and adhere to it? The fools, too, have their own guides. If you try to tell what is right and what is wrong when you do not have your own fixed idea, it is as if you set out for the state of Yue today and arrived there yesterday. It means you are taking something that does not exist for something that exists. In that case, it is impossible for the sagacious King Yu to understand you,

【原文】

夫言非吹也。言者有言，其所言者特未定也。果有言邪？其未尝有言邪？其以为异于鷇音，亦有辨乎，其无辨乎？

道恶乎隐而有真伪？言恶乎隐而有是非？道恶乎往而不存？言恶乎存而不可？道隐于小成，言隐于荣华。故有儒墨之是非，以是其所非而非其所是。欲是其所非而非其所是，则莫若以明。

物无非彼，物无非是。自彼则不见，自是则知之。故曰：彼出于是，是亦因彼。彼是方生之说也。虽然，方生方死，方死方生；方可方不可，方不可方可；因是因非，因非因是。是以圣人不由而照之于天，亦因是也。是亦彼也，彼亦是也。彼亦一是非，此亦一是非，果

【今译】

说话并不等于吹风。说话者说了一些话，但他们所说的内容并非有一个定准。果然算是发了言吗？还是什么也没有说呢？他们以为自己的发言跟初生小鸟的发音并不相同，到底有分别，还是没分别呢？

道被什么隐蔽而产生真伪？言论被什么隐蔽而产生是非？道在什么地方不存在？言论在哪些方面不行？道是被一管之见所隐蔽，言论是被花言巧语所隐蔽。所以有儒家墨家的是非争辩，他们各自肯定对方所否定的而否定对方所肯定的。如果想要肯定对方所否定的而否定对方所肯定的，那就不如用虚静的心态去观察万物的本然情况。

事物没有不可以称作彼的，也没有不可以称作此的。从他方面看来就看不到这一面，从本身知道的说来当然是了解的。所以说：彼产生于此，此依存于彼，这就是彼此相互依存的学说。虽然如此，凡事随着新生就伴随着灭亡，随着灭亡就伴随着新生；随着对就出现错，随着错就出现对。因此，圣人不走讨论是非彼此的路子，而直接观照事物的本然，这也就是顺其自然的道理。彼就是此，此就是彼；彼有彼的是非，此有此的是非。果真有彼此的区别吧？果真没有彼此

much less for me!

Speech is not just like the blowing of the wind. It has meaning, which is not fixed. Is there something reasonable in it, or is there nothing reasonable in it? It is supposed to be different from the chirping of small birds. Is it really different or is it not, as a matter of fact?

Why is Tao so obscure that it can be considered both true and false? Why is speech so obscure that it can be considered both right and wrong? Why does Tao prevail and seem to be non-existent? Why does speech exist and seem to be unacceptable? Tao is obscured when it is concealed by minor achievements; speech is obscured when it is concealed by flowery words. Hence the dissension between Confucianism and Mohism—each approves what the other disapproves and disapproves what the other approves. In that case, however, the best thing to do is to observe with a tranquil mind.

Everything in the world has its "that side"; everything in the world has its "this side". What is ignored from "that side" may be perceived from "this side". Therefore, it is said that "that side" comes from "this side" while "this side" is derived from "that side"—which means that "that side" and "this side" give rise to each other. Nevertheless, where there is birth there must be death; where there is death there must be birth. Where there is approval there must be disapproval; where there is disapproval there must be approval. Where there is recognition of the right there must be recognition of the wrong; where there is recognition of the wrong there must be recognition of the right. Thus, instead of making these distinctions, the sage seeks enlightenment from the heaven, that is to say, he seeks to recognize the true state of things.

"That side" is "this side" and "this side" is "that side". There is right and wrong on this side of things and there is right and wrong on that side

【原文】

且有彼是乎哉？果且无彼是乎哉？彼是莫得其偶，谓之道枢。枢始得其环中，以应无穷。是亦一无穷，非亦一无穷也。故曰：莫若以明。

以指喻指之非指，不若以非指喻指之非指也；以马喻马之非马，不若以非马喻马之非马也。天地一指也，万物一马也。

可乎可，不可乎不可。道行之而成，物谓之而然。恶乎然？然于然。恶乎不然？不然于不然。物固有所然，物固有所可。无物不然，无物不可。故为是举莛与楹，厉与西施，恢恑憰怪，道通为一。其分

【今译】

的区别吧？彼此不成对峙，就是道的枢纽。道的最原始的意思是要进入没有止境的圆环之中，这样便可适应无穷的流变。是的变化是无穷的，非的变化也是无穷的。所以说，不如用虚静的心态去观察万物的本然情况。

用大拇指来说明大拇指不是手指，不如用非大拇指来说明大拇指不是手指；以白马来说明白马不是马，不如用非马来说明白马不是马。（其实如果只看共性，）天地就是“一指”，万物就是“一马”。

对的就是对的，不对的就是不对的。道路是走出来的，事物的名称是叫出来的。怎么这样？这样就是这样。怎么不是这样？不是这样就不是这样。事物本来就有被认为是这样的，事物本来就有被认为是对的。没有什么事物不是这样的，没有什么事物不是对的。所以由此举出细小的草茎和高大的庭柱，丑癞的女人和美丽的西施，以至各种形形色色的怪异事物，从道理上讲都是一样的、均等的。此物的分解，

of things. Is there really the distinction between "that side" and "this side"? Is there really no distinction between "that side" and "this side"? To recognize that there is no opposite for either "that side" or "this side" is the essence of Tao. To recognize the essence of Tao is like staying at the centre of things—ready to cope with the infinite transformation of things. Right is infinite and wrong is infinite, too. Therefore, it is said that the best thing to do is to observe with a tranquil mind.

Using a thumb to show that it is not a finger is not as good as using something else to show that it is not a finger. Using a white horse to show that it is not a horse is not as good as using something else to show that it is not a horse. Such is the case with Heaven and Earth, everything in the world—they are just like the case with the finger and the horse.

Something is approved because we approve it; something is disapproved because we disapprove it. A path is formed because we walk on it; a thing has a name because we call it so. When something is approved, there are reasons to approve it; when something is disapproved, there are reasons to disapprove it. When something is like this, there are reasons for it to be like this; when something is not like this, there are reasons for it to be not like this. Why is it like this? Because it is like this. Why is it not like this? Because it is not like this. Since something is approved, why should it be disapproved? Something is disapproved only when it is disapproved. It is inherent in everything that it should be like this; it is inherent in everything that it should be approved. Nothing should not be like this; nothing should not be approved.

So let's take for consideration the stalk and the pillar, the leper and the beautiful Xishi, and all sorts of strange things and fantastic phenomena—they are all one from the viewpoint of Tao. When something falls into disintegration, some new entities are formed; when some new enti-

【原文】

也，成也；其成也，毁也。凡物无成与毁，复通为一。

唯达者知通为一，为是不用而寓诸庸。庸也者，用也；用也者，通也；通也者，得也。适得，而几已。因是已。已而不知其然，谓之道。劳神明为一，而不知其同也，谓之朝三。何谓朝三？狙公赋芧曰："朝三而暮四。"众狙皆怒。曰："然则朝四而暮三。"众狙皆悦。名实未亏而喜怒为用，亦因是也。是以圣人和之以是非，而休乎天钧，是之谓两行。

古之人，其知有所至矣。恶乎至？有以为未始有物者，至矣，尽矣，

【今译】

就是彼物的完成；此物的完成，就是彼物的毁灭。世界上的一切事物没有完成和毁灭之分，到头来是彼此相通，浑然一致的。

只有通达之士才能了解万物相通为一的道理。因此，不用成或毁的观点去看待一切事物而寄寓在永恒的道理上。所谓永恒的道理就是事物的功用；事物的功用就是万物相通为一；万物相通为一就能适然自得，适然自得就与"道"离得不远了。这就是顺着自然的道理，顺着自然而不了解所以然，这就是所谓道。

费尽心思去求索相通为一的道理，而不知道事物本来就是相通为一的。这就是所谓"朝三暮四"。何谓"朝三暮四"？有一个养猴的人，给猴子吃栗子，说："早上三升，晚上四升。"猴子们都很生气。于是养猴人又说："那么，早上四升，晚上三升好了。"猴子们就高兴了。名义和实质都没改变，而猴子们的喜怒却有不同，这不过顺其天性罢了。因此，圣人把是与非合和为一，顺其自然而得其均衡，这就是所谓物我各得其所，并行不悖。

古人的认识有很高的造诣。甚么造诣？一种人认为宇宙未曾有过万物，这是最高的造诣，说绝了，无以复加了。次一等的人认为有万

ties are formed, something must have fallen apart. But for things in general, there is neither disintegration nor formation—there is always the interchangeability and uniformity of things.

Only the truly wise man knows that interchangeability leads to uniformity. Instead of dwelling on the distinction of things, he follows their ordinary course. The ordinary course of things means the utility of things; the utility of things means the interchangeability of things; the interchangeability of things means the ordinary course of things; the ordinary course of things comes close to the true state of Tao. He is following the natural course of things, but he does not know why things develop along this natural course, which is called "Tao".

Taking a lot of trouble to unify things without knowing that things are in fact in uniformity is illustrated by the tale "three in the morning". What is meant by "three in the morning"? Once upon a time, there was a monkey-keeper who fed the monkeys with acorns. When he said that he would give them three bushels of acorns in the morning and four bushels of acorns in the evening, all the monkeys were angry with his arrangement. However, when he said that he would give them four bushels of acorns in the morning and three bushels of acorns in the evening, all the monkeys were pleased with his arrangement. With the same number of acorns, there was an abrupt change of pleasure and anger because the keeper followed the natural bent of the monkeys. That is why the sage reconciles right and wrong, thus enjoying a peaceful and harmonious life. That is called the principle of "live and let live".

The ancient people attained ultimate knowledge in certain respects. In what respects did they attain ultimate knowledge? There were some who thought that nothing existed from the very beginning—this is the ultimate view, the exhaustive view, to which nothing can be added. There

【原文】

不可以加矣。其次，以为有物矣，而未始有封也。其次，以为有封矣，而未始有是非也。是非之彰也，道之所以亏也。道之所以亏，爱之所以成。果且有成与亏乎哉？果且无成与亏乎哉？有成与亏，故昭氏之鼓琴也；无成与亏，故昭氏之不鼓琴也。昭文之鼓琴也，师旷之枝策也，惠子之据梧也：三子之知，几乎皆其盛者也，故载之末年。唯其好之也，以异于彼；其好之也，欲以明之。彼非所明而明之，故以坚白之昧终。而其子又以文之纶终，终身无成。若是而可谓成乎？虽我亦成也（一作：虽我无成，亦可谓成矣）。若是而不可谓成乎？物与我无成也。是故滑疑之耀，圣人之所图也。为是不用而寓诸庸，此之谓以明。

今且有言如此，不知其与是类乎？其与是不类乎？类与不类，相与

【今译】

物存在，但不曾有严格的分界。再次一等的人，认为事物分界是有的，但不曾有什么是非之分。标榜出是非，道就有亏损了。道有了亏损，偏私的问题就产生了。果真有完善与亏损吗？果真没有完善和亏损吗？有完善和亏损，好比昭文的弹琴；没有完善和亏损，好比昭文的不弹琴。昭文弹琴，师旷持杖击节，惠子倚梧树辩论：这三位的才智，几乎都称得上登峰造极了，所以流传于后世。正因为他们以各自所好而标新立异于别人；也企图以各自所好而炫耀于别人：并非别人必须了解的东西而硬要塞给别人，所以终身陷入了“坚白论”的蒙蔽之中。昭文的儿子继承其父的琴技，以致终身无成就。像他们一样守着一种技能花毕生的精力也可以算有成就的话，那么谁都在某方面有点本事，我们大家都可以算是有点成就了；如果像他们那么专门也不算有成就，那就谁也算不上有成就了。因此迷乱人心的炫耀，是圣人所要想法革除的。圣人不用那些迷乱人心的花言巧语去蛊惑人心，而把大道理寄寓在平常的事物身上。这就叫做以虚静的心态去观察事物的本然。

假设有人在这里发表一番言论，不知它与这些言论相类同呢？还是不相类同？相类同也罢，不相类同也罢，都是同一类的，那么和那种

were others who thought that things existed from the very beginning but had no distinctions. There were still others who thought that there were distinctions among things but no distinctions between right and wrong. When clear distinction between right and wrong appeared, Tao was injured. When Tao was injured, prejudice was formed. Is there indeed the formation of prejudice and the injury of Tao? Or is there not? If only there was the formation of notes and the injury of the uniform music, Zhaowen would be able to play the flute; if not, Zhaowen would not be able to play the flute. Zhaowen was good at playing the lute; Shikuang was good at beating the rhythm; Huizi was good at giving lectures. The knowledge of these three masters in their own fields was close to perfection. They enjoyed such fame that their accomplishments lasted till the end of their life. Only in their preference for their own art were they distinguished from others; as they preferred their own art, they would like to enlighten others with their art. They tried to teach others what could not be taught; as a result, one of them was entrapped in the obscure discussion about the hardness and whiteness of the stone. Zhaowen's son succeeded his father's career but never achieved anything all his life. Can these three masters be considered successful? If so, I can also be considered successful even though I have achieved nothing. Can these three masters be considered unsuccessful? If so, neither others nor I have achieved anything at all. Therefore, the true sage despises the bewildering arguments and, instead of dwelling on the distinction between things, follows their natural course. That is called "observing with a tranquil mind".

Now I am going to say something, but I do not know whether my remarks are similar or dissimilar to other remarks. However, whether these remarks are similar or dissimilar, all of them fall into the same cat-

【原文】

为类，则与彼无以异矣。虽然，请尝言之：有始也者，有未始有始也者，有未始夫未始有始也者；有有也者，有无也者，有未始有无也者，有未始夫未始有无也者。俄而有无矣，而未知有无之果孰有孰无也。今我则已有谓矣，而未知吾所谓之果有谓乎？其果无谓乎？

天下莫大于秋毫之末，而太山为小；莫寿于殇子，而彭祖为夭。天地与我并生，而万物与我为一。既已为一矣，且得有言乎？既已谓之一矣，且得无言乎？一与言为二，二与一为三。自此以往，巧历不能得，而况其凡乎！故自无适有以至于三，而况自有适有乎！无适焉，因是已。

夫道未始有封，言未始有常，为是而有畛也。请言其畛：有左，有右，有伦，有义，有分，有辩，有竞，有争，此之谓八德。六合之

【今译】

言论就没有什么区别了。虽说如此，还是讲讲试试吧。事物有的有开始，有的有未曾开始的开始，还有的更有一个未曾开始那未曾开始的开始。事物有它的有的一面，也有它的无的一面，还有从未有过的无的一面，更有从未有过的那从未有过的无的一面。忽然之间发生了有与无，但是不知道这个有、无果真是有果真是无。现在我说了这些话，但不知道我所说的那些果真是说了呢，还是没有说？

天下没有比秋毫之末更大的东西，而泰山却是小的；没有比夭折的婴儿更长寿的人，而彭祖却是短命的。天地与我并生，而万物和我合为一体。既然合为一体了，还须有什么言论吗？既然说明它们合为一体了，还能说没有言论吗？万物一体加上我的言论就成了二，二再加上万物一体就成了三。照此类推下去，最善于计算的人也不能得出结果，何况凡夫俗子呢？从无到有，以至于有了三，何况从有到有呢？不必再往前推算了，因其自然就是了。

大道本是没有界限的，言论本是没有一成不变的，就是为了争一个“是”而产生界限。请让我说说这个界限：有卑下，有尊上，有次序，有等差，有分别，有辩论，有竞言，有争执，这就是所谓的八种

egory. In this sense, I am no different from others. Nevertheless, please allow me to explain myself. There was a beginning for all things; there was a time before that beginning; there had been a time before that. In the beginning, there was existence and there was non-existence; there was a stage before the existence of non-existence; there had been a stage before that. All of a sudden there was non-existence, but I really do not know whether non-existence is existence or non-existence. Now I have said something, but I do not know whether by what I have said I have really said something or not.

There is in the world nothing greater than the tips of the downs of a bird in autumn while Mount Tai is tiny. There is no one who lives longer than a dead baby while Peng Zu, who lived over 700 years, died young. The heaven and the earth and I came into existence at the same time; all things in the world and I are one uniformity. Since all things are one uniformity, what else is there to say? Since I have said that all things are one uniformity, how can there be nothing to say? "One uniformity" and what I have said about it makes two, two and one makes three. If we go on like this, even the cleverest mathematician cannot keep up, let alone the ordinary people. Therefore, if, by moving from non-existence to existence, we arrive at "three", how much farther would we go if we move from existence to existence! We'd better not move any farther, but follow the natural course of things.

From the very beginning there were no distinctions for Tao and there were no norms for words. It is the words that have caused all the distinctions. Let me say something about these distinctions. There are left and right, ordering and classification, discrimination and argumentation, competition and contention. These are called eight manifestations of distinction.

【原文】

外，圣人存而不论；六合之内，圣人论而不议。春秋经世先王之志，圣人议而不辩。故分也者，有不分也；辩也者，有不辩也。曰："何也?""圣人怀之，众人辩之，以相示也。故曰辩也者，有不见也。"夫大道不称，大辩不言，大仁不仁，大廉不嗛，大勇不忮。道昭而不道，言辩而不及，仁常而不成，廉清而不信，勇忮而不成。五者园而几向方矣。故知止其所不知，至矣。孰知不言之辩，不道之道，若有能知，此之谓天府。注焉而不满，酌焉而不竭，而不知其所由来，此之谓葆光。

故昔者尧问舜曰："我欲伐宗、脍、胥敖，南面而不释然，其故何

【今译】

界限。天地四方之外，圣人把它搁置一边不加讨论；天地四方以内，圣人只加论说而不议评。春秋史实乃是先王治世的记载，圣人只议评而不争辩。所以，天下的事有分别，就有不分别；有辩论就有不辩论。这是怎么讲呢？圣人把大道藏在心里，引而不发，而一般众人喋喋不休地辩论，互相夸示。所以说，喋喋不休地争辩，总有片面性，有各自见不到的一面。大道不可标榜，大辩不须言说，大仁不必施舍，大廉不讲谦让，大勇并非强悍。显耀的道就不是真道，争辩的言论必带片面性，固守的仁必然不周到，显露形迹的廉并不真实可信，怀有忌恨的勇必不可成功。这五个方面浑然圆通了，那就接近大道了。所以一个人的知识止于所不知的境地，那就算达到极点了。谁能知道不用言说的辩论，不用称说的大道，如有人能知道这个道理，就可以称得上"天府"了。这种天府，无论注入多少都不会满溢，取出多少都不会枯竭，也不知道源流来自何处。这就叫做蕴涵不露的光明。

从前尧问舜说："我打算征伐宗、脍、胥敖三国，当临朝听政的时候，总是放在心上，感到不安。这是什么原因呢?"

As to what lies beyond the six realms of Heaven and Earth, East and West, North and South, the sages set aside without discussion. As to what lies within the six realms, the sages discuss without comments. In the *Book of Spring and Autumn*, annals of former kings, the sages make comments without argumentation. Therefore, where there is discrimination, there is something beyond discrimination; where there is argumentation, there is something beyond argumentation. People might ask why. The answer is that the sages keep their wisdom in their breasts while the common people argue over alternatives to show off their knowledge. So the saying goes, "where there is argumentation, there is something left unseen."

The great Tao goes beyond description; the great argument goes beyond words; great humaneness goes beyond good deeds; great integrity goes beyond modesty; great courage goes beyond violence. The Tao that is manifest is not Tao; the words that are used in arguments do not suffice; humaneness that is constantly exercised does not work; integrity that is openly professed cannot be believed; courage that is violent will not succeed. The above five cases are like excessive roundness tending to be square. Therefore, one who knows to stop at where he does not know has attained perfection. Who knows an argument beyond words or Tao beyond description? If a man knows it, he may be called the Reservoir of Heaven. Pour into it and it will never fill; dip from it and it will never dry. You will never know where it comes from—its name is "inner light".

Long, long ago, King Yao asked his minister Shun, "I'd like to attack the three tribes of Zong, Kuai and Xu'ao. But whenever I come to court, I feel ill at ease about them. What do you think about it?"

Shun answered, "These three states lie in the remote regions over-

【原文】

也？”舜曰：“夫三子者，犹存乎蓬艾之间。若不释然，何哉？昔者十日并出，万物皆照，而况德之进乎日者乎？”

啮缺问乎王倪曰：“子知物之所同是乎？”

曰：“吾恶乎知之？”

“子知子之所不知邪？”

曰：“吾恶乎知之？”

“然则物无知邪？”

曰：“吾恶乎知之？虽然，尝试言之。庸讵知吾所谓知之非不知邪？庸讵知吾所谓不知之非知邪？且吾尝试问乎汝：民湿寝则腰疾偏死，鳅然乎哉？木处则惴栗恂惧，猨猴然乎哉？三者孰知正处？民食刍豢，麋鹿食荐，蝍蛆甘带，鸱鸦嗜鼠，四者孰知正味？猨，猵狙以为雌，麋与鹿交，鳅与鱼游。毛嫱、西施，人之所美也；鱼见之深入，鸟见之高飞，麋鹿见之决骤。四者孰知天下之正色哉？自我观之，仁义之端，是非之途，樊然淆乱，吾恶能知其辩？”

【今译】

舜回答说：“这三个小国的君主，好像生活在蓬蒿艾草之间，您为什么要放在心上呢？传说以前有十个太阳同时出来，照射万物，何况道德的光芒能超过太阳呢？”

啮缺问王倪：“您知道万物的共同标准吗？”

王倪说：“我怎么知道呢？”

“您知道您所不知道的东西吗？”

王倪说：“我怎么知道呢？”

“那么，万物就不可知了吗？”

王倪说：“我怎么知道呢！虽然如此，我还是来谈谈试试看。怎么知道我所说的知非不知呢？怎么知道我所说的不知非知呢？姑且试着问问您：人睡在潮湿的地方就会患腰痛乃至偏瘫，泥鳅也会如此吗？人处在高树上就会惊惧眩昏，猿猴也会如此吗？人、泥鳅、猿猴这三种动物，到底谁知道正确的居住方式呢？人吃豢养的牲畜肉，麋鹿吃野草，蜈蚣爱吃小蛇，猫头鹰和乌鸦喜欢吃老鼠，这四种动物到底谁的口味才合标准呢？猿猴把猵狙作为配偶，麋与鹿交配，泥鳅和鱼儿同游。毛嫱和西施，是人们所公认的美人，但是鱼儿见了就要潜入深水，鸟见了就要高飞，麋鹿见了就要逃跑。这四种动物，到底谁知道天下美色的标准呢？依我看来，仁义的头绪、是非的途径，都是杂乱纷纭，我哪里能知道它们的区别呢？

grown with weeds and bushes. Why should you feel ill at ease about them? Once upon a time, when ten suns shone in the sky, everything under Heaven was bathed in the sunshine. And how your virtue outshines these suns!"

Nie Que asked Wang Ni, "Do you know, Sir, whether all things make judgements in the same way?"

Wang answered, "How can I know?"

Nie asked again, "Do you know, Sir, what you do not know?"

Wang answered, "How can I know?"

Nie said, "Then, is it that nothing can be known about anything?"

Wang said, "How can I know? Still, let me try to explain. How do you know that what I say I know is not what I do not know? How do you know that what I say I do not know is not what I know? Now I'd like to ask you a few questions. If a man sleeping in the damp is liable to get a back-ache or half-paralysis, will the same thing happen to an eel? If a man sitting in a tree is liable to tremble with fear, will the same thing happen to an ape? Of the man, the eel and the ape, who knows their proper place to live in? Men eat meat; deer feed on grass; centipedes are fond of snake; owls like rats. Of the man, the deer, the centipede and the owl, who knows the right taste? An ape mates with a gibbon; a buck seeks after a doe; an eel plays with a fish. At the sight of Maoqiang and Xishi, beauties admired by men, the fish will dive into the deep water, the birds will soar high in the sky, and the deer will take to their heels. Of the man, the fish, the bird and the deer, who knows the real beauty? As I see it, the principles of righteousness and humaneness, the standards of right and wrong, all these things are so complicated that I can hardly tell which is which."

Nie Que said, "If you cannot tell benefit from harm, can't the per-

【原文】

啮缺曰："子不知利害，则至人固不知利害乎？"

王倪曰："至人神矣！大泽焚而不能热，河汉沍而不能寒，疾雷破山，风振海而不能惊。若然者，乘云气，骑日月，而游乎四海之外。死生无变于己，而况利害之端乎！"

瞿鹊子问乎长梧子曰："吾闻诸夫子：'圣人不从事于务，不就利，不违害，不喜求，不缘道。无谓有谓，有谓无谓，而游乎尘垢之外。'夫子以为孟浪之言，而我以为妙道之行也。吾子以为奚若？"

长梧子曰："是黄帝之所听荧也，而丘也何足以知之？且汝亦大早计，见卵而求时夜，见弹而求鸮炙。予尝为女妄言之，女以妄听之。奚旁日月，挟宇宙，为其吻合，置其滑涽，以隶相尊？众人役役，圣人愚芚，参万岁而一成纯。万物尽然，而以是相蕴。予恶乎知说

【今译】

啮缺说："您不顾利害，那么，通达的人本来就不管利害吗？"

王倪说："通达的人神妙极了。大泽的草木燃烧也不会使他感到热，河汉的流水冻结了也不会使他感到冷，霹雳击破了高山、狂风震荡了大海也不会使他感到惊吓。像这样的人，他乘着云气，骑着日月，遨游于四海之外，死生的变化对他也没有什么影响，更何况利害的观念！"

瞿鹊子向长梧子问道："我听孔子说过：'圣人不去做那些世俗的事。不趋近利益，不躲避危害，不喜欢贪求，不拘泥大道。没有说话，好像说了话，说了话又好像没有说话。而精神遨游于尘俗世界之外。'孔子以为这是不切实际的大话，而我以为正是妙道的实行。您以为怎样？"

长梧子说："这些话，黄帝听起来都会大惑不解，而孔丘怎么会知道呢？你也未免过早作了结论，就像看到鸡蛋就想得到报晓的鸡，见到子弹就想得到烤好的鸮鸟。我试着为你妄言之，您也妄听之。何不依傍太阳和月亮，怀抱宇宙，和它们吻合为一体，是非纷乱置之不顾，尊卑贵贱一视同仁？芸芸众生忙忙碌碌，衮衮圣人浑朴若愚，糅合古今无数事物而精纯不杂。万事万物全都一样，而互相蕴含于精纯浑朴之中。

fect man tell benefit from harm?"

Wang Ni said, "The perfect man is divine. Even though the great swamp were set on fire, he would not feel the heat; even though the rivers were frozen, he would not feel the cold; even though the thunder hit the mountain and the whirlwind shook the sea, he would not feel the shock. Such a man can ride the clouds and mists, mount the sun and the moon, and travel beyond the four seas. How can a man unaffected by life and death bother about benefit and harm?"

Ququezi asked Changwuzi, "I have heard from Confucius that the sage is not involved in worldly affairs. He does not try to seek after benefits or avoid harms; he does not take delight in seeking after or blindly clinging to Tao. He says something by saying nothing; he does not say anything by saying something. By so doing he can travel beyond the dust of the world. Confucius thought that these words were ambiguous, but I think that this is how the wondrous Tao works. What do you think about it?"

Changwuzi said, "Even the Yellow Emperor would have been puzzled by these words; how could Confucius understand them? And you, too, are jumping to conclusions—you see an egg and expect the cock to crow before it is hatched; you see a crossbow pellet and expect to roast the owl before it is shot down. I'll give you some random remarks for you to listen to at random. Why don't you lean against the sun and the moon and embrace the universe? In this way, you will merge yourself with everything in the world so that you can ignore the confusion of distinctions and treat the inferiors as superiors. The rank and file hustle and bustle while the sage seems to be stupid and ignorant, blending ten thousand years into one uniformity. He looks upon everything in the same way and accepts them all.

【原文】

生之非惑邪？予恶乎知恶死之非弱丧而不知归者邪？丽之姬，艾封人之子，晋国之始得之也，涕泣沾襟；及其至于王所，与王同筐床，食刍豢，而后悔其泣也。予恶乎知夫死者不悔其始之蕲生乎？梦饮酒者，旦而哭泣；梦哭泣者，旦而田猎。方其梦也，不知其梦也。梦之中又占其梦焉，觉而后知其梦也。且有大觉而后知此其大梦也。而愚者自以为觉，窃窃然知之。君乎，牧乎，固哉！丘也与女，皆梦也；予谓女梦，亦梦也。是其言也，其名为吊诡。万世之后而一遇大圣，知其解者，是旦暮遇之也。

“既使我与若辩矣，若胜我，我不若胜，若果是也，我果非也邪？我胜若，若不吾胜，我果是也，而果非也邪？其或是也，其或非也邪？其俱是也，其俱非也邪？我与若不能相知也，则人固受黮暗，吾谁使正之？使同乎若者正之？既与若同矣，恶能正之？使同乎我者正

【今译】

“我怎么知道贪生就不是迷惑呢？我怎么知道怕死就不像自幼流落在外而不知归路安于他乡呢？丽姬是艾地守疆人的女儿，当晋国迎娶她的时候，哭得眼泪沾湿了衣襟；等到到了晋国王宫，与晋国君主睡上一张床，吃着美味，这才后悔当初哭哭啼啼。我怎么知道那些死者不后悔他们当初祈求生存？

“晚上梦见饮酒作乐，白天可能哭泣悲伤；晚上做梦哭泣悲伤，白天可能打猎作乐。当他们做梦的时候，并不知道自己在做梦。有时做梦的当中还在说梦，醒来以后才知那是在做梦。只有大彻大悟了，然后才知道人生就是一场大梦。而那些愚蠢之辈，自以为清醒，沾沾自喜地自以为一切都知道。什么尊贵的君王啊，什么卑贱的牧人啊，多么浅陋的见识！孔丘和你都在做梦；我说你做梦，我自己也是在做梦。如此这般的一番话，可以叫作真正的奇谈怪论。千秋万世之后，也许能遇到一个大圣人，了悟其中的大道理。这也是早晚遇到一样。

“即使我与你辩论，你胜了我，我没胜你，你果真是对的吗？我果真是错的吗？如果我胜了你，你没有胜我，我果真是对的吗？你果真是错的吗？是我们两人中有一个对，有一个错呢？还是我们都对，或者都错呢？我和你都不能知道，而每一个人生成都有昏暗之性，所见偏蔽，我们又让谁来评判呢？如果让与你意见相同的人来评判，既然与你意见相同，又怎么能评判呢？如果让与我意见相同的人来评

"How do I know that love of life is not a delusion? How do I know that one who fears death is not like a waif who does not want to go back home? Lady Li was the daughter of a border guard of Ai. When she was first taken captive and brought to the state of Jin, she wept till her robe was drenched with tears. But when she was brought into the palace, slept with the prince on his comfortable bed and ate delicious meat on his table, she began to regret her tears. How do I know that the dead do not regret that they ever long for life?

"A man may dream of a grand feast but weep at daybreak; a man may dream of weeping but go hunting at daybreak. When he dreams, he does not know that he is dreaming. In his dream, he may even try to interpret the dream; but when he awakes, he knows that he has been dreaming. Only after he is totally awakened does he realize that all was a grand dream. All the while, the fool thinks that he himself is awake, seemingly aware of everything: who is the lord, who is the shepherd, how stupid! Confucius and you are both dreaming, and I too am dreaming when I say that you are dreaming. These words seem to be a paradox, but after ten thousand generations there might appear a sage who knows how to explain them — it would seem as if we met him within the day.

"Suppose that you and I argue over something. If you win and I lose, are you indeed right and am I indeed wrong? If I win and you lose, am I indeed right and are you indeed wrong? Is one of us right and the other wrong? Are both of us right or both of us wrong? If neither you nor I can know, other people will be even more in the dark. Whom shall I ask to decide for us? Shall I ask someone who agrees with you to decide? If he already agrees with you, how can he decide it? Shall I ask someone who agrees with me to decide? If he already agrees with me, how can he

【原文】

之？既同乎我矣，恶能正之？使异乎我与若者正之？既异乎我与若矣，恶能正之？使同乎我与若者正之？既同乎我与若矣，恶能正之？然则我与若与人俱不能相知也，而待彼也邪？

“化声之相待，若其不相待，和之以天倪，因之以曼衍，所以穷年也。何谓和之以天倪？曰：是不是，然不然。是若果是也，则是之异乎不是也，亦无辩；然若果然也，则然之异乎不然也亦无辩。忘年忘义，振于无竟，故寓诸无竟。”

罔两问景曰：“曩子行，今子止；曩子坐，今子起。何其无特操与？”

景曰：“吾有待而然者耶？吾所待又有待而然者邪？吾待蛇咐蜩翼邪？恶识所以然！恶识所以不然？”

昔者庄周梦为蝴蝶，栩栩然蝴蝶也，自喻适志与，不知周也。俄

【今译】

判，既与我意见相同了，又怎么能评判呢？让与我和你意见不同的人来评判吗？既然与我和你意见不同了，又怎么能评判呢？让与我和你意见相同的人来评判吗？既然与你和我意见一致，又怎么能评判？这样看来，我与你与别人都不能互相了解，还要等待谁呢？

“是非的言论是互相对立的。如果要它不相对立，就要用‘天倪’（自然的本来的真理）去调和，任其变化无穷，这才可以让万物享尽天年。何谓用‘天倪’来调和？答案是这样的：‘不是’就等于‘是’，‘不然’就等于‘然’。假如‘是’果真是‘是’，那么‘是’就和‘不是’不同了，无须争辩；假如‘然’果真是‘然’，那么‘然’就和‘不然’不相同了，也无须争辩。忘却岁月吧，忘却是非吧，畅游于无穷的境地，这样，也就能把精神寄寓于无穷的境域。”

罔两向影子问道：“刚才你行走，现在你停下；刚才你坐着，现在你站着。怎么这样没有自己独立的操守呢？”

影子回答说：“我是有所待而这样的吗？我所待的东西又有所待才这样吗？我所待的东西就像蛇腹下的横鳞、蝉的翅膀吗？我怎么能知道为什么会这样，又怎么能知道为什么不会这样呢？”

从前庄周做了一个梦，梦见自己变成了蝴蝶，翩翩飞舞，感到非常愉快和惬意，不知自己是庄周了。突然惊醒，便见直挺挺躺着一个

decide it? Shall I ask someone who disagrees with both of us to decide? If he already disagrees with both of us, how can he decide it? Shall I ask someone who agrees with both of us to decide? If he already agrees with both of us, how can he decide it? If neither you nor I nor others can know, who else shall we wait for?

"The different voices in an argument are in opposition to each other. To smooth out the opposition is to conform to the natural division of things as it is till the very end. What is meant by conforming to the natural division of things? My answer would be that 'right' may be not 'right' and 'so' may be not 'so'. If 'right' is really right, then 'right' is so different from 'not right' that there is no need for argument; if 'so' is really so, then 'so' is so different from 'not so' that there is again no need for argument. Forget about the time, forget about the distinctions, and you will be able to travel in the realm of the infinite. Therefore, the sage lives in the realm of the infinite."

The penumbra asked the shadow, "A little while ago you were moving when the man walked, and now you are standing still when the man stops; a little while ago you were sitting when the man sat, and now you are standing up when the man rises. How is it that you lack independent actions?"

The shadow answered, "Don't I have to depend on the man to be what I am? Doesn't the man have to depend on something else in turn to be what he is? Do I have to depend on the snake's scales or the cicada's wings? How can I know why I do this? How can I know why I don't do that?"

I, by the name of Zhuang Zhou, once dreamed that I was a butterfly, a butterfly fluttering happily here and there. I was so pleased that I forgot that I was Zhuang Zhou. When I suddenly woke up, I was astonished to

【原文】

然觉，则蘧蘧然周也。不知周之梦为蝴蝶与，蝴蝶之梦为周与？周与蝴蝶，则必有分矣。此之谓物化。

【今译】

庄周。不知道是庄周做梦变成蝴蝶呢？还是蝴蝶做梦变成了庄周呢？那么，庄周与蝴蝶必定是有分别的了。这种转变就叫做“物化”。

find that I was as a matter of fact Zhuang Zhou. Did Zhuang Zhou dream of the butterfly or did the butterfly dream of Zhuang Zhou? Between Zhuang Zhou and the butterfly there must be some distinctions. This is called "the transformation of things."

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养生主第三

【原文】

吾生也有涯，而知也无涯。以有涯随无涯，殆已。已而为知者，殆而已矣。为善无近名，为恶无近刑。缘督以为经，可以保身，可以全生，可以养亲，可以尽年。

庖丁为文惠君解牛，手之所触，肩之所倚，足之所履，膝之所踦，砉然响然，奏刀騞然，莫不中音，合于《桑林》之舞，乃中《经首》之会。文惠君曰："譆，善哉！技盖至此乎！"

庖丁释刀对曰："臣之所好者，道也，进乎技矣。始臣之解牛之时，所见无非全牛者。三年之后，未尝见全牛也。方今之时，臣以神遇而不以目视，官知止而神欲行。依乎天理，批大郤，导大窾，因其固

【今译】

我们的生命是有限的，而知识是无限的。用有限的生命，去追求无限的知识，就会活得很累。既知如此，还要去追求，那就危险了。做好事不要求名，做坏事不要触犯刑律。遵循中正之道，奉它为原则，可以保护身体，可以保全生命，可以奉养父母，可以享尽天年。

庖丁给文惠君宰牛，手所触到的，肩所依靠的，脚所踩着的，膝所抵住的，都发出哗哗的响声。进刀的划然声响没有不合于音乐旋律的，合于《桑林》舞曲，合于《经首》韵律。文惠君赞叹道："啊，妙极了！技艺怎么达到了这么高妙的境界！"

庖丁放下屠刀回答说："我爱好的是事物的规律，已经超过了技术。我开始宰牛时，所见的无非一头整牛。三年之后，所见到的就不是整体的牛了，到现在我就不须用眼睛看牛，而只须用心神去接触牛体。眼的功能停止了，而只是心神在运行。顺着牛体的生理结构，劈击肌肉骨骼间的缝隙，导向骨节间的空处，一切顺着牛的自然结构去用刀。这样，连那些经经络络、筋肉聚结的地方都没用刀尝试过，更

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Chapter 3

Essentials for Keeping a Good Health

Man's life is limited but knowledge is unlimited. To pursue the unlimited with the limited is fatiguing; to know this but still pursue unlimited knowledge with limited life is fatal.

When you do good, don't do it for the sake of fame; when you do bad, don't do it as to incur punishment. If you always keep to the proper way, you will be able to keep a good health, preserve your nature, support your parents and live out your full life-span.

A butcher was carving a bullock for Lord Wenhui. At every touch of his hand, every move of his shoulder, every stamp of his foot and every nudge of his knee, there came the sound of slicing the flesh and wielding the knife—a perfect rhythm to the Dance of Mulberry Trees and a perfect tune of the music in King Yao's time.

Lord Wenhui remarked, "Oh, splendid! That you have such a masterful skill!"

The butcher put down his knife and responded, "What I love is Tao, which is much more splendid than my skill. When I first began to carve a bullock, I saw nothing but the whole bullock. Three years later, I no longer saw the bullock as a whole but in parts. Now I work on it by intuition and do not look at it with my eyes. My visual organs stop functioning while my intuition goes its own way. In accordance with the natural grain, I cleave along the main seams and thrust the knife into the big cavities. Following the natural structure of the bullock, I never touch veins or ten-

【原文】

然，技经肯綮之未尝，而况大軱乎！良庖岁更刀，割也；族庖月更刀，折也。今臣之刀十九年矣，所解数千牛矣，而刀刃若新发于硎。彼节者有间，而刀刃者无厚，以无厚入有间，恢恢乎其于游刃必有余地矣。是以十九年而刀刃若新发于硎。虽然，每至于族，吾见其难为，怵然为戒，视为止，行为迟。动刀甚微，謋然已解，如土委地。提刀而立，为之四顾，为之踌躇满志，善刀而藏之。"

文惠君曰："善哉！吾闻庖丁之言，得养生焉。"

公文轩见右师而惊曰："是何人也？恶乎介也？天与，其人与？"

曰："天也，非人也。天之生是使独也，人之貌有与也。以是知其天也，非人也。"

泽雉十步一啄，百步一饮，不蕲畜乎樊中。神虽王，不善也。

【今译】

不要说那些大骨头了！好的厨师一年换一把刀，因为他们是用刀割筋肉；一般厨师一个月换一把刀，因为他们是用刀砍骨头。于今我用的这把刀子已经十九年了，所宰过的牛已有几千头了，而刀口还好像新磨过的一样。那些牛骨节间是有空隙的，而刀口几乎没有什么厚度。用几乎没有厚度的刀口插入骨节间的空隙，对于刀刃的回旋运转，必然是有宽绰的余地了。所以用了十九年的刀还好像新磨过的一样。虽然如此，每当碰上筋骨交错聚结之处，我看到不易下手，便格外小心翼翼，目光专注，动作缓慢，轻轻用刀。只有牛体哗啦一声全部分解开来，像土块一样散摊到地上，我才提刀站着，环视四周，为此而悠然自得，心满意足，然后把刀子揩干净收藏起来。"

文惠君说："好哇！我听了庖丁这番话，懂得了养生的道理了。"

公文轩看见右师而惊奇地说："这是谁呀？怎么只有一只脚呢？是天生的呢，还是人为的呢？"

右师说："是天生的，不是人为的。天所以生成这模样，是使他独特无二。人的形貌是天所赋予的。由此可知，我的独特形象是天生的而不是人为的。"

草泽里的野鸡，十步才啄一次食，百步才饮一口水，可是它并不希望养在笼子里。因为那样，虽然精神旺盛，却不好过。

dons, much less the big bones! A good butcher changes his knife once a year because he cuts the flesh; an ordinary butcher changes his knife once a month because he hacks the bones. Using this knife for nineteen years, I have carved thousands of bullocks, but the edge of my knife is still as sharp as if it had just come from the whetstone. There are crevices between the joints, but the edge of my knife is very thin. When I insert the thin edge of my knife into these crevices, there is plenty of room for it to pass through. That is why, after nineteen years, the edge of my knife is still as sharp as if it had just come from the whetstone. Nevertheless, whenever I come to a complicated spot and see that there are difficulties here, I proceed with great caution. I keep my eyes on what I am doing and wield the knife slowly. With a very slight movement of the knife, I cut off the flesh—it falls to the ground like a clod of earth. Holding the knife in my hand, I stand there, looking proudly around. Then I clean the knife and put it carefully away."

Lord Wenhui said, "Splendid! From what you just said, I've learned how to keep good health."

When Gongwen Xuan saw Commander of the Right Army, he said in astonishment, "Who are you? How come that you have only one foot? Is this the work of the heaven or of the man?"

Commander of the Right Army replied, "It's the work of Heaven, not of Man. I was born with one foot. Man's appearance is endowed by Heaven. Therefore, I know that it is the work of Heaven, not of Man."

The marsh pheasant has to walk ten steps to find a peck of food and a hundred steps for a peck of drink, but it does not want to be raised in a cage. Even though it might live well in the cage, it would not feel comfortable.

When Laozi died, Qin Shi went to mourn over him and came out after

【原文】

老聃死，秦失吊之，三号而出。弟子曰："非夫子之友邪？"

曰："然。"

"然则吊焉若此，可乎？"

曰："然。始也吾以为至人也，而今非也。向吾入而吊焉，有老者哭之，如哭其子；少者哭之，如哭其母。彼其所以会之，必有不蕲言而言，不蕲哭而哭者。是遁天倍情，忘其所受，古者谓之遁天之刑。适来，夫子时也；适去，夫子顺也。安时而处顺，哀乐不能入也。古者谓是帝之悬解。"

指穷于为薪，火传也，不知其尽也。

【今译】

老子去世了，秦佚去吊丧，号哭了三声就出去了。弟子说："他不是先生的朋友吗？"

秦佚说："是的。"

"那么，像这样吊丧，行吗？"

秦佚说："可以的。当初我以为他是超凡入圣的人，现在看来并非如此。刚才我进去悼念的时候，有老人在哭，像哭自己的儿子；有年轻人在哭，像哭自己的母亲。这些人会集到这里，必定有不要求他们悼唁而来悼唁、不要求他们哭丧而哭丧的原因在。这是逃避自然，违背真情，忘掉了我们所受的禀赋，古时候称这种行为叫逃避自然的惩罚。该来的时候，老子应时而生；该去的时候，老子顺时而死。既然是安于时而来，顺应自然而去，哀伤和欢乐之情就不能侵入心中了。古时候就把死叫作天帝解除倒悬之苦。"

油脂由于作烛薪而烧尽了，但是变成火光而传开，它最终是不会穷尽的。

three wails.

A disciple asked him, "Isn't he your friend?"

Qin Shi answered, "Yes, he is."

The disciple said, "Do you think it proper to mourn him like this?"

Qin Shi said, "Of course. I thought that he was a perfect man, but I don't think so now. When I went in to mourn him, old men were weeping as though their son had died and young men were crying as though their mother had died. They have gathered here to say what they should not have said and to cry for what they should not have cried. They have violated the nature of things and have abandoned themselves to sentimentality. In ancient times, this was called 'the crime of violating nature.' Your master's coming to the earth is timely and his departure is natural. A timely coming and a natural departure have nothing to do with joy or sorrow. This was regarded by the ancients as 'emancipation from bondage.'"

The resins and the firewood may be consumed, but the fire will burn on. No one knows when the fire will end.

人间世第四

【原文】

颜回见仲尼，请行。曰："奚之？"

曰："将之卫。"

曰："奚为焉？"

曰："回闻卫君，其年壮，其行独，轻用其国，而不见其过。轻用民死，死者以国量乎，泽若蕉。民其无如矣。回尝闻之夫子曰：'治国去之，乱国就之，医门多疾。'愿以所闻，思其则。庶几其国有瘳乎！"

仲尼曰："嘻！若殆往而刑耳！夫道不欲杂，杂则多，多则扰，扰则忧，忧而不救。古之至人，先存诸己而后存诸人。所存于己者未定，何暇至于暴人之所行？且若亦知夫德之所荡，而知之所为出乎哉！德荡乎名，知出乎争。名也者，相轧也；知也者，争之器也。二者凶器，

【今译】

颜回拜见孔子，向他辞行。孔子问："到哪里去？"

颜回答："将到卫国去。"

孔子问："去做甚么？"

颜回说："我听说卫王年壮气盛，独断专行，轻率地处理国事，而不能发现自己的过错。他随便用兵迫使老百姓去送命，死的人要用地区来计算啊，尸横大泽好像草芥一般。人民真是走投无路啊！学生曾经听老师说过：'治理得好的国家可以离开，动乱的国家可以前往，好像医生的门前多病人一样。'希望从这些教导中得出治理国家的法则，或许这个国家就可得救了！"

孔子说："唉，恐怕你一去就会遭到杀害啊！至于道，它不喜欢杂乱，一杂乱就显得多余，多余了就会显得纷扰，纷扰起来就产生忧患，忧患一来国家就无可救药了。古代的至人，首先要求自己站稳，然后才能扶助别人。如果自己还站不稳，怎会有余力去制止暴徒的胡作非为呢？

"再说，你也知道那道德丧失和诡计产生的原因吧。道德由于图名而丧失，诡计由于争斗而产生。名声是人们倾轧的原因，诡计是人

Chapter 4

Ways of the Human World

Yan Hui went to see Confucius and asked for permission to take a long journey.

Confucius asked, "Where are you going?"

Yan answered, "I'm going to the state of Wei."

"What are you going to do there?"

"I have heard that the Prince of Wei is young and arrogant. He thinks lightly of his state affairs and is blind to his own fault. He thinks lightly of the life and death of the people so that the people are lying dead everywhere like thick grass in the swamps. There is no way out for the people. I've heard you say: 'Leave the state in good order and go to the state in disorder. The doctor is mostly visited by patients.' I'd like to put your teaching into practice and I may do something good to Wei."

Confucius said, "Oops, I'm afraid that you'll get into trouble if you go there. Tao must be kept intact; otherwise there will be too many things to attend to, which will lead to confusion, and then to worries and finally to destruction. The perfect men in the past saw to it that they had Tao in themselves before they passed it on to others. You haven't had it in yourself yet, how can you expect to care for the behaviours of a tyrant?

"Besides, do you know why virtue is spoiled and why wisdom is displayed? Virtue is spoiled for the sake of renown; wisdom is displayed for the sake of contention. People fight against each other to grab for

【原文】

非所以尽行也。且德厚信矼，未达人气；名闻不争，未达人心。而强以仁义绳墨之言术暴人之前者，是以人恶有其美也，命之曰灾人。灾人者，人必反灾之。若殆为人灾夫。且苟为悦贤而恶不肖，恶用而求有以异？若唯无诏，王公必将乘人而斗其捷。而目将荧之，而色将平之，口将营之，容将行之，心且成之。是以火救火，以水救水，名之曰益多。顺始无穷，若殆以不信厚言，必死于暴人之前矣！

“且昔者桀杀关龙逢，纣杀王子比干，是皆修其身，以下伛拊人之民，以下拂其上者也，故其君因其修以挤之。是好名者也。昔者尧攻丛、枝、胥敖，禹攻有扈，国为虚厉，身为刑戮。其用兵不止，其求实无已。是皆求名实者也。而独不闻之乎？名实者，圣人之所不能胜也，而况若乎！虽然，若必有以也，尝以语我来！”

【今译】

们争斗的工具。两者都是凶器，不能在人世间普遍推行。

“而且，一个人即使德性纯厚信誉确实，也还是不能与人心气相通；即使不争名夺利，人们也难以理解你的本心。你强行用仁义规范的言谈到强暴的卫君面前说教，这等于以别人的丑恶来衬托自己的美德，这就叫做侵害人。侵害人的人，别人一定要反过来侵害你。你大概要被人侵害了吧。况且，假设他喜欢有才德的人，而厌恶不肖之徒，这又用得着你去露才逞能吗？你只有不开口、不劝谏才是上策，否则，卫国必定抓住你说话的漏洞而展开敏捷的辩论。这将使你眼花缭乱，而脸色又不得不平和；口里要为自己辩白营救，而容貌又不得不恭顺迁就，内心也就无法自主而顺从了。这无异于以火救火，以水救水，真可谓使其变本加厉，恶上加恶。开始依顺了他，后患就无穷了！如果冒着危险在不被信任的情况下而用忠厚的言语去劝谏，那就必定死于暴虐的卫君之前了。

“再说，从前夏桀杀关龙逢，商纣杀王子比干，这都由于他们修养自身的品德，以臣下的地位去爱抚人君的老百姓，以臣下的身份拂逆了在上的人君，所以他们的君主因为他们的修养而排挤了他们。这些人都是沽名钓誉之辈。从前尧攻丛、枝和胥敖，禹攻有扈，这些国家变为废墟，百姓成为无人祭祀的厉鬼，而国君自己也被杀戮。他们用兵不息，贪利不止。这些人都是追名逐利之徒。你难道没有听说过吗？名利之心，连圣人都难克制，何况你呢？虽然如此，你一定还有你的道理，试把它说给我听听吧。”

renown by resorting to their wisdom. Both renown and wisdom can be evil instruments, not something to be pursued blindly.

"Moreover, your high virtue and deep sincerity may not be appreciated; your indifference to renown may not be comprehended. To preach humanity, justice and moral standards in front of a tyrant is to show off your goodness in contrast to his wickedness. This is called 'hurting others'. One who hurts others is bound to be hurt. How can you avoid being hurt! Furthermore, if the prince of Wei likes the good men and dislikes the bad men, then, why does he need to find someone else? Otherwise, you'd better keep silent; for if you speak, the prince will certainly take every opportunity to win the argument. At that time you will feel dazzled, but you will pretend to be calm and make excuses for yourself; finally, with a submissive expression, you will have to conform yourself with him. This is like adding fire to the flames and adding water to the flood—an act of assisting the evils. Once you are involved like this, there will be no end of it. If you give repeated admonishments while you are not trusted, you will certainly fall victim to the tyrant.

"In ancient times, King Jie of the Xia Dynasty killed Guan Longfeng; King Zhou of the Shang Dynasty killed his uncle Bi Gan. Both victims were virtuous men who cared for the welfare of the people and thus offended their lords. They were persecuted for their virtue, for they sought after renown. Also in ancient times, King Yao attacked the tribes of Cong, Zhi and Xu'ao; King Yu attacked the tribe of Youhu. The lands of these three tribes were laid waste and their rulers were killed because they were constantly fighting in wars and seeking after gains and fames. Haven't you ever heard of all these stories? Even the sages cannot resist the temptations of gains and fames; so how can you?

"However, you must have some idea in your mind. Now, tell me

【原文】

颜回曰："端而虚，勉而一，则可乎？"

曰："恶！恶可！夫以阳为充，孔扬，采色不定，常人之所不违。因案人之所感，以求容与其心。名之曰日渐之德不成，而况大德乎！将执而不化，外合而内不訾，其庸讵可乎？"

"然则我内直而外曲，成而上比；内直者与天为徒，与天为徒者，知天子之与己，皆天之所子，而独以己言蕲乎而人善之，蕲乎而人不善之邪？若然者，人谓之童子，是之谓与天为徒。外曲者，与人之为徒也。擎跽曲拳，人臣之礼也。人皆为之，吾敢不为邪！为人之所为者，人亦无疵焉，是之谓与人为徒。成而上比者，与古为徒。其言虽教，谪之实也，古之有也，非吾有也。若然者，虽直而不病，是之谓与古为徒。若是则可乎？"

仲尼曰："恶！恶可！大多政，法而不谍，虽固亦无罪。虽然，止是

【今译】

颜回说："学生端庄而谦虚，勤勉而专一，那就可以了吗？"

孔子说："唉！怎么可以啊！那卫君的骄横之气充满于内，显扬于外，喜怒无常，一般人都不敢违拗。他压制别人的思想感情，以求得自己的随心所欲。就是叫他每天积累一点小德也不成，何况你想叫他建立大德呢？他必将固执己见而不肯改变，表面可能附和，而内心必不肯听从。你的办法怎么可以呢？"

颜回说："既然如此，我就'内直而外曲'，'成而上比'。所谓'内直'，就是与自然为伍。与自然为伍，便知道国君与自己都是上天所生，难道要求人对自己所讲的话都加以称赞，或者怕人指责吗？如果这样，人们就叫他纯洁的赤子。这就叫做与自然为伍。所谓'外曲'，就是与世人为伍。执笏跪拜，是人臣的礼节，一般都这样做，我岂敢不做？做大家所做的事，人家也不会责怪我。这就是所谓与世人为伍。所谓'成而上比'，就是与古代人为伍。所引的古话，虽然带有教训意味，但都是针对实际情况的批评。这是古已有之的，并非我的发明。如果这样，虽然正直不阿，但也不会招致怨恨。这就叫做与古人为伍。像这样，就可以了吗？"

孔子说："唉，怎么可以呀！这样做，纠正的太多了。讲究法规而不偏颇，虽然固陋了些，却也不会得罪人。即算这样，也不过如此而

about it."

Yan Hui said, "What if I remain honest and modest, work hard and whole-heartedly?"

Confucius said, "Oh, no! That won't help! The prince of Wei is so obstinate and arrogant, so full of whims that ordinary people dare not oppose him in the least. He suppresses different opinions to gratify his own desires. Such a man is not to be transformed by daily imbuement of minor virtues, how can you expect him to accept higher virtues! He will stubbornly stick to his own ways, never reflecting upon himself even though he may show signs of consent. How then can you succeed in anything?"

Yan Hui said, "In that case, I'll be inwardly upright and outwardly compliant, following the time-honoured practice. To be inwardly upright is to follow the ways of Heaven. To follow the ways of Heaven is to be aware that both the prince and I are equally sons of Heaven. And so, why should I expect people to approve or disapprove of my words? If I'm like this, I'll be called an innocent child, who follows the ways of Heaven. To be outwardly compliant is to follow the ways of the world. To kneel or bow with a tablet in hand is the court etiquette of ministers. Since it is the common practice, how dare I be an exception? If I do as others do, no one can lay any blame on me, who follow the ways of the world. To follow the time-honoured practice is to follow the ways of the ancients. Although my words are instructive and critical, they are the words of the ancients, not of mine. By so doing, I can be upright without incurring blame on me, who follow the ways of the ancients. What if I go on like that?"

"Oh, no," Confucius said, "how could that work! With so many things to be corrected, you may not act properly in every case. You may remain

【原文】

耳矣，夫胡可以及化！犹师心者也。”

颜回曰：“吾无以进矣，敢问其方。”仲尼曰：“斋，吾将语若。有心而为之，其易邪？易之者，皞天不宜。”颜回曰：“回之家贫，唯不饮酒不茹荤者数月矣。如此，则可以为斋乎？”“是祭祀之斋，非心斋也。”回曰：“敢问心斋。”仲尼曰：“一若志，无听之以耳而听之以心，无听之以心而听之以气！耳止于听，心止于符，气也者，虚而待物者也。唯道集虚。虚者，心斋也。”颜回曰：“回之未始得使，实有回也；得使之也，未始有回也；可谓虚乎？”夫子曰：“尽矣，吾语若！若能入，游其樊而无感其名。入则鸣，不入则止。无门无毒，一宅而寓于不得已，则几矣。绝迹易，无行地难。为人使易以伪，为天使

【今译】

已，那又怎么可以感化人的心灵呢！看来还是你太固执己见了。”

颜回说：“我没有更好的方法了，请问到底怎么办。”

孔子说：“你先斋戒，我再告诉你。你有心要去感化卫君，难道容易吗？如果你以为容易，那是与自然之理不相合的。”

颜回说：“我家贫穷，几个月不喝酒、不吃荤了。这样，可算斋戒了吧！”

孔子说：“这是祭祀的斋戒，并非心斋呀！”

颜回说：“请问何谓心斋？”

孔子说：“让你的心志专一，不要用耳朵去听，而要用心去听；也不要用心去听，而要用气去听。耳朵仅仅能聆听外物，心仅仅能迎合外物，至于气是空明而能容纳万物的。只有道可以凝集于空明，所以空明的心境就是所谓心斋。”

颜回说：“学生颜回未曾得到这番教诲之前，实在不能忘记自我；得到这番教诲以后，便不曾有自我了。这就可以叫做空明的心境吗？”

孔子说：“一语道破了。我告诉你：如果能进入卫国，遨游于名利的樊笼，而不为名利所迷惑，能采纳你的意见就说，否则就不说。不去钻营门路，一心一意去处理那些不得已的事情。那就差不多了。在社会上什么都不做，容易办到；但做了事而不留下痕迹便难办到了。为人情所驱使，便容易作伪；为自然所驱使，就难作伪了。我只听说

upright and blameless, but that's all you can do. How can you expect to reform the prince! You're but following your own bent."

Yan Hui said, "I have no better ways. May I ask you for advice?"

Confucius said, "You must fast and then I'll tell you. Do you think it will be easy to attain worldly aims? If you do, the bright heaven will disapprove."

Yan Hui said, "My family is poor. For several months I have neither drunk any wine nor tasted any meat. Can this be considered as fasting?"

Confucius said, "This is the fasting before sacrificial rites, not the fasting of the mind."

Yan Hui said, "May I ask what is the fasting of the mind?"

Confucius said, "You must concentrate your attention. Do not listen with your ears, but with your mind; do not comprehend with your mind, but with your vital energy. Your ears can only hear and your mind can only comprehend. But the vital energy is an emptiness that is responsive to anything. The mighty Tao can only gather in an emptiness and that emptiness is the fasting of the mind."

Yan Hui said, "Before I learned about the fasting of the mind, I had been conscious of myself. Now that I have learned about the fasting of the mind, I am no longer conscious of myself. Can this be called emptiness?"

Confucius said, "Absolutely right. Let me explain to you. When you serve the prince of Wei, don't be affected by the desire for fame. If he listens to you, you may air your views; if not, you'd better keep silent. Don't seek opportunities or stepping-stones for promotion. Live in perfect peace with whatever happens. Then you're close to the fasting of the mind. It is easy to keep from walking, but difficult to leave no traces when you walk. It is easy to put on false appearances in your dealings

【原文】

难以伪。闻以有翼飞者矣，未闻以无翼飞者也；闻以有知知者矣，未闻以无知知者也。瞻彼阕者，虚室生白，吉祥止止。夫且不止，是之谓坐驰。夫徇耳目内通而外于心知，鬼神将来舍，而况人乎！是万物之化也，禹舜之所纽也，伏羲、几蘧之所行终，而况散焉者乎！”

叶公子高将使于齐，问于仲尼曰：“王使诸梁也，甚重，齐之待使者，盖将甚敬而不急。匹夫犹未可动，而况诸侯乎！吾甚栗之。子常语诸梁也，曰：‘凡事若小若大，寡不道以欢成。事若不成，则必有人道之患；事若成，则必有阴阳之患。若成若不成而后无患者，唯有德者能之。’吾食也执粗而不臧，爨无欲清之人。今吾朝受命而夕饮冰，我其内热与？吾未至乎事之情，而既有阴阳之患矣；事若不成，必有人道之患。是两也，为人臣者不足以任之，子其有以语我来！”

【今译】

有翅膀可以飞行，但没听说没有翅膀可以飞行；只听说有知识才可以认识事物，而没有听说无知识可以认识事物。瞻望那空旷的地方，就可以了解：只有空明的心境才能产生纯白无疵的境界，这样吉祥福泽才会降临到这里。如果吉祥福泽不降临，那就是由于‘坐驰’——形坐而心驰。假如使耳目向内通达而又摒弃心智，那么鬼神都会来归附，何况是人呢！这就是万物变化之道，夏禹、虞舜行事的关键，伏羲、几蘧所终身遵循的信条，何况世界上一般的人呢！”

叶公子高将要出使到齐国，他向孔子请教说：“楚王让我出使齐国任务重大，而齐国对待使者大概是表面恭敬有礼，而实际上并不会急于答应所提出的要求。普通人尚且不可轻易推动，何况齐王是个诸侯呢！所以我很恐惧。您曾经教诲我说：‘凡事无论大小，很少不合乎道理的事而能欢欢喜喜办成的。事情如果办不成，那就必定会遭受人为的惩罚；如果事情办成了，那就一定导致阴阳失调的病患。成功或者不成功都不产生忧患，只有有德行的人可以办到。’我平常粗茶淡饭不求精美，烧茶煮饭者没有图清凉的人。现在我早上接受命令而晚上就要饮冰水，我岂不是内心焦灼吗？我还没有接触到事情的真相，就已经有了阴阳失调的忧患了；如果事情办不成，必定要受到人为的惩罚。这两种后果，做臣子的都承受不起。希望先生有方法教给我。”

with men, but difficult in your dealings with Heaven. I've only heard of flying with wings, but not of flying without wings. I've only heard of knowing with knowledge, but not of knowing without knowledge. If you look upon everything as an emptiness, your empty mind will be pure and simple, where fortune and happiness abide. Otherwise, your mind will wander even if you are sitting still. If you are open to everything you see and hear, even ghosts and spirits will live with you, let alone men! This is the way to transform all things in the world, the key to success with King Yu and King Shun, and the life-long practice with King Fuxi and King Jiqu. How much more useful it would be for the common people!"

Zigao, the Duke of She, who was about to go on a mission to the state of Qi, came to ask for advice from Confucius, saying, "The prince of Chu is sending me on an important mission. The state of Qi will probably give me a respectful reception but neglect my mission. It is not easy to persuade an ordinary man, much less a head of state! Therefore, I am full of worries. You have often said to me, 'For everything you do, whether great or small, you seldom succeed without conformity to Tao. If you do not succeed, you will be punished by the prince; if you succeed, you will suffer from a mixture of anxiety and overjoy. Only men of virtue will be unaffected by the outcome.' I always dine on simple and plain food and so no one ever complains of heat in my kitchen. However, I received orders from the prince in the morning and was drinking iced water in the evening. I must have been troubled by uneasiness! Even before I know what the real situation is, I have started to suffer from a mixed discomfort. If I do not succeed, I will certainly be punished by the prince. Both troubles are more than I as a minister can bear. Tell me, master, what I am to do!"

Confucius said, "There are two universal laws to be observed in the

【原文】

仲尼曰："天下有大戒二：其一命也，其一义也。子之爱亲，命也，不可解于心；臣之事君，义也，无适而非君也，无所逃于天地之间。是之谓大戒。是以，夫事其亲者，不择地而安之，孝之至也；夫事其君者，不择事而安之，忠之盛也；自事其心者，哀乐不易施乎前，知其不可奈何而安之若命，德之至也。为人臣子者，固有所不得已。行事之情而忘其身，何暇至于悦生而恶死！夫子其行可矣。

"丘请复以所闻：凡交近则必相靡以信，交远则必忠之以言，言必或传之。夫传两喜两怒之言，天下之难者也。夫两喜必多溢美之言，两怒必多溢恶之言。凡溢之类妄，妄则其信之也莫，莫则传言者殃。故《法言》曰：'传其常情，无传其溢言，则几乎全。'

"且以巧斗力者，始乎阳，常卒乎阴，泰至则多奇巧；以礼饮酒者，始乎治，常卒乎乱，泰至则多奇乐。凡事亦然。始乎谅，常卒乎

【今译】

孔子说："世界上有两条必须恪守的大原则：一条是天命，一条是道义。子女敬爱父母，这是天命，在良心上不可解脱的；臣子事奉君主，这是道义，天下没有哪个地方没有君主，天涯海角也无法逃避。这就叫做世界上必须恪守的大原则。因此孝敬父母的人，不论在什么地方都要让父母安适，这就是最孝的表现；那些事奉君主的人，无论做任何事都要使君主放心，这就是最忠的表现。致力于内心修养的人，喜怒哀乐当前也不受任何影响，明知事情无可奈何，也好像出自自然而处之泰然，这是道德的最高表现。为人臣子，本来有不得已而为之的事，但是仍然忠实地去执行，而把个人置之度外，这怎么会产生贪生怕死的念头呢？您这样去做就行了。"

"请让我把所听到的一些事情告诉您：凡与别国搞外交关系，近邻必定要用信用来维系，远国必定要用语言表达诚心，而言语一定有人传达。要传达双方都高兴，或者两方都愤怒的话，是天下最难办的事情。因为双方高兴的时候，一定有许多溢美之言，双方愤怒的时候，一定有许多溢恶之辞。凡'溢'这一类夸张过度的话都是虚妄失真的，虚妄失真的话都是不可相信的，虚妄失真的话的传递者必定要遭受灾殃。所以《法言》上说：'要传递真实的言词，不要传达虚妄的话语，这样就差不多可以保全自己了。'"

"再说，以巧计斗力的事，常常以明争开始，以暗斗结束，发展到极点，往往施展出许多阴谋诡计；按照礼节来喝酒的人，总是开头彬彬有礼，到后来就胡乱昏醉了，发展到极点就无所节制放荡不羁了。凡事都如此。总是从诚信开始，以欺诈告终，开头总是简单轻易，

world: one is destiny and the other is duty. A child's love for his parents is destiny and is inherent in his heart; a man's service for the ruler is duty. Wherever he goes there is a ruler—this is an inescapable reality in the world. That is why they are called universal laws to be observed. Therefore, to wait on one's parents and satisfy their needs no matter where they are is the perfection of filial piety; to serve one's ruler and implement whatever decrees he issues is the peak of loyalty; to cultivate one's mind and make it unmoved by sadness or joy and contented with the inevitable is the perfection of virtue. As a subject or a son, you often have to act against your will. You must try to learn the real situation of things and forget about yourself; in that case what leisure do you have to think how you love life and how you hate death! If you act in this way, you will be all right.

"But still, I'd like to tell you something else I have heard. If two states are close neighbours, they must demonstrate mutual trust with actual deeds; if two states are far away, they must show their good faith with oral messages. Oral messages must be conveyed by someone. To convey oral messages of the rulers' pleasure or anger is one of the most difficult things in the world. In the message to convey a ruler's pleasure, there must be an excess of exaggerated compliments; in the message to convey a ruler's anger, there must be an excess of exaggerated rebukes. Exaggerations are similar to fabrications, fabrications can hardly be believed and the messenger will be in danger. As the ancient saying goes, 'Convey the truth, not the exaggerations, and you will probably not be harmed.' Moreover, battles of wits begin in fair play and often end in foul play. In their excesses, many underhanded tricks are played. Those who drink according to etiquette start off in good order and usually finish in disorder. At the height of the party, they will be indulged in debauchery.

【原文】

鄙；其作始也简，其将毕也必巨。”

“言者，风波也；行者，实丧也。夫风波易以动，实丧易以危，故忿设无由，巧言偏辞。兽死不择音，气息茀然，于是并生心厉；克核大至，则必有不肖之心应之，而不知其然也。苟为不知其然也，孰知其所终！故《法言》曰：‘无迁令，无劝成，过度益也。’迁令劝成殆事。美成在久，恶成不及改，可不慎与？且夫乘物以游心，托不得已以养中，至矣。何作为报也！莫若为致命。此其难者。”

颜阖将傅卫灵公太子，而问于蘧伯玉曰：“有人于此，其德天杀。与之为无方，则危吾国；与之为有方，则危吾身。其知适足以知人之过，而不知其所以过。若然者，吾奈之何？”

【今译】

快完成时总是复杂艰巨。”

“言语就像风起波涌，如果照它去做，就会远离真实。因为风和波容易簸动，远离真实容易招来危险，所以产生忿怒并非别的原由，实在是花言巧语和一面之辞所致。野兽死到临头时，疯狂乱叫，气息凶暴，于是迸发出险恶的念头；所以逼迫太过分了，就一定会有凶恶的反抗之心产生，而他自己却不知道是怎么回事。假如自己都不知道是怎么回事，又有谁知道他是什么结局呢！所以《法言》说：‘不要改变自己的使命，不要人为地去促成一件事情，过度了就不是实事求是。’改变自己的使命，人为地促成一件事情，都是危险的。好事的办成需要有一个过程，坏事一旦产生就来不及更改，难道可以不慎重吗？再说，顺随万物而使心灵自由翱翔，让它寄寓在无穷的宇宙间以蓄养中和之气，这就是最高的境界了；何必一定要有所作为去报效国君呢！真实无误地传达君命罢了，这是很困难的呢！”

颜阖被聘为卫灵公太子的师傅，他去请教蘧伯玉说：“如果这里有这么一个人，他的德性天生凶残嗜杀，不用正道去教育他，就将危害我们的国家；采用正道去教育他，便会危及我自身。他的智力仅仅只够看出别人的过错，而不知道自己为什么也有过错。像这样的人，我该对他怎么办呢？”

This is true of all things: they may begin in good faith but invariably end up in deception. What was simple in the beginning may become enormously complex in the end.

"Words are like waves in the wind; conveyance of messages involves the risk of gains and losses. Waves can easily be stirred up in the wind while risks can easily lead to real danger. Therefore, anger often comes from no more than artful words and half-truths. When animals are threatened with death, they will cry out involuntarily. Gasping fiercely, they are likely to brood animosity and attack people. In the same way, when men are pushed too far, they are bound to brood revenge without knowing why. If even they themselves do not know why they are behaving like this, then who knows what will become of him in the end! Thus, as the ancient saying goes, 'Do not deviate from the orders you have received. Do not press for a settlement. Excessive words are exaggerations.' To deviate from the orders you received and to press for a settlement are dangerous. It takes a long time to complete something successfully. Once you have done something wrong, it may be too late to amend. You cannot be too careful! Set your mind at flight by going along with things as they are. Cultivate your mind by resigning yourself to the inevitable. This is the best way out for you. Why should you care about what the prince of Qi will say? You can do nothing better than just convey the message from your prince. Will it be difficult for you to do like this? "

Yan He, who had been appointed the tutor to the crown prince of Wei, son of Duke Ling, came to ask for advice from Qu Boyu, saying, "Here is a man of sanguinary nature. If I allow him to act absurdly, it will endanger the state; if I restrain his behaviour, it will endanger my own life. He is wise enough to see the faults of others, but not wise enough to see his own faults. What am I to do with a man like this?"

【原文】

蘧伯玉曰："善哉问乎！戒之，慎之，正汝身也哉！形莫若就，心莫若和。虽然，之二者有患。就不欲入，和不欲出。形就而入，且为颠为灭，为崩为蹶。心和而出，且为声为名、为妖为孽。彼且为婴儿，亦与之为婴儿；彼且为无町畦，亦与之为无町畦；彼且为无崖，亦与之为无崖。达之入于无疵。

"汝不知夫螳螂乎？怒其臂以当车辙，不知其不胜任也，是其才之美者也。戒之，慎之！积伐而美者以犯之，几矣。

"汝不知夫养虎者乎？不敢以生物与之，为其杀之之怒也；不敢以全物与之，为其决之之怒也；时其饥饱，达其怒心。虎之与人异类而媚养己者，顺也；故其杀者，逆也。

"夫爱马者，以筐盛矢，以蜃盛尿。适有蚊虻仆缘，而拊之不时，则缺衔毁首碎胸。意有所至而爱有所亡，可不慎邪！"

【今译】

蘧伯玉说："问题提得好啊！对此要警惕，要小心，让你自身走正路吧！外表不如表现亲近之态，而内心却不如存着诱导之想。虽然如此，这两种态度仍然不安全。所以，亲近他时不要被他同化，诱导他时不要让他知道。假设亲近时被他同化了，就会因此颠仆毁灭、崩塌败坏；假设诱导时让他知道你在教训他，他就会以为你在沽名钓誉，而招致灾祸。如果他暂时还像小孩一样，你也就姑且跟他一样作小孩；如果他暂时没有规矩，你也就姑且跟他一样没有规矩；如果他暂时不受任何约束，你也就姑且跟他一样不受约束；这样，使他到达没有过失的道路。

"你不知道螳螂吗？它奋力举起臂膀去阻挡车轮，是不知道自己的力量不能胜任，而它的主观愿望还是好的。小心啊，谨慎啊！你如果总是显耀自己的才能去触犯他，那就危险了。

"你不知道那养虎的人吗？他不敢把活动物投给它，因为怕它由扑杀活动物而引起暴怒；不敢把整头动物投给它，因为怕它撕裂整头动物而引起暴怒。观察它饥饱的情况，以疏导和驯服它残暴之性。老虎和人是不同类的，而对供养自己的人是同样驯服和讨好的，因为是顺着它的性子。而它要伤害嗜杀的，是逆着它的性子的人。

"那些爱马的人，用竹筐去盛马粪，以大蛤壳盛马尿。恰巧有蚊虻叮在马身上，爱马的人出其不意地扑打蚊虻，那马就会受惊而咬断嚼子，挣断辔头，冲坏胸络。爱马之心可谓无微不至，却爱得不当，带来不良后果。能不谨慎行事吗？"

Qu Boyu said, "It's a good question! Be on your guard, be careful and rectify yourself first! You'd better be friendly with him and give him guidance at the same time. However, there is still hidden trouble if you follow this way. Don't be too intimate while you are friendly with him; don't show it overtly while you give him guidance. If you are too intimate with him, you might be ruined —a catastrophe for you. If you show your guidance too overtly, you might be considered seeking after fame—likewise a peril for you. If he is childish, you should also appear to be childish; if he is ill-behaved, you should also appear to be ill-behaved; if he is reckless, you should also appear to be reckless. Step by step you will be able to lead him back onto the correct path.

"Don't you know the fable of the mantis? The mantis raises its forelegs to stop an on-coming chariot, unaware that this is beyond its power—it is too self-assured. Be on your guard and be careful! If you offend the crown prince by showing off your superiority, you will probably be in danger.

"Don't you know how the tiger keeper works? He does not risk feeding the tiger with live animals, for fear that it would become ferocious when it kills the animals. He does not risk feeding the tiger with whole animals, for fear that it would become ferocious when it tears the animals apart. He knows when the tiger is hungry and when the tiger is full; he is fully aware of its fierce disposition. The tiger is of a different species from man, yet it is gentle to its keeper because the keeper complies to its disposition. The tiger gets murderous only when it is irritated.

"There was a horse-lover who used to catch his horse's dung with a basket and the urine with a jar. When a gadfly lighted on it, the horse lover slapped it abruptly. Startled, the horse broke its bit, bridle and breastband. The horse lover had good intentions but caused damage.

【原文】

匠石之齐，至于曲辕，见栎社树。其大蔽数千牛，絜之百围，其高临山，十仞而后有枝，其可以为舟者旁十数。观者如市，匠伯不顾，遂行不辍。弟子厌观之，走及匠石，曰："自吾执斧斤以随夫子，未尝见材如此其美也。先生不肯视，行不辍，何邪？"

曰："已矣，勿言之矣！散木也。以为舟则沉，以为棺椁则速腐，以为器则速毁，以为门户则液樠，以为柱则蠹。是不材之木也，无所可用，故能若是之寿。"

匠石归，栎社见梦，曰："女将恶乎比予哉？若将比予于文木邪？夫柤梨橘柚，果蓏之属，实熟则剥，剥则辱；大枝折，小枝泄，此以其能苦其生者也，故不终其天年而中道夭，自掊击于世俗者也。物莫不若是。且予求无所可用久矣，几死，乃今得之，为予大用。使予也而

【今译】

一个名叫石的木匠到齐国去，到达曲辕这个地方，看见一棵被奉为土地神的栎树。它大到可以供数千头牛遮荫，张开两臂来量树干竟有百围，它高达山顶，七八丈以上才长出树枝，可以造船的树枝以十计算。观赏的人群像赶集一样，但这位老师傅瞅都不瞅一眼，一直走过去不停一步。他的徒弟却饱看不止，走到老师傅面前说："自从我拿着斧头跟随师傅以来，还没有见过这样高大壮美的木材，而您不看一眼，不停一步，这是什么原因呢？"

石师傅回答说："算了吧，不要说它了。那是无用的木材：用来造船就会沉，用来做棺椁就会速朽，用来做器具就会坏，用来制门框门页就会溢出油污，用来做梁柱就会遭虫蛀。这是不成材的树木啊，无处可用，所以它能长得如此高大而长寿。"

石师傅回到家里，梦见栎树对他说："您将把我同什么相比呢？您要把我同有用之材的文木相比吗？那柤、梨、橘、柚，果瓜之类，果实一成熟就会遭受扑打，一扑打就会被扭折。大枝便扭断了，小枝被牵扯得乱七八糟。这是由于它们自己有才能而使自己一生受尽苦难，所以不能享受天年而中途夭折，这都是自己招来的世俗的打击。世界上的万事万物没有不是这样的。我追求一无所用已经很久了，差不多被砍折而死，到如今才得到这无用，而这无用正是对我自己的大用。

Can we afford to be careless?"

Shi the Carpenter was on his way to the state of Qi. When he got to Quyuan, he saw an oak tree that served as the village shrine. This tree was so huge that it could shelter thousands of oxen. A hundred spans in girth, it towered above the surrounding hills with its lowest branches eighty feet from the ground. A dozen of its branches were big enough to be made into boats. Sightseers were like crowds in a marketplace, but the carpenter did not care to look at it and went on without a pause.

His apprentice, however, gazed his fill and, when he caught up with his master, said, "Since I took up my ax to learn the trade from you, master, I've never seen any timber as marvellous as this. But you do not care to have a look at it, and walk on without stopping for a moment. Why?"

Shi the Carpenter said, "Forget it! Don't talk about it! It's a useless tree. A boat made from it would sink; a coffin made from it would rot; a vessel made from it would split; a door made from it would sweat; and a beam made from it would be infested. The timber is worthless and useless. That's why it can stand so many years."

After Shi the Carpenter arrived at home, the shrine oak appeared in his dream, saying, "What other trees are you comparing me with? Are you comparing me with useful trees? Hawthorns, pear trees, orange trees and pomelo trees are all fruit trees. The fruits will be torn off as soon as they are ripe. And then the trees will be abused—their large branches will be broken and their small branches will be snapped. It is their utility that makes their life miserable. That is why they cannot live out their life-span but die a premature death. These trees have brought worldly assaults upon themselves. It is the same with all things. For a long time I have been trying to be useless. On several occasions I had a narrow escape.

【原文】

有用，且得有此大也邪？且也，若与予也皆物也，奈何哉其相物也？而几死之散人，又恶知散木？”

匠石觉而诊其梦。弟子曰：“趣取无用，则为社何邪？”

曰：“密！若无言！彼亦直寄焉，以为不知己者诟厉也。不为社者，且几有翦乎？且也彼其所保与众异，而以义喻之，不亦远乎？”

南伯子綦游乎商之丘，见大木焉，有异，结驷千乘，隐，将芘其所藾。子綦曰：“此何木也哉？此必有异材夫？”仰而视其细枝，则拳曲而不可以为栋梁；俯而视其大根，则轴解而不可以为棺椁；咶其叶，则口烂而为伤；嗅之，则狂酲三日而不已。

子綦曰：“此果不材之木也，以至于此其大也。嗟乎神人，以此不材。

“宋有荆氏者，宜楸柏桑。其拱把而上者，求狙猴之杙者斩之；三围四围，求高名之丽者斩之；七围八围，贵人富商之家求樿傍者

【今译】

假使我对别人有用，还能长到今天这样高大吗？再说，你和我都是物，又怎么只把我当作物来议论呢？你也不过是一个快死的散人，又怎么懂得无用的散木？”

这位石师傅醒来以后就把梦的内容告诉徒弟。徒弟说：“它的意思是追求无用，又为什么要做社树呢？”

石师傅说：“住口，你别说了。这是社神来寄托于它的，听凭那些不了解它的人来评论指责。即使不为社神寄托，又岂有被砍伐的吗？况且，它用以保全自己的方法与众不同，而你用常理来衡量它，不是相差太远了吗？”

南伯子綦到商丘去游玩，看见一棵大树与众不同。可以连结千乘车马，隐庇于树荫之下。子綦说：“这是什么树啊？这一定有异乎寻常的材质。”抬头看它的细枝，只见弯弯曲曲而不能做栋梁；低头看它的大干，只见遍体裂缝而不能做棺椁；舔它的叶子，就口腔溃烂受伤；嗅一嗅它的气味，就使人狂醉，三天还醒不过来。

子綦说：“这是不能做材料的树木，所以才能长得这么大。啊，神人也是这样来表示自己的无用呀！”

“宋国有个叫荆氏的地方，适宜于种植楸、柏、桑树。这些树长到比一握两握粗细稍大的，就被寻找做猴木栓的人砍去了；长到三围四围粗细的，就被寻找华美高屋的栋梁的人砍了；长到七围八围大小的，就被寻找棺椁的富贵人家砍去了。所以它们不能享尽天年，而中

Now that I am useless, my uselessness is of the greatest use to me. If I had been useful, how could I have benefitted from this great use? Besides, you and I are both things. How can you judge me as such? As a useless man about to die, how can you understand a useless tree?"

When Shi the Carpenter woke up and told his apprentice about his dream, the apprentice said, "If it aims at uselessness, why should it have served as a shrine?"

Shi the Carpenter said, "Stop! None of your nonsense! It is the shrine that takes the form of a tree. The tree has suffered insults and blames from those who do not understand it. If it had not been a shrine, this tree would have been cut down. Moreover, it protects itself in a way different from other trees. If you judge it according to convention, you would be wide of the mark!"

Nanbo Ziqi was wandering in Shangqiu when he saw a huge, grotesque tree, under which a thousand carriages and four could take shelter. Ziqi said, "What kind of tree is this? It must be of unusual wood." When he looked up, he saw that the branches are all twisted, not fit to be used for beams. When he looked down, he saw that the trunk was knotted, not fit to be used for coffins. When he licked at a leaf, it festered and hurt his mouth. When he smelled at the tree, he seemed to be deadly drunk for three days.

Ziqi said, "It is indeed a useless tree that has grown to this huge size. Ah! How similar is the holy man to the useless and worthless tree!"

Jingshi in the state of Song is a good place for catalpa, cypress and mulberry trees to grow. Trees a span or more in girth are cut down to make monkey-perches; trees three or four spans in girth are cut down for beams in lofty houses; trees seven or eight spans in girth are cut down for planks of coffins for the high and mighty. As a result, these trees

【原文】

斩之。故未终其天年，而中道之夭于斧斤，此材之患也。故解之以牛之白颡者与豚之亢鼻者，与人有痔病者不可以适河。此皆巫祝以知之矣，所以为不祥也。此乃神人之所以为大祥也。

“支离疏者，颐隐于脐，肩高于顶，会撮指天，五管在上，两髀为胁。挫针治繲，足以糊口；鼓筴播精，足以食十人。上征武士，则支离攘臂而游于其间；上有大役，则支离以有常疾不受功；上与病者粟，则受三钟与十束薪。夫支离其形者，犹足以养其身，终其天年，又况支离其德者乎！”

孔子适楚，楚狂接舆游其门曰：“凤兮凤兮，何如德之衰也！来世不可待，往世不可追也。天下有道，圣人成焉；天下无道，圣人生焉。

【今译】

途就被斧头砍死而夭折。这就是有用之材的祸患。所以古人求神禳灾时，都不用白额的牛、鼻孔朝天的猪，以及生有痔疮的人沉入河中去祭神。这都是巫祝已经知道的惯例，因为这些都是不祥之物。而这正是神人所借以获得安全的大祥的所在。”

“有一个叫支离疏的人，面部隐藏在肚脐下，两肩却高于头顶，发髻朝天指着，五官在上，大腿和肋骨相并。替人家缝补洗刷，足以维持生活；替人家簸米筛糠，也尽可养活十口人。国家征兵，支离疏挥手攘臂在人群中游来荡去；国家有大的劳役，支离疏因终身残疾而不尽义务；国家发放残疾人的救济粮，支离疏可领三钟米和十捆柴。那残疾人，还可以养活自己，享尽天年，又何况那弃德之人呢！”

孔子到了楚国，楚狂接舆在孔子门前游来游去，唱道：

凤鸟啊，凤鸟啊！你的德行为什么衰败！

来世是不可期待的，往世是不可追回的。

天下有道，圣人才能成就事业；

天下无道，圣人只能保全性命。

cannot live out their life-span and die a premature death under the blow of the ax. This is the trouble brought by their utility. In the same way, oxen with white foreheads, pigs with turned-up snouts and men with piles cannot be used as offerings to the River God. The wizards know all about this: they consider these creatures as inauspicious. Holy men, however, consider these creatures as the most auspicious.

There was once a hunchback by the name of Zhili Shu. His chin was stuck down below his naval; his shoulders were higher than his head; his bun pointed to the sky; his back turned upward; his thighs were pressed to his ribs. By sewing and washing, he earned enough to make a living; by winnowing and sifting, he could earn enough to support ten people. When the authorities were raising an army, he would come and go unconcerned among the crowd. When the authorities were organizing massive labour, he would be excused because he was a chronic invalid. When the authorities were dealing out grain to the sick, he would receive his share of three measures of grain and ten bundles of firewood. A man as deformed as Zhili Shu could earn his living and live out his life-span, how much easier it is for a man whose virtue is deformed!

When Confucius was in the state of Chu, Jieyu, a recluse in Chu, wandered about his door, saying:

"Phoenix, oh! Phoenix, oh!
How your virtue has declined!
About the future we don't know;
The past we can no longer find.
When Tao prevails all o'er the world,
The sage succeeds in all his strife;
When Tao prevails not in the world,
The sage preserves but his own life.

【原文】

方今之时，仅免刑焉。福轻乎羽，莫之知载；祸重乎地，莫之知避。已乎已乎，临人以德。殆乎殆乎，画地而趋。迷阳迷阳，无伤吾行。吾曲却曲，无伤吾足。”

山木自寇也，膏火自煎也。桂可食，故伐之；漆可用，故割之。人皆知有用之用，而莫知无用之用也。

【今译】

今天这个世界，
只要免于刑罚就够了。

什么是幸福？它比羽毛还轻，
谁知它能载多少重；
什么是灾祸？它比大地还重，
谁知它怎么才能躲避。

算了吧，算了吧，
不要在大众面前炫耀自己的德行。
危险啊，危险啊，
只能画个地方在里面活动活动。

到处荆棘丛生，
别把我的脚刺伤。
到处绕道而行，
别让我的脚踢伤。

山上的树木自招砍伐；油脂起火自招煎熬。桂皮可供食用，所以桂树招人砍伐；生漆有用，所以漆树招人刀割。人们都知道有用的用处，而没有人知道无用的用途啊。

To live today in this wild world,
He only hopes to be safe in life.
Lighter than a feather is good fortune,
But no one knows how to enjoy it;
Heavier than the earth is misfortune,
But no one knows how to avoid it.
Enough! Enough of your care!
Enough of preaching now and then!
Beware! Beware!
Beware of traps you set for men!
Thorns and prickles on the way
Cannot block my street;
Thorns and prickles on the way
Cannot hurt my feet."

The mountain trees are felled by themselves—the axe-handle is made of wood; the grease is consumed by itself—it burns on the fire. Cinnamon is edible, and so the trees that yield it are cut down; varnish is useful, and so the trees that produce it are slashed. Everyone knows the usefulness of being useful, but does not know the usefulness of being useless.

德充符第五

【原文】

鲁有兀者王骀，从之游者与仲尼相若。常季问于仲尼曰："王骀，兀者也。从之游者，与夫子中分鲁。立不教，坐不议，虚而往，实而归。固有不言之教，无形而心成者邪？是何人也？"

仲尼曰："夫子，圣人也。丘也直后而未往耳。丘将以为师，而况不若丘者乎！奚假鲁国，丘将引天下而与从之。"

常季曰："彼兀者也，而王先生，其与庸亦远矣。若然者，其用心也独若之何？"

仲尼曰："死生亦大矣，而不得与之变，虽天地覆坠，亦将不与之遗。审乎无假而不与物迁，命物之化而守其宗也。"

常季曰："何谓也？"

【今译】

鲁国有一个被砍了一只脚的人，名叫王骀，跟随他的学生和孔子的学生一样多。常季向孔子问道："王骀，是个被砍掉了一只脚的人。跟他求学的人，和老师您的学生，在鲁国各占一半。他立不施教，坐不议论，但是学生空怀而来，满载而归。果然有不言之教、无形榜样而使人潜移默化的功效吗？这是什么样的人呢？"

孔子说："这位先生可是一位圣人啊！我孔丘只是落后了而没来得及去请教呢！我将去拜他为师，何况那些不如我的人呢！岂止是鲁国，我还将要带领普天下的人跟他学习呢。"

常季说："他是一个断了一只脚的人啊！而居然胜过您，那与平常人相比就高明多了。果真这样，那他是怎样独特地运用他的心智的呢？"

孔子说："死和生也是极大的事情了。但他不会随之而变化，即算天翻过来，地坠下去，他也不会随之毁灭。审察起来他确实是没有什么瑕疵的人，不会随外物变化而变化。听任万物变化，他会坚守自己的信仰。

常季说："这怎样解释呢？"

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Chapter 5

Signs of Complete Integrity

In the state of Lu, there lived a mutilated man by the name of Wang Tai, who had as many students as Confucius. Chang Ji asked Confucius, "Wang Tai is a cripple, yet he has as many students as you have in the state of Lu. He does not teach when he is standing and he does not speak when he is sitting. His students come to him with an empty mind and go back home full of knowledge. Is there really such a thing as teaching without words and comprehending without lessons? What on earth is he like?"

Confucius said, "This master is a true sage. I should have visited him early enough. I myself will take him as my teacher, let alone those who are inferior to me. I do not mean the state of Lu alone. I will lead the whole world to learn from him."

Chang Ji said, "A cripple as he is, he is superior to you and much more superior to the ordinary men. If it is the case, what is his particular way of using his mind?"

Confucius said, "Life and death are of vital importance to men, but they do not affect him in the least. Even if the heaven and the earth turn upside down, he will not perish with them. He knows the ultimate truth of things so that he does not change with them. He leaves things to themselves and sticks to the essential Tao."

Chang Ji asked, "What do you mean?"

Confucius said, "If we look at things in regard of their differences,

【原文】

仲尼曰："自其异者视之，肝胆楚越也；自其同者视之，万物皆一也。夫若然者，且不知耳目之所宜，而游心乎德之和；物视其所一而不见其所丧；视丧其足犹遗土也。"

常季曰："彼为己。以其知得其心，以其心得其常心，物何为最之哉？"

仲尼曰："人莫鉴于流水，而鉴于止水，唯止能止众止。受命于地，唯松柏独也正，在冬夏青青；受命于天，唯尧舜独也正，幸能正生，以正众生。夫保始之征，不惧之实。勇士一人，雄入于九军。将求名而能自要者，而犹若是，而况官天地，府万物，直寓六骸，象耳目，一知之所知，而心未尝死者乎！彼且择日而登假，人则从是也。彼且何肯以物为事乎？"

申徒嘉，兀者也，而与郑子产同师于伯昏无人。子产谓申徒嘉曰："我先出则子止，子先出则我止。"其明日又与合堂同席而坐。子

【今译】

孔子说："从不同方面看来，同处于身体中的肝和胆会像楚国和越国一样不同；从相同角度看来，天地间的一切事物都是一样的。了解这一点，就会忘掉眼睛喜欢看什么颜色，耳朵喜欢听什么声音，只求自己的心灵在和谐的道德领域徜徉，只见万物的完全同一，而不见万物有什么不同和缺损。所以王骀把断了一条腿看作像掉了一块泥土一样。"

常季说："王骀是一个修养自己的人罢了，他以广博的知识求得自己的思想见解，以自己的思想见解求得一般的永恒理念。人们为什么会这样聚集在他的周围呢？"

孔子说："人不在流水面上照自己的形象，而在静水面上照自己的形象，因为只有静水才能让大家停下来照。禀受生命于大地的草木，只有松柏最纯正，所以无论冬夏都郁郁葱葱；禀受于天的人类，只有尧舜最纯正，幸有他们能纯正自己的本性，因而引导大众端正德性。那保持原始本性的表现，就是那勇者的无所畏惧；正像勇士雄风万丈单身冲入千军万马之中。将士为了求功名而自我激励，尚且能如此，何况那主宰天地，包藏万物，以躯体为旅舍，以耳目为象征，把智慧所知的领域看得浑然一体，而心里未尝有死的念头的人呢？他将选择一个良辰吉日登上一个高远的境界，人们自然乐意跟随这样的人。他怎么会肯把凡人俗事当作自己的要务呢？"

申徒嘉是个被砍掉了一只脚的人，他和郑国的子产一起拜伯昏无人为师。子产对申徒嘉说："我先出去你就留一下，你先出去我就留一下。"第二天，申徒嘉又和子产在一个讲堂里同席而坐。子产对申徒

the liver and the gall are as different as the state of Chu and the state of Yue. However, if we look at things in regard of their likeness, everything in the world is one. He who sees things like this will not care what pleases the ear and the eye but let his mind wander in the realm of natural harmony. As he sees all things as one, he will disregard what is missing. To him, the loss of one foot is just like the loss of a clump of earth."

Chang Ji said, "In his self-cultivation, he perfects his mind with his knowledge and aspires for the eternal mind with his own mind. Why, then, do so many students gather around him?"

Confucius replied, "Men do not use running water as a mirror; they only use the still water. Only things that are still in themselves can still other things. Of those that derive their lives from the earth, only pine and cypress remain green both in winter and in summer. Of those that derive their lives from the heaven, only King Yao and King Shun kept their integrity. As they integrated themselves, they were in a position to integrate others. By preserving the primal traits of Tao and thus remaining fearless, a single-handed warrior can brave an army of soldiers. If a warrior can be so courageous in his search for fame, how much can be done by one who takes the heaven and the earth as his realm, everything in the world as his treasury and the body as his temporary lodging, who merely uses his ears and eyes to form images and his wisdom to understand things while his mind seems immortal? Wang Tai is on the verge of transcendence. When people gather around him, how can he care about these worldly affairs?"

The mutilated Shentu Jia and Gongsun Zichan in the state of Zheng were studying together under Bohun Wuren. Zichan said to Shentu Jia, "If I leave first, you will stay behind; if you leave first, I will stay behind." On the following day, they were sitting together in the hall on the same

【原文】

产谓申徒嘉曰："我先出则子止，子先出则我止。今我将出，子可以止乎，其未邪？且子见执政而不违，子齐执政乎？"

申徒嘉曰："先生之门，固有执政焉如此哉？子而说子之执政而后人者也？闻之曰：'鉴明则尘垢不止，止则不明也。久与贤人处则无过。'今子之所取大者，先生也，而犹出言若是，不亦过乎！"

子产曰："子既若是矣，犹与尧争善，计子之德，不足以自反邪？"

申徒嘉曰："自状其过，以不当亡者众，不状其过，以不当存者寡，知不可奈何，而安之若命，唯有德者能之。游于羿之彀中。中央者，中地也，然而不中者，命也。人以其全足笑吾不全足者多矣，我怫然而怒；而适先生之所，则废然而反。不知先生之洗我以善邪？吾与夫子游十九年矣，而未尝知吾兀者也。今子与我游于形骸之内，而子索我于形骸之外，不亦过乎！"

【今译】

嘉说："我先出去，你就留一下，你先出去，我就留一下。现在我要出去了，你可以留一下，还是不可以呢？而且，您见到我这个执政大臣也不回避，您要和执政大臣平起平坐吗？"

申徒嘉说："在先生的门下，岂有执政大臣来当学生而像你这样的呢？你沾沾自喜于你的执政大臣的高位而看不起别人吗？听先生说过：'明亮的镜子没有尘垢停积在上面，如果尘垢停积在上面，镜子就不会明亮。长时间和贤人相处就无过错。'现在你所最尊重的，是我们的先生，而你竟说出这样的话，不也太过分了吗？"

子产说："你已经落得这个样子了，还要和尧比美德。估量一下自己的德行，还不够你自我反省吗？"

申徒嘉说："如果让自己来辩解自己的过错，多数人会认为自己不应当残形；不辩解自己的过错，也很少有人会认为自己不应当全形。知道事情无可奈何，并能安之若素，好像命里注定一样，只有有德行修养的人才能做到。人们好像在后羿的射程之内，中心处是必被射中之处，但是也有不被射中的，那就是命运了。以自己的脚未被砍断而笑我的脚被砍断了的人是很多的，我听了很愤慨；而到先生这里以后，我的怒气全消了。这不是先生以美德来洗刷我的心灵吗？我跟随老师学了十九年，但老师从来没有感到我是残了脚的人。现在你和我在'形骸之内'以道德相友，而你却在'形骸之外'来苛求我的外貌，岂不是太过分了吗？"

mat. Zichan said to Shentu Jia, "If I leave first, you will stay behind; if you leave first, I will stay behind. Now that I am about to leave, will you stay behind or will you not? And I might add that when you see a minister of state, you do not move out of the way. Do you think that you are my equal?"

Shentu Jia said, "In our master's school, is there such a minister of state as you? Are you really conceited of your rank as a minister of state, thus looking down upon others? I've heard the saying that there is no dust on a bright mirror while a dusty mirror is not bright. If you stay with a sage for a long time, you will be free of faults. Now, you are studying under our master but still talking like this. Don't you think that you've gone too far?"

Zichan said, "A cripple as you are, you still think that you can be better than King Yao. Won't an estimation of your virtue lead you to an introspection?"

Shentu Jia said, "There are many people who try to explain away their faults and escape punishment. There are few people who do not try to explain away their faults but accept punishment. Only men of integrity can resign themselves to the inevitable and accept it as their fortune. When men walk within archer Hou Yi's shooting range, they are most likely to be hit in the middle of the ground. If they are not hit, this is their good fortune. When people with two feet laughed at me because I am a cripple, I used to burst into a rage. However, since I came to study in our master's school, I have never been troubled about it. I wonder whether it is our master's goodness that has cleansed my mind. I have studied under him for nineteen years, but he has never been aware that I am a cripple. Now you and I are studying together to improve our inner selves and yet you still pay attention to my bodily shape. Isn't that too much?"

【原文】

子产蹴然改容更貌曰："子无乃称！"

鲁有兀者叔山无趾，踵见仲尼。仲尼曰："子不谨前，既犯患若是矣，虽今来，何及矣！"

无趾曰："吾唯不知务而轻用吾身，吾是以亡足。今吾来也，犹有尊足者存焉，吾是以务全之也。夫天无不覆，地无不载；吾以夫子为天地，安知夫子之犹若是也！"

孔子曰："丘则陋矣，夫子胡不入乎？请讲以所闻。"

无趾出。孔子曰："弟子勉之！夫无趾，兀者也，犹务学以复补前行之恶，而况全德之人乎！"

无趾语老聃曰："孔丘之于至人，其未邪？彼何宾宾以学子为？彼且蕲以諔诡幻怪之名闻，不知至人之以是为己桎梏邪？"

老聃曰："胡不直使彼以死生为一条，以可不可为一贯者解其桎梏，其可乎？"

无趾曰："天刑之，安可解？"

鲁哀公问于仲尼曰："卫有恶人焉，曰哀骀它。丈夫与之处者，思

【今译】

子产马上改容更貌说："请你不要说了。"

鲁国有个被砍了脚的人叫叔山无趾，用脚跟走路去见孔子。孔子说："你以前不谨慎，犯了刑法而弄成这个样子。现在虽然来请教，又怎么能挽回呢？"

无趾说："我只因不识时务，轻率地以身试法，因此被砍了脚。现在我来请教，还有比脚更尊贵的东西在，因此我想尽力保全它。天没有不覆盖的，地没有不承载的，我把先生看作天地，哪里知道先生还是这样的啊！"

孔子说："我实在孤陋寡闻。您为什么不进来呢？请讲讲您的见解吧。"

叔山无趾走了。孔子说："弟子们努力啊！那个叔山无趾是一个砍了脚的人，还在努力学习以弥补先前行为上的过错，何况无恶行、品德完美的人呢！"

叔山无趾对老聃说："孔子比起至德之人来，大概还不够吧！他为什么不断来向您学习呢？他还想追求以希奇古怪的名声传闻于世，殊不知至德之人把这个看作自己的枷锁呢！"

老子说："你怎么不直接使他知道生死一样、可与不可无差别，以解除他思想上的束缚？这样可以吗？"

叔山无趾说："这是上天要惩罚他，怎么可以解除呢？"

鲁哀公向孔子问道："卫国有个很丑陋的人，叫做哀骀它。男子汉

At this Zichan began to fidget, with his countenance changed, and said, "Please say no more about it, sir."

A mutilated man by the name of Shushan the Toeless came walking on his heels to see Confucius. Confucius said, " Because you were not prudent, you committed a crime and have brought misfortune to yourself. It's too late for you to come to me now."

The Toeless said, "I have lost my toes because I did not behave properly and abused myself. I have come to you because I have something more precious than my toes and I want to preserve it. There is nothing that the heaven does not cover; there is nothing that the earth does not support. I thought that you were like the heaven and the earth, Master. How could I have expected that you would act like this!"

Confucius said, "I am indeed shallow and mean. Why don't you come in and tell me what you have learned?"

When the Toeless had left, Confucius said, "Study hard, disciples! The Toeless is a mutilated man, and yet he still wants to learn and to make up for his previous misdeeds. How much more should men of complete integrity have done!"

The Toeless went to see Laozi and said, "Confucius is way off from being a perfect man, I suppose. Why does he keep coming to learn from you? He is trying to gain a fame for fancies and strange ideas, but he does not know that the perfect men consider fame as shackles."

Laozi said, "Why don't you tell him that life and death are one while yes and no are the same? This may be the right way to free him of his shackles."

The Toeless said, "When the heaven is punishing him, how can I free him?"

Duke Ai of Lu asked Confucius, "In the state of Wei there was an

【原文】

而不能去也。妇人见之，请于父母曰‘与为人妻，宁为夫子妾’者，十数而未止也。未尝有闻其唱者也，常和人而已矣。无君人之位，以济乎人之死；无聚禄以望人之腹。又以恶骇天下，和而不唱，知不出乎四域。且而雌雄合乎前，是必有异乎人者也。寡人召而观之，果以恶骇天下。与寡人处，不至以月数，而寡人有意乎其为人也；不至乎期年，而寡人信之。国无宰，寡人传国焉。闷然而后应，泛而若辞。寡人丑乎，卒授之国。无几何也，去寡人而行，寡人恤焉，若有亡也，若无与乐是国也。是何人者也？”

仲尼曰：“丘也尝使于楚矣，适见㹠子食于其死母者，少焉眴若皆弃之而走。不见己焉耳，不见类焉耳。所爱其母者，非爱其形也，爱使其形者也。战而死者，其人之葬也不以翣；资刖者之屦，无为爱之。

【今译】

和他在一起，留恋他而不肯离开；女人见了他，就向父母请求说：‘与其做人家的妻子，不如做这位先生的小妾。’这样的女人，总不只十多个。没有听见他倡导什么，只见常常应和人家罢了。没有统治人的权位去救济人的死难，没有聚集的钱财去填饱人的肚子，而且面貌丑恶使人吃惊，只附和不倡导，聪明才智不能超出四境之内的人，但是无论男女都来亲近他，这一定是有异乎常人的地方。我把他召来一看，果然丑恶的面貌足以使天下人都害怕。但是与我相处不到一个月，我就很佩服他的为人了；不满一年，我就很信任他了。国家没有合适的宰相，我就把国事托给他，他神情淡淡地答应了下来，又漫不经心地有点像推辞。我自愧不如，终于把国事委托给他了。但是没有过多久，他就离我而去。我觉得很可惜，好像丢失了什么东西，好像国内再没有人和我共享欢乐了。他究竟是一个什么样的人啊？”

孔子说：“我曾经到楚国去，恰巧看见一群小猪在刚死的母猪身上吃奶，一会儿就惊慌地离开母猪而逃走了。因为它们已发现母猪和自己不一样了，再不是先前活着时的那种情形了。这些小猪所以爱它们的猪妈妈，并非爱其形体，而是爱主宰其形体的精神啊！打仗而死的人，对他们的埋葬无须用棺饰；被断了脚的人，无须爱惜鞋子。

ugly man by the name of Aitai Tuo. The men who lived with him liked him so much that they could not tear themselves away from him; the women who saw him, more than a dozen of them in all, liked him so much that they said to their parents, 'I'd rather be his concubine than be another man's wife.' He had never been heard of advocating anything; he always echoed what other people had said. He was never in the position of a sovereign to rescue people from death; he was never rich enough to relieve people of hunger. Moreover, he was so ugly that he might scare the whole world. He followed what other people had said and never advocated anything. Although his scope of knowledge did not go beyond the human world, both men and women enjoyed his company. He must have something different from other people. So I summoned him to me and saw that he was indeed frighteningly ugly. However, before one month had passed, I began to know something about his personality; before one year had passed, I trusted him completely. As the state needs a prime minister, I offered him the office. He was reluctant to reply as though he would decline my offer. I was very embarrassed, but still entrusted the government to him. Not long after that, he left me and went away. I was so sad as if I had lost something, as if there would be no one in the state to share joy with me. What kind of man was he?"

Confucius said, "Once when I was sent on a mission to the state of Chu, I happened to see some piglets suckling at their dead mother. After a little while, they deserted her in horror because they found out that their mother could no longer see them and she was no longer their like. What they loved their mother for was not her physical form, but the spirit that made it alive. When a soldier dies on the battlefield, there is no need for him to be buried in a coffin fully decorated; when a man has his feet amputated, there is no need for him to care about his shoes—both of them

【原文】

皆无其本矣。为天子之诸御，不爪翦，不穿耳；取妻者止于外，不得复使。形全犹足以为尔，而况全德之人乎！今哀骀它未言而信，无功而亲，使人授己国，唯恐其不受也：是必才全而德不形者也。”

哀公曰：“何谓才全？”

仲尼曰：“死生、存亡、穷达、贫富、贤与不肖、毁誉、饥渴、寒暑，是事之变，命之行也。日夜相代乎前，而知不能规乎其始者也。故不足以滑和，不可入于灵府。使之和豫通，而不失于兑；使日夜无郤，而与物为春，是接而生时于心者也。是之谓才全。”

“何谓德不形？”

曰：“平者，水停之盛也。其可以为法也。内保之而外不荡也。德者，成和之修也。德不形者，物不能离也。”

哀公异日以告闵子曰：“始者，吾以南面而君天下，执民之纪，而忧其死，吾自以为至通矣。今吾闻至人之言，恐吾无其实，轻用吾身

【今译】

这都是因为失去了那根本的东西了。做天子的各种御使的人，妇女不剪指甲，不穿耳眼；已娶妻的男子只能留宫外，不得再御使。形体完整尚且如此，何况德行完美的人呢！如今哀骀它不须说话就能取得信任，没有功业也能赢得人的信赖，使人把国事付托给他，还惟恐他不接受。这一定是一个‘才全’而又德不外露的人啊！”

哀公问道：“什么叫‘才全’？”

孔子说：“生死、存亡、富贵、贫贱、贤愚、毁誉、饥渴、寒暑，乃是事物的变化、命运的流行，日日夜夜在我们的面前发生，是人的智慧所不能把握它的终始的。所以这一切并不能扰乱平和的天性，也不能挂在心上而不能解脱。要使心情平和、安逸、通达，而不流露于耳目口鼻这些感官。要使这种境界日夜不间断，与万物融合就像和煦的春天。这是紧密连接天性而又顺应心灵的一种境界啊！这就叫做‘才全’。”

“什么叫做德不外露呢？”

答道：“平，是水静止的最高境界。它可以作为效法的榜样，因为它内部保持明洁，而外部平静。德就是完满醇和的修养。德不外露的人，人们是不会背离他而乐于亲近他的。”

有一天，哀公把这番话告诉闵子骞，说：“我刚做国君治理天下的时候，执掌统治人民的纲纪，关心人民的生死存亡，我自以为做得至善至美了。现在我听了至人的话，深恐自己没有实绩，而只是随便耗

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have lost the essential things they need. The king's palace-maids do not trim their nails or pierce their ears. Married men can only stay outside the palace, no longer serving as the king's attaches. Such is the importance of keeping the physical form intact; how much more important are men of complete integrity! Now, Aitai Tuo was trusted before he said anything and was loved before he accomplished anything. The duke entrusted the government to him, only afraid that he might not take it. He must have been a person with perfect harmony and unmanifested virtue."

Duke Ai asked, "What do you mean by perfect harmony?"

Confucius said, "Life and death, gain and loss, failure and success, wealth and poverty, worthiness and worthlessness, praise and blame, hunger and thirst, cold and heat—these are all transformation of things following the natural order. One follows the other just like the alternation of day and night, but people do not know where one ends and the other starts. Therefore, they should not disturb our peace of mind or be taken too much to heart. We must keep our mind in tranquility, contentness and joy; we must keep our heart ever young, in constant touch with everything in the world day and night, responding to the seasons in our heart. This is called perfect harmony."

Duke Ai asked, "What do you mean by unmanifested virtue?"

Confucius answered, "Levelness is the perfect state of still waters. It can be taken as our model—calm within and not to be disturbed from without. Virtue is the cultivation of perfect harmony. Thus, a person with unmanifested virtue is indispensable to everyone in the world."

One day, Duke Ai told this conversation to Minzi, saying, "When I first ruled over the world as a sovereign, enforcing laws upon the people and worrying about their life and death, I thought that I was enlightened enough. Now that I have heard the teaching of a perfect man, I'm afraid

【原文】

而亡其国。吾与孔丘非君臣也，德友而已矣。”

闉跂支离无脤说卫灵公，灵公说之；而视全人，其脰肩肩。瓮㼜大瘿说齐桓公，桓公说之；而视全人，其脰肩肩。故德有所长而形有所忘。人不忘其所忘，而忘其所不忘，此谓诚忘。故圣人有所游，而知为孽，约为胶，德为接，工为商。圣人不谋，恶用知？不斫，恶用胶？无丧，恶用德？不货，恶用商？四者，天鬻也；天鬻者，天食也。既受食于天，又恶用人？

有人之形，无人之情。有人之形，故群于人，无人之情，故是非不得于身。眇乎小哉，所以属于人也！謷乎大哉，独成其天！

【今译】

费自己的精力而导致国家的危亡。我和孔子，并不是君臣关系，而是道德上的朋友啊！”

有一个跛脚、驼背、缺唇的人去游说卫灵公，灵公很喜欢他；再看到形体完好的正常人，反而觉得他们的脖子又细又小。有一个脖子上长着像瓦盆那么大的瘤子的人去游说齐桓公，桓公很喜欢他，再看到形体完好的正常人，反而觉得他们的脖子又细又小。所以，一个人如果在德行方面超越常人，那么人们就会忘记他形貌方面的缺陷。只有不忘记应该忘记的东西，而忘记那些所不应该忘记的东西，这就叫做真正的忘。所以，圣人与人交游，把施展智巧看作罪孽，把礼信约束看作胶漆，把小恩小惠看作引诱手段，把卖弄技巧看作市侩行径。圣人并不计算人，怎么用得着智巧？不斫丧友情，怎么用得着礼信约束？没有丧失，怎么用得着小恩小惠的引诱？不贪求财利，怎么用得着市侩行径？这四项就是自然的养育；自然的养育就是自然的饲养。既然受自然的饲养又哪里需要人为呢？

圣人有人的形体，但摒绝一般人的情欲。有人的形体，所以能和一般人合群相处；没有一般人的情欲，所以人世间的是非都与他无干。渺小啊，那些属于一般人的东西；伟大崇高啊，那些自然天成的品格！

that I am actually not a qualified ruler. I might lose my state by abusing myself. Confucius and I are not related as subject and ruler, but merely as friends in virtue."

A man with club feet, hunchback and no lips went to offer his counsels to Duke Ling of Wei. The duke was so pleased with him that when he looked at normal people, he felt that their necks were much too lean and small. A man with a big tumour on his neck went to offer his counsels to Duke Huan of Qi. The duke was so pleased with him that when he looked at normal people, he felt that their necks were much too lean and small.

And so, for men with ample virtue, their physical defects might be forgotten. If people do not forget what they ought to forget and forget what they ought not to forget, this is true forgetfulness.

Therefore, the sage always wanders in the realm of harmony. He regards wisdom as the origin of crimes, convention as glue, favours as bait, and craft as trade. As the sage does not make schemes, what use is there for him to have wisdom? As the sage does not sever friendship, what use is there for him to have the glue? As the sage does not lose friends, what use is there for him to have the bait? As the sage does not seek after wealth, what use is there for him to carry on trade? These four traits are gifts endowed by the heaven. These heavenly gifts are nourishments provided by the heaven. Since he receives natural nourishments from the heaven, what use is there for him to have anything artificial? He has a human form, but does not have human emotions. As he has a human form, he belongs to humanity; as he does not have human emotions, he is not troubled with what is right and what is wrong. How insignificant is he, who still belongs to humanity! How magnificent is he, who identifies himself with nature!

【原文】

惠子谓庄子曰："人故无情乎？"

庄子曰："然。"

惠子曰："人而无情，何以谓之人？"

庄子曰："道与人貌，天与之形，恶得不谓之人？"

惠子曰："既谓之人，恶得无情？"

庄子曰："是非吾所谓情也。吾所谓无情者，言人之不以好恶内伤其身，常因自然而不益生也。"

惠子曰："不益生，何以有其身？"

庄子曰："道与之貌，天与之形，无以好恶内伤其身。今子外乎子之神，劳乎子之精，倚树而吟，据槁梧而瞑，天选子之形，子以坚白鸣！"

【今译】

惠子对庄子说："人本来没有情欲吗？"

庄子说："是这样。"

惠子说："作为人没有情欲，怎么能叫作人？"

庄子说："道给了他容貌，天给了他形体，怎么能不叫作人。"

惠子说："既然叫作人，怎么没有情欲？"

庄子说："这不是我所说的情欲。我所说的没有情欲，乃是说人不以好恶从内心伤害自己的身体，总是顺其自然而不是人为地养生。"

惠子说："人们不人为地养生，怎么能保护自己的身体？"

庄子说："道给了他容貌，天给了他形体，就不要以自己的好恶从内心伤害自己的身体。现在你却耗费自己的心神，劳损你自己的精力，靠着树干歌吟，倚着枯桐打盹。天给了你身体，你却自鸣得意于'坚白论'而伤害它。"

Huizi asked Zhuangzi, "Is it the case that men were created emotionless?"

Zhuangzi said, "Yes."

Huizi asked, "How can a man be called a man if he does not have emotions?"

Zhuangzi said, "Tao gives him an appearance and the heaven gives him a form. Why shouldn't he be called a man?"

Huizi asked, "Since he is called a man, how can he have no emotions?"

Zhuangzi said, "This is not what I mean by emotions. What I mean by having no emotions is to say that he does no harm to his natural qualities by dwelling on what he likes and dislikes. He should always follow the natural course of things, never trying to add anything to his life."

Huizi asked, "If he does not try to add something to his life, how can he preserve himself?"

Zhuangzi said, "Tao gives you an appearance and the heaven gives you a form. Never do harm to your natural qualities by dwelling on what you like and what you dislike. Now you are exerting your energy and straining your spirit. Sometimes you lean against a tree and sing; sometimes you lean against a table and doze off. The heaven has given you a physical form, and yet you use it to babble in your discussions about 'hardness' and 'whiteness'!"

大宗师第六

【原文】

知天之所为、知人之所为者，至矣。知天之所为者，天而生也；知人之所为者，以其知之所知，以养其知之所不知，终其天年而不中道夭者，是知之盛也。虽然，有患：夫知有所待而后当，其所待者，特未定也。庸讵知吾所谓天之非人乎？所谓人之非天乎？且有真人而后有真知。

何谓真人？古之真人，不逆寡，不雄成，不谟士。若然者，过而弗悔，当而不自得也。若然者，登高不栗，入水不濡，入火不热。是知之能登假于道者也若此。

古之真人，其寝不梦，其觉无忧，其食不甘，其息深深。真人之

【今译】

既知道自然的作用、又知道人的作用的，就达到最高境界了。知道自然的作用，就当一切顺其自然；知道人的作用，就会运用自己的智慧所认识的来养护自身智慧所不认识的，以享尽天年而不至于中途夭折。这是最聪明的表现。虽然如此，但是还有问题：知识一定要有个条件才能判断它是否正确，但是那个条件又不是一成不变的，怎么知道我所说的自然的作用不是人为的作用，所谓人为的作用不是自然的作用呢？看来，还须先有真人而后才有真知。

什么叫做真人？古时候的真人，不违忤弱小，不以成功自傲，不处心积虑去招致士人。这样，有了过错也不后悔，处事顺当也不得意洋洋；这样，他攀上高峰也不会颤栗，下到深水也不会沾湿，进入烈火也不觉灼热。这只有知识能达到道的境界的人才能做到的。

古代的真人，睡觉不做梦，醒来无忧愁，吃饭不求香甜，呼吸深

Chapter 6

The Most Venerable Teacher

To know what the heaven can do and to know what man can do—that is the ultimate human knowledge. To know what the heaven can do is to know that everything comes from the heaven. To know what man can do is to use one's knowledge of the known to nourish his knowledge of the unknown against premature death until his natural death. That is the summit of human knowledge. However, there is still worry about it. That is to say, knowledge has to be based on something while that something is unstable. How do we know that what we call the heaven does is not done by man? How do we know that what we call man does is not done by the heaven?

There must be the true man first, and then there will be true knowledge. But what is the true man? The true man in ancient times did not oppress the minority; he did not take pride in his accomplishments; he did not make plans. He did not regret it when he committed an error; he was not conceited when he succeeded. He would not fear when he climbed a height; he would not get wet when he jumped into the water; he would not feel hot when he jumped into the fire. All these could only be achieved by someone whose knowledge had approached Tao.

The true man in ancient times did not dream when he slept; he did not worry when he was awake; he did not mind his food when he ate; he inhaled deeply when he breathed. His breath rose from the heels while the breath of ordinary men rises from the throat. When they are defeated

【原文】

息以踵，众人之息以喉。屈服者，其嗌言若哇。其耆欲深者，其天机浅。

古之真人，不知说生，不知恶死；其出不欣，其入不距；翛然而往，翛然而来而已矣。不忘其所始，不求其所终；受而喜之，忘而复之，是之谓不以心捐道，不以人助天，是之谓真人。若然者，其心志，其容寂，其颡頯；凄然似秋，暖然似春，喜怒通四时，与物有宜而莫知其极。

故圣人之用兵也，亡国而不失人心；利泽施乎万世，不为爱人。故乐通物，非圣人也；有亲，非仁也；失时，非贤也；利害不通，非君子也；行名失己，非士也；亡身不真，非役人也。若狐不偕、务光、伯夷、叔齐、箕子、胥馀、纪他、申徒狄，是役人之役，适人之适，而不自适其适者也。

古之真人，其状义而不朋。若不足而不承；与乎其觚而不坚也，

【今译】

沉——真人的呼吸可以通到脚跟，而一般人呼吸只能通到喉头，说不过别人时，就气短喘粗，好像在喉头打转转。那些贪得无厌的人，他们的天赋枢机就浅陋庸劣了。

古代的真人，不知道贪生，也不知道怕死，他们出生不高兴，入死不拒绝，飘飘然而来，飘飘然而去罢了。他们不忘记生命从哪儿来，但不探求生命怎么终结。事情来了就欣然接受，忘掉生死任其复归自然。这就叫做不以心智去损伤天道，不以人力去助益天然。这就叫作真人。像这样的人，他内心无思无虑，他外貌寂静无哗，他头脑宽大恢宏。他像秋天一样清冷，又像春天一样温暖。他的喜怒哀乐像一年四季一样运转，对万物都适宜却没有人可以了解他的底蕴。

所以圣人用兵打仗，灭亡了敌国，但不失去敌国的人心；恩惠施及普天之下，却不出于爱护人民。所以乐于与人交往的人，不是圣人；有亲疏之分，不是仁爱；错失时机，不是贤明；不知利害相通，就不是君子；追求名声丧失本性，就不是有道之士；舍己忘身而非出于自然，就不能役使他人。像狐不偕、务光、伯夷、叔齐、箕子、胥馀、纪他、申徒狄，都是被人役使，使别人安适，而不自求安适的人。

古代的真人，他的精神状态高大无比：好像有所不足而不是屈居人下；从容不迫地特立独行但不是固执不变，胸怀广阔而不浮华不实；

in arguments, they will murmur in their throats as if they were vomiting. Men with deep lusts and desires are shallow in their natural gift.

The true man in ancient times knew neither the joy of life nor the sorrow of death. He was not elated when he was born; he was not reluctant when he died. Casually he went to another world; casually he came back to this world again. He did not forget the origin of his life; he did not explore the final destiny of his life. He was pleased to accept whatever came to his life; he gave no thought to life and death as if he had returned to nature. This is what is meant by not impairing Tao with the mind and not assisting the heaven with human efforts. This is what the true man was like. Such a man had an empty mind, a calm countenance and a broad forehead. He was as austere as autumn and as warm as spring. His joy and anger succeeded each other as naturally as the succession of the four seasons. He was in conformity with everything in the world, but he was fathomless to all.

Therefore, when a sage wages a war, he can destroy a state without losing the support of the people. He can bestow favours that will last a thousand generations without being himself a true lover of the people. Thus, a man who tries to merge himself with others is not a sage; a man who shows partiality toward someone is not benevolent; a man who takes advantage of times is not wise; a man who fails to see that gains and losses are identical is not a gentleman; a man who loses his personality in pursuit of fame is not a scholar; a man who loses himself and his natural traits is not a master. Such men as Hu Buxie, Wu Guang, Bo Yi, Shu Qi, Ji Zi, Xu Yu, Ji Ta, Shentu Di all served their respective masters. They brought comfort to others, but never to themselves.

The true man in ancient times was stern, but not haughty; he appeared to lack self-cultivation, but refused to improve on it; he was inde-

【原文】

张乎其虚而不华也，邴邴乎其似喜也，崔乎其不得已也，滀乎进我色也，与乎止我德也，厉乎其似世也，謷乎其未可制也，连乎其似好闭也，悗乎忘其言也。以刑为体，以礼为翼，以知为时，以德为循。以刑为体者，绰乎其杀也；以礼为翼者，所以行于世也；以知为时者，不得已于事也；以德为循者，言其与有足者至于丘也；而人真以为勤行者也。故其好之也一，其弗好之也一。其一也一，其不一也一。其一与天为徒，其不一人与人为徒。天与人不相胜也，是之谓真人。

死生，命也，其有夜旦之常，天也。人之有所不得与，皆物之情也。彼特以天为父，而身犹爱之，而况其卓乎？人特以有君为愈乎己，而身犹死之，而况其真乎？

【今译】

畅然和适好像很高兴，一举一动又像不得已而为之；和颜悦色，令我亲近，德行宽厚，令我归依；他精神辽阔浩大好像世人一样，神态高远放逸不受礼法拘束；他流连忘返，好像爱好清闲，心不在焉，要说什么也忘记了一样。他以刑罚作为主体，以礼制作为辅助，以智慧适应时势，以道德作为规范。以刑法为主体，就是杀戮也要从宽；以礼制为辅助，就是因势利导，顺乎流俗；以智慧适应形势，就是形势所逼，不得已而为之；以道德为规范，是说同有脚的人一路走到山丘，而别人真以为他特别勤于行路呢。所以他对爱好的一视同仁，对不爱好的也一视同仁。而事物不管你一视同仁，或者不一视同仁，它们都是同一的。你一视同仁就是向自然看齐，你不一视同仁就是向人为看齐。持天人合一的看法，而不持天人对立的看法，这就叫作真人。

死和生是必然的，它像黑夜和白天一样不可改变，是天然的。有些事情不是人们可以干预的，都是事物的必然性所决定的。人们只认为上天是生命之父，还终生敬爱它，何况超出于天的道呢？人们只是认为国君的权势和地位超出自己，还终生为它效死，何况那至真至大的道呢？

pendent-minded, but not stubborn; he was open-minded but not boastful; he seemed to brim with joy, but not out of his own choice. His kindness made him so dear to the people; his tolerance attracted the people for his virtue; his broad mind resembled the vast world. He was so lofty as if he had been out of control; he was so reserved as if he had been isolated from the world; he was so absent-minded as if he had forgotten what he was going to say. He considered criminal laws as the mainstay of government, ethical codes as the side-wings of government, knowledge as the access to opportunities, moral codes as the guide for actions. To consider criminal laws as the mainstay of government is to be lenient in executions; to consider ethical codes as the side-wings of government is to follow the conventions; to consider knowledge as the access to opportunities is to follow the inevitable course of things; to consider moral codes as the guide for actions is like climbing the heights for those who can walk—a seemingly hard job. Therefore, the heaven and the man are one—no matter whether people like it or dislike it, no matter whether people think so or do not think so. The man who thinks in this way is with the heaven; the man who does not think in this way is with the man. The man who thinks that the heaven and the man do not oppose each other is a true man.

Life and death are destined, just like the eternal succession of day and night—a natural course of events. Men do not have the power to control it: this is true of everything in the world. If men take the heaven as their father and love it all their lives, how much more they should have loved its superior—Tao! If men regard the king as their ruler and are willing to die for him, how much more they should have done for the true ruler—Tao!

When springs dry up, the fish are stranded on the land, moistening

【原文】

泉涸，鱼相与处于陆，相呴以湿，相濡以沫，不如相忘于江湖。与其誉尧而非桀也，不如两忘而化其道。夫大块载我以形，劳我以生，佚我以老，息我以死。故善吾生者，乃所以善吾死也。

夫藏舟于壑，藏山于泽，谓之固矣。然而夜半有力者负之而走，昧者不知也。藏大小有宜，犹有所遁，若夫藏天下于天下而不得所遁，是恒物之大情也。特犯人之形而犹喜之。若人之形者，万化而未始有极也，其为乐可胜计邪？故圣人将游于物之所不得遁而皆存。善妖善老，善始善终，人犹效之，又况万物之所系、而一化之所待乎！

夫道，有情有信，无为无形；可传而不可受，可得而不可见；自本自根，未有天地，自古以固存；神鬼神帝，生天生地；在太极之先而不为高，在六极之下而不为深，先天地生而不为久，长于上古而不

【今译】

泉水干涸了，鱼类都困在陆地上。它们用湿气互相呼吸，用口沫来互相保持湿润。与其这样，倒不如让它们在江河里自由自在彼此遗忘。与其称誉唐尧而非议夏桀，倒不如把两人的好歹是非都忘掉而统一归化在大道之上。大地用形体来承载我，用生存来劳苦我，用衰老来让我安逸，用死亡来让我休息。所以使我生存得好的原因，就是使我死亡得好。

把船藏在山壑里，把山藏在大泽中，可说是很保险了。可是在半夜三更有一个力士把它们背跑了，睡入梦乡的人还一点也不知道。把大小事物藏在适宜的地方，还有被丢失的危险。如果把天下就藏在天下，就不会被丢失，这是一般事物的通理。人们只要获得人的形体就喜不自胜，而像人的形体这类东西千变万化没有穷尽，那作为快乐可以计算得清的吗？所以，圣人要游于万物都不会亡失的境界而一并永存。对于那些善于对待老年、少年、生存、死亡的人，人们尚且要效法，何况那与万物密切相关，并为一切变化所依待的天道呢？

道是真实而有信验的，但它无行为也没有形迹；它可以心传而不可以口授，可以获得但不可目见。它本身就是根本，没有天地以前，自古以来就存在了。它生出了鬼神和上帝，生出了上天和下地；它在太极之上却不算高，它在六极之下却不算深。它在天地产生以前就存

each other with their breath and dampening each other with their slime. But it would be much better for them to live in the rivers and lakes and forget each other. Rather than praising King Yao and denouncing King Jie, it would be better for the people to forget both of them and integrate themselves with Tao. The great earth endows me with a physical form to dwell myself in, makes me toil to sustain my life, gives me ease to idle away my old age, and offers me a resting place when I die. Therefore, to live is something good and to die is also something good.

To hide a boat in a ravine and to hide a fishing-net in a swamp can be said to be safe enough. But at night a strong man might come and carry them off on his back while the owner who is fast asleep knows nothing about it. To hide something small in something large is reasonable enough, but there is always the possibility of losing it. Hide the world in the world and the world will never be lost—this is the eternal truth. Tao has endowed man with his physical form and man finds joy in it. As this physical form is going through endless transformations, the joys will be beyond calculation. Therefore, the sage dwells in Tao where nothing will be lost and thus lives with it forever. Young and old, alive and dead, the sage always serves as a model for all. How much more important is Tao, on which everything in the world relies and every change depends!

Tao is a reality which has its substance, inert and formless. It can be transmitted by the heart, but not taught by word of mouth; it can be acquired by the heart, but not seen by the eyes. It is its own source and its own root, existing since time immemorial before the heaven and the earth came into existence. It gives birth to demons and gods; it begets the heaven and the earth. It is above the zenith but does not seem high; it is beneath the nadir but does not seem low; it came into existence before the heaven and the earth but does not seem long ago; it was there before

【原文】

为老。狶韦氏得之，以挈天地；伏戏氏得之，以袭气母；维斗得之，终古不忒；日月得之，终古不息；堪坏得之，以袭昆仑；冯夷得之，以游大川；肩吾得之，以处大山；黄帝得之，以登云天；颛顼得之，以处玄宫；禺强得之，立乎北极；西王母得之，坐乎少广；莫知其始，莫知其终；彭祖得之，上及有虞，下及五伯；傅说得之，以相武丁，奄有天下，乘东维，骑箕尾，而比于列星。

南伯子葵问乎女偊曰："子之年长矣，而色若孺子，何也？"

曰："吾闻道矣。"

南伯子葵曰："道可得学邪？"

曰："恶！恶可？子非其人也。夫卜梁倚有圣人之才，而无圣人之道；我有圣人之道，而无圣人之才。吾欲以教之，庶几其果为圣人乎。不然，以圣人之道告圣人之才，亦易矣。吾犹守而告之，参日而后能外天下；已外天下矣，吾又守之，七日而后能外物；已外物矣，

【今译】

在了，但不算久；它比上古还要长远，但不算老。狶韦氏得到它，用来治理天地；伏戏氏得到它，用以调和元气之母；北斗星得到它，位置永远不改变；太阳月亮得到它，运行永远不停息；堪坏得到它，就进入昆仑山作主宰；河伯得到它，就游历大江大河；肩吾得到它，就作太山之主；黄帝得到它，就登上了云天；颛顼得到它，就坐镇玄宫为北方之帝；禺强得到它，就立足北极；西王母得到它，就坐镇在少广山；没有人知道它何时开始，没有人知道它何时终结；彭祖得到它，就长生不老——上及有虞时代，下及五伯朝代；傅说得到它，就辅佐武丁，执掌天下，死后就乘着东维星，骑着箕尾星，并列于众星宿。

南伯子葵问女偊说："您的年纪这么大了，而脸色还像孩子一般，是什么原因呢？"

女偊说："我由于听到道了。"

南伯子葵说："道可以学得到吗？"

女偊说："哎，怎么可以呢！您不是那种学道的人。那卜梁倚，有圣人的才华，却没有圣人的道；而我有圣人的道，却没有圣人的才华。我想把圣人的道教他，或许他果能成为圣人呢。即使不这样，把圣人之道告诉具有圣人才华的人，也该是容易的吧。所以我还是坚持着告诉他。三天以后，他就能把天下置之度外。已经把天下置之度外了，我又坚持告诉他，七天以后他就能把一切事物置之度外。已经把

time immemorial but does not seem old. Shiwei got it and thereby divided the heaven and the earth; Fuxi got it and thereby adjusted the vital energy; the constellation of the Plough got it and thereby has never changed its position; the sun and the moon got it and thereby have never rested in their course; Kanpei got it and thereby becomes the god of the Kunlun Mountains; Fengyi got it and thereby becomes the god of the Yellow River; Jianwu got it and thereby becomes the god of Mount Tai; the Yellow Emperor got it and thereby soars to the heaven shrouded by clouds; Zhuanxu got it and thereby becomes the king of the North; Yuqiang got it and thereby becomes the god of the Northern Sea; the Queen Mother of the West got it and thereby takes her seat in the palace on Mount Shaoguang, forever and ever; Pengzu got it and thereby lived a long life from the time of King Shun to the time of the Five Princes; Fuyue got it and thereby became the Prime Minister to King Wuding to rule over the world, and since then, mounting on the eastern Milky Way and riding Sagittarius and Scorpio, has ranked among the stars.

Nanbo Zikui asked Ru Yu, "You are old, but still look like a child. What is the reason?"

Ru Yu answered, "I've acquired Tao."

Nanbo Zikui asked, "Can I learn Tao?"

Ru Yu said, "No, you can't! You're not the right kind of person. Bu Liangyi has the talent of a sage, but doesn't have the Tao of a sage; I have the Tao of a sage, but don't have the talent of a sage. I wanted to teach him about it so that he might be a true sage. In any case, it should have been easier to teach the Tao of a sage to a man with the talent of a sage. So, with a concentrated mind, I began to enlighten him. When three days passed, he was able to put the physical world beyond him. After he had put the physical world beyond him, I went on with my enlightenment.

【原文】

吾又守之，九日而后能外生；已外生矣，而后能朝彻；朝彻而后能见独；见独而后能无古今；无古今而后能入于不死不生。杀生者不死，生生者不生。其为物，无不将也，无不迎也，无不毁也，无不成也。其名为撄宁。撄宁也者，撄而后成者也。”

南伯子葵曰：“子独恶乎闻之？”

曰：“闻诸副墨之子，副墨之子闻诸洛诵之孙，洛诵之孙闻之瞻明，瞻明闻之聂许，聂许闻之需役，需役闻之於讴，於讴闻之玄冥，玄冥闻之参寥，参寥闻之疑始。”

子祀、子舆、子犁、子来四人相与语曰：“孰能以无为首，以生为脊，以死为尻，孰知死生存亡之一体者，吾与之友矣。”四人相视而笑，莫逆于心，遂相与为友。

俄而子舆有病，子祀往问之。曰：“伟哉！夫造物者，将以予为此

【今译】

一切事物置之度外了，我又坚持教育他，九天以后，他就能把生死置之度外了。已经把生死置之度外了，心境就像早晨的天空一样清明；心境像早晨的天空一样清明了，然后能见到独一无二的道；能见到独一无二的道了；然后就能超越古今的时限；能超越古今的时限了，然后就能进入无生死观念的境界。消灭了贪生观念的人，是不死的，安于性命是自然规律的人，是不生的。对于万物来说，没有不欢送的，没有不欢迎的，没有不毁灭的，没有不完成的。这就叫作‘撄宁’。撄宁从何而来？就是在纷纭复杂的矛盾斗争之后形成宁静的心境。”

南伯子葵说：“您独独在哪里听到这些道理？”

女偊说：“我是从副墨（文字）的儿子那里听到的，副墨的儿子又是从洛诵（连续诵读）的孙子那里听到的，洛诵的孙子从瞻明（见解洞彻）那里听到的，瞻明是从聂许（口传耳授）那里听到的，聂许是从需役（勤行不怠）那里听到的，需役是从於讴（咏叹歌吟）那里听到的，於讴是从玄冥（寂寞之地）那里听到的，玄冥是从参寥（高旷渺远）那里听到的，参寥是从疑始（怀疑有开头）那里听到的。”

子祀、子舆、子犁、子来四人在一起交谈说：“谁能把‘无’当作头颅，把‘生’当作脊梁，把‘死’当作屁股，谁能懂得死生存亡本是一体的，我就和他做朋友。”四个人互相看着，发出会心的微笑，彼此心领神会，就一同做了朋友。

不久，子舆生了病，子祀前往看望他。子舆说：“那造物主，真伟

When seven days passed, he was able to put material things beyond him. After he had put material things beyond him, I again went on with my enlightenment. When nine days passed, he was able to put his life beyond him. After he had put his life beyond him, he was able to have a clean mind, as fresh as dawn. After he had such a clean mind, he was able to discern the independent Tao. After he had discerned the independent Tao, he was able to obscure the distinction of the past and the present. After he had obscured the distinction of the past and the present, he was able to ignore life and death. Tao begets life and finishes life, but it was never born and it will never die. Tao exists in everything in the world. There is nothing it does not send off and nothing it does not welcome; there is nothing it does not destroy and nothing it does not complete. This is called 'tranquility amid turmoil', that is to say, it is a turmoil that has brought tranquility to perfection."

Nanbo Zikui asked, "Where have you acquired Tao?"

Ru Yu said, "I acquired it from the son of Literacy, who acquired it from the grandson of Recitation, who acquired it from Insight, who acquired it from Comprehension, who acquired it from Diligence, who acquired it from Chant, who acquired it from Profoundity, who acquired it from Emptiness, who acquired it from Creation."

Four men—Zisi, Ziyu, Zili and Zilai—were having a discussion when one of them said, "Who can take nothingness as his head, life as his back and death as his rumps? Who believes that life and death, survival and perishment are one and the same? That man shall be my friend." The four of them looked at one another and smiled. They were of the same mind, and so they became friends at once.

Before long, Ziyu fell ill. When Zisi went to call on him, Ziyu said, "How great is the creator of things! He's made me as crooked as this!

【原文】

拘拘也。曲偻发背，上有五管，颐隐于齐，肩高于顶，句赘指天。”阴阳之气有沴，其心闲而无事，跰𨇤而鉴于井，曰：“嗟乎！夫造物者又将以予为此拘拘也！”

子祀曰：“女恶之乎？”

曰：“亡，予何恶？浸假而化予之左臂以为鸡，予因以求时夜；浸假而化予之右臂以为弹，予因以求鸮炙；浸假而化予之尻以为轮，以神为马，予因以乘之，岂更驾哉！且夫得者，时也；失者，顺也。安时而处顺，哀乐不能入也，此古之所谓县解也。而不能自解者，物有结之。且夫物不胜天久矣，吾又何恶焉！”

俄而子来有病，喘喘然将死。其妻子环而泣之。子犁往问之，曰：“叱！避！无怛化。”倚其户与之语曰：“伟哉，造化！又将奚以汝为，将奚以汝适？以汝为鼠肝乎？以汝为虫臂乎？”

子来曰：“父母于子，东西南北，唯命之从。阴阳于人，不翅于父

【今译】

大啊！将把我变成这种佝偻人：弯腰驼背，五官上翻朝天，面颊隐在肚脐下，肩膀高过头顶，发髻指向天上。”他阴阳二气错乱不和，可是心中闲适则若无其事，一瘸一拐地来到井边照照自己的影子，说道：“啊！那造物主又要把我变成这种弯腰驼背的人哪！”

子祀说：“你厌恶这样子吗？”

子舆回答说：“不，我厌恶干什么呢？假若把我的左臂变成公鸡，我就让它去报晓；假若把我的右臂变成弹弓，我就让它射猫头鹰烤着吃；如果把我的屁股变成轮子，把精神变成马，我就乘着它，哪里还需要另找车马呢！再说，所谓得生，乃是适时而至，所谓死去，乃是顺化而去。‘安时而处顺’，悲哀和欢乐都不能侵入到心中，这就是古时所说的解除倒悬。那些不能自我解脱的人，是被外物束缚住的。而且，人力不能胜过天的力量是由来已久的事，我又有什么可埋怨的呢！”

不久，子来生病了，呼吸急迫快要死了，他的老婆儿子围着哭泣。子犁前去看望他，对他的老婆和儿子说：“去，走开！不要惊扰将变化的人！”然后倚着门对子来说：“伟大啊，造物又将把你变成什么呢？让你到哪里去呢？把你变成老鼠的肝吗？要把你变成虫子的臂膀吗？”

子来说：“儿子对于父母，无论东西南北，都要惟命是从。阴阳对

My spine is curled like a hunchback; my vital organs are turned upward; my cheeks are buried below the navel; my shoulders rise up above my head; my bun of hair points to the sky." The vital breaths of yin and yang in his body were out of balance, but he was still at ease and free of care. Hobbling to a well, he looked at his reflection and said, "Alas! The creator of things has made me as crooked as this!"

Zisi asked, "Do you resent it?"

Ziyu said, "No, why should I? If my left arm were transformed into a cock, I would crow at dawn. If my right arm were transformed into a crossbow, I would use it to shoot down an owl and roast it. If my rumps were transformed into a cart and my spirit into a horse, I would ride in it and would not need to change for a cart and four. I was born at the right time and I will die in accordance with the natural course. If I am content with whatever happens at the right time and follow the natural course, sorrow and joy will not affect me. This is what the ancients called 'freedom from bondage'. Those who cannot free themselves are mentally bound by material things. Nothing can conquer heaven—this has always been the case. So, why should I resent my present situation?"

Not long afterwards, Zilai fell ill. When he lay gasping on the verge of death, his wife and children wept before the bed. When Zili went to call on him, he said to his family: "Hush, get out of here. Don't disturb his transformation!" Then, leaning against the door, he said to Zilai, "How great is the creator and transformer! What next is he going to do with you? Where is he going to send you? Is he going to transform you into the liver of a rat or the wings of a moth?"

Zilai said, "A son must go wherever his parents tell him to go, east or west, north or south. The vital breaths of yin and yang are more important to a man than his parents are. If they are bringing me to the verge of

【原文】

母，彼近吾死，而我不听，我则悍矣，彼何罪焉？夫大块载我以形，劳我以生，佚我以老，息我以死。故善吾生者，乃所以善吾死也。今之大冶铸金，金踊跃曰：‘我且必为镆铘！’大冶必以为不祥之金。今一犯人之形，而曰：‘人耳！人耳！’夫造化者必以为不祥之人。今一以天地为大炉，以造化为大冶，恶乎往而不可哉！”成然寐，蘧然觉。

子桑户、孟子反、子琴张三人相与语，曰：“孰能相与于无相与，相为于无相为？孰能登天游雾，挠挑无极，相忘以生，无所终穷？”三人相视而笑，莫逆于心，遂相与友。

莫然有间，而子桑户死，未葬。孔子闻之，使子贡往侍事焉。或编曲，或鼓琴，相和而歌曰：“嗟来，桑户乎！嗟来，桑户乎！而已反其真，而我犹为人猗！”

【今译】

于人，无异于父母，它迫我去死，如果我不听从，那我就太横蛮不讲道理，他有什么罪呢？那大地负载我的形体，劳苦我的生命，使我老来闲逸，使我死了得到安息。所以让我好好活着，正好是让我好好死去的原因。比如现在有个技艺高超的铸炼工匠正在铸造金属器物，这块金属跳起来说：‘我一定要成为镆铘宝剑。’这位工匠一定以为这是一块不祥的金属。现在偶然成了人形，就喊着：‘成了人啦，成了人啦！’那造化者必定会认为是不祥的人。现在我整个地把天地看作大熔炉，把造化者看作一位高明的冶炼工匠，到哪里去不可以呢！”说完就安安然然地睡着了，不一会又高高兴兴醒来了。

子桑户、孟子反、子琴张三个交谈着，说：“谁能没有各自的目的而互相交朋友，不着形迹而互相帮助？谁能登上天空遨游于云雾，徘徊于无穷的宇宙，互相忘了生死，以至于没有穷极？”三人相视而笑，内心互相默契，于是相互做了朋友。

默默然过了一段时间，子桑户死了，没有安葬，孔子听说了便打发子贡去帮助办理丧事。子贡看到其他两个，一个编曲，一个弹琴，互相唱和道：

“哎呀，桑户哇！
哎呀，桑户哇！
你已经反归本真了，
我们还是活人哪！”

death and I do not follow, then I am disobedient. What fault is there with them? The great earth endows me with my physical form, makes me toil to sustain my life, gives me ease to idle away my old age, and offers me a resting place when I die. Therefore, to live is something good and to die is also something good. Now, a skilled blacksmith is casting iron. If the iron were to leap up and say, 'I must become a famous sword by the name of Mo Ye', the blacksmith would certainly consider it an ill omen. And now, the creator has just shaped a man into the human form. If the man were to say, 'I'm a man! I'm a man!' the creator and transformer would certainly consider it an ill omen. If I take the heaven and the earth as a huge furnace and the creator and transformer as a skilled blacksmith, to what place is it not right for him to send me?" In peace he slept and at ease he awoke.

Three men—Zisang Hu, Meng Zifan and Ziqin Zhang—were talking together when one of them said, "Who can befriend others without showing any friendship and help others without leaving any trace? Who can transcend the world and wander in the universe, forgetting about life and death until infinity?" They looked at one another and smiled. They were of the same mind, and so they became friends at once.

Soon afterwards, Zisang Hu died. Before he was buried, Confucius heard about his death and sent his disciple Zigong to help with the burial. When Zigong arrived, he found that one of the dead man's friends was composing a tune and that the other was playing a lute. Then they sang in chorus,

> "Alas, Zisang Hu!
> Alas, Zisang Hu!
> You are back to yourself again
> While we remain as men."

【原文】

子贡趋而进曰："敢问临尸而歌，礼乎？"

二人相视而笑曰："是恶知礼意！"

子贡反，以告孔子，曰："彼何人者邪？修行无有，而外其形骸，临尸而歌，颜色不变，无以命之，彼何人者邪！"

孔子曰："彼，游方之外者也；而丘，游方之内者也。外内不相及，而丘使女往吊之，丘则陋矣。彼方且与造物者为人，而游乎天地之一气。彼以生为附赘县疣，以死为决𬂟溃痈，夫若然者，又恶知死生先后之所在！假于异物，托于同体；忘其肝胆，遗其耳目；反复终始，不知端倪；茫然彷徨乎尘垢之外，逍遥乎无为之业。彼又恶能愦愦然为世俗之礼，以观众人之耳目哉？"

子贡曰："然则夫子何方之依？"

孔子曰："丘，天之戮民也。虽然，吾与汝共之。"

子贡曰："敢问其方。"

孔子曰："鱼相造乎水，人相造乎道。相造乎水者，穿池而养给；相造乎道者，无事而生定。故曰，鱼相忘乎江湖，人相忘乎道术。"

【今译】

子贡急步上前说："冒昧地问一句，对着尸体唱歌，合乎礼仪吗？"

两人互相看了一眼，笑着说："这个人怎么知道礼的意义！"

子贡回去以后，把这情况告诉孔子，并且说："他们是什么人哪，没有一点德行修养，徒有形骸做外表，竟然对着尸体唱起歌来，连脸色也没改变，我真无以名之。他们到底是什么人哪！"

孔子说："他们是游荡在人世之外的人，而我孔丘是生活在人世之内的人，外和内是了不相干的，而我叫你去吊唁他，我实在是浅陋啊。他们正与造物者为伴，在那天地混沌元气之间遨游。他们把生看作附赘悬疣，把死看作是穿破脓疮。像这样的人，又哪里知道死生的先后？在他们看来，生命不过是借助不同的物，寄托在一个同体中，忘掉了肝胆和耳目，生与死不过是循环往复，寻不出头绪，茫茫然在尘世之外彷徨，在清静无为的事业中逍遥自在。他们又怎么能够自找麻烦地拘守世俗的礼节来让世俗之人观看呢？"

子贡说："那么，老师你是归依尘世之外，还是尘世之内呢？"

孔子说："我孔丘是受上天惩罚的人，不能不受尘世的礼仪的约束。虽然这样，我还是要和你一同去追求尘世的超脱。"

子贡说："请问有什么方法？"

孔子说："鱼类要到水里生活才快乐，人类要靠道生活才快乐。在水里生活，凿个水池就足够了；靠道生活的，在清静无为中心性安定。所以说，鱼类在江湖里就能忘乎一切，人类在大道中就能没

Zigong hurried in and asked, "Does it conform to the ethical codes to sing in front of a corpse?" The two of them looked at each other and smiled, saying, "How can you understand ethical codes!"

When Zigong returned, he told Confucius what had happened and said, "What kind of people are they? They behaved badly and did not care about their appearances. They sang in front of the corpse, without showing any emotion. I can hardly describe them. What kind of people are they?"

Confucius said, "They are not confined to the human world while I am confined to it. We seem to live in two incompatible worlds. It is unwise of me to send you to the mourning. Together with the creator, they are now wandering in the vital breath of the heaven and the earth. They regard life as a wart or a tumour, and death as the bursting of a carbuncle. How can such men care about the distinction between life and death? They consider the human body as composed of diverse elements. They forget their livers and galls, and neglect their ears and eyes. They regard life and death as a recurrent cycle, with neither beginning nor ending. Carefree, they wander beyond the dirt and dust of the mortal world; leisurely, they roam in the realm of non-action. How can they take the trouble to follow the worldly ethical codes, merely to make a show for the ordinary people?"

Zigong asked, "On which side are you standing, Master?"

Confucius said, "I am heaven-condemned, nevertheless, I will strive with you to acquire the most venerable Tao."

Zigong said, "How are we going to strive for it?"

Confucius said, "As fish strive for water, so men strive for Tao. To strive for water, the fish stay in the pond to get adequate nourishment; to strive for Tao, men do nothing to keep tranquil. Therefore, it is said, 'As

【原文】

子贡曰："敢问畸人？"

曰："畸人者，畸于人而侔于天。故曰，天之小人，人之君子；天之君子，人之小人也。"

颜回问仲尼曰："孟孙才，其母死，哭泣无涕，中心不戚，居丧不哀。无是三者，以善处丧盖鲁国。固有无其实而得其名者乎？回壹怪之。"

仲尼曰："夫孟孙氏尽之矣，进于知矣，唯简之而不得，夫已有所简矣。孟孙氏不知所以生，不知所以死；不知就先，不知就后；若化为物，以待其所不知之化已乎！且方将化，恶知不化哉？方将不化，恶知已化哉？吾特与汝，其梦未始觉者邪！且彼有骸形而无损心，有旦宅而无情死。孟孙氏特觉，人哭亦哭，是自其所以乃。且也相与吾之耳矣，庸讵知吾所谓吾之乎？且汝梦为鸟而厉乎天，梦为鱼而没于渊。不识今之言者，其觉者乎，其梦者乎？造适不及笑，献笑不及排。安

【今译】

挂碍。"

子贡说："什么人是脱离世俗的人？"

孔子说："所谓脱离世俗的人，就是行为不同于世人而和自然本性相合的人。所以说，从顺其自然的观点看来是小人的，却是人世间的君子；从顺其自然的观点看来是君子的，却是人世间的小人。"

颜回问孔子说："孟孙才的母亲死了。哭泣没有眼泪，内心不悲伤，居丧不哀痛。没有这三点，却以善于处理丧事而闻名于鲁国。难道真有无其实而得其名的人吗？我确实感到奇怪。"

孔子说："孟孙氏治丧的做法可说是很完美了，超过了那些懂得治丧礼节的人。人们希望从简治丧，却总是做不到，而孟孙氏已有所简化了。他不管人为什么生，也不管人为什么死；不知道留恋生，也不知道追求死。他顺应自然的变化，以对付那不可知的变化罢了。何况即将变化，又怎么知道不变化呢？即将不变化，怎么知道已经变化了呢？我和你只不过是那种做梦还没有觉醒的人吧。再说，他认为有形体的改变，而没有精神的损伤；有躯体的改换，而没有精神的死亡。孟孙氏是个独醒的人，人家哭他也哭，这就是他顺从众俗的原因罢了。况且人们在一起时总是称自己为我，怎么知道我所谓的我是什么呢？你做梦变做鸟在天空飞翔，变做鱼在深水沉没，不知现在说话的人，是醒着呢，还是做梦？突然遇到赏心乐意的事来不及笑，情不自禁

fish forget everything in rivers and lakes, so men forget everything in Tao.'"

Zigong said, "Will you say something about those extraordinary men?"

Confucius said, "Extraordinary men are those who do not conform themselves to the human world but who conform themselves to nature. Therefore, the inferior men in nature are the superior men in the human world; the superior men in nature are the inferior men in the human world."

Yan Hui asked Confucius, "When his mother died, Mengsun Cai cried without tears, felt no grief and observed mourning without sorrow. Regardless of these three points, he is known as the best observer of mourning in the state of Lu. How can he attain such a name without substance? I'm really puzzled over it."

Confucius said, "Mengsun is indeed a perfect mourner, much better than those experts. Mourning should be simplified, but the ordinary people fail to do it. He has simplified it a great deal. Mengsun does not know what life is and what death is; he does not strive for life or death; he simply follows the natural course of events and is ready to accept the unpredictable transformation. When transformation is about to take place, who knows he has not been transformed? When transformation is not about to take place, who knows that he has been transformed? Maybe you and I are in a dream from which we have not yet awakened. There are remarkable changes in the dead man's physical form, but there is no injury done to his mind; the dwelling place for his spirit has changed, but the spirit is not dead. Mengsun is the only one who is awake. He cried when others cried—that is why he behaved like this. When someone says 'I', who knows that the so-called 'I' is not I? You may dream that you are a bird soaring to the sky or that you are a fish diving into deep waters. I'm speaking now, but I don't know whether I wake or dream? We may

【原文】

排而去化，乃入于寥天一。"

意而子见许由。许由曰："尧何以资汝?"

意而子曰："尧谓我：'汝必躬服仁义而明言是非。'"

许由曰："而奚来为轵？夫尧既已黥汝以仁义，而劓汝以是非矣，汝将何以游夫遥荡恣睢转徙之途乎?"

意而子曰："虽然，吾愿游于其藩。"

许由说："不然。夫盲者无以与乎眉目颜色之好，瞽者无以与乎青黄黼黻之观。"

意而子曰："夫无庄之失其美，据梁之失其力，黄帝之亡其知，皆在炉捶之间耳。庸讵知夫造物者之不息我黥而补我劓，使我乘成以随先生邪?"

许由曰："噫！未可知也！我为汝言其大略。吾师乎！吾师乎！齑万物而不为义，泽及万世而不为仁，长于上古而不为老，覆载天地刻雕众形而不为巧。此所游已。"

颜回曰："回益矣。"

【今译】

发出笑又来不及事先安排。听任自然的安排而忘去死亡的悲哀，便可进入寥寂的自然的纯一的境界。"

意而子去拜访许由。许由说："尧怎样指导你?"

意而子说："尧对我说，'你一定要实行仁义而明辨是非。'"

许由说："你来做什么？那尧帝既然已经把'仁义'刻在你的额上，用'是非'割去了你的鼻子，你将怎样遨游在逍遥自在、放任不羁、变化莫测的道路上呢?"

意而子说："尽管如此，我还是希望在这条道路的藩篱边上走一走。"

许由说："不能这样。盲人，没有法子共同欣赏眉目颜色的美好；瞎子，没有法子共同观赏锦绣彩色的华丽。"

意而子说："那古代美人无庄忘记自己的美貌，古代力士据梁忘掉自己的力气，古代明主黄帝忘掉自己的才智，都是在熔炉锤炼之间而完成的。怎么知道那造物者不会消除我额上的墨痕，修补好我的鼻子，让我装载在完整的形体上，以跟随先生呢?"

许由说："噫，那也不晓得啊！我说个大略给你听吧：大宗师啊！大宗师啊！调和万物不是由于要行义，恩泽流传万代不是由于要行仁，比上古更悠远却不算衰老，覆天载地、刻雕各种物体的形象却不是为显示技巧。这就是你所要遨游的境界呀！"

颜回说："我进步了！"

be in such a sudden joy that we are not yet in the right mood to smile; we may want to smile heartily but do not have the chance. If we resign ourselves to the natural transformation, we shall enter the boundless realm of nature and Tao."

Yi'erzi went to see Xu You. Xu You asked him, "What has King Yao taught you?"

Yi'erzi said, "King Yao told me to practise humaneness and righteousness and to distinguish between right and wrong."

Xu You said. "In this case, why do you come here? King Yao has branded you with humaneness and righteousness; he has cut off your nose with right and wrong. How can you wander in leisure and roam along the path of absolute freedom?"

Yi'erzi said, "For all that, I'd still like to be on the borderline."

Xu You said, "No, you can't. A blind man cannot see the beauty of a face; a sightless man cannot appreciate the colourful designs of a garment."

Yi'erzi said, "Wuzhuang forgot her beauty; Juliang forgot his valour; the Yellow Emperor forgot his wisdom—because they had been nurtured and re-moulded by Tao. How do you know that the creator will not remove the brand on my face and restore my nose so that I may have a whole body and follow you?"

Xu You said, "Well, I can't tell yet. But I'll tell you the rough idea. Oh, my teacher! Oh, my master! He blends everything in the world, but not out of righteousness; he bestows ever-lasting favours but not out of humaneness; he was there before time immemorial but does not seem old; he covers the heaven, sustains the earth and carves out all the forms but does not display his skill. This is where you want to roam."

Yan Hui said, "I've made some progress."

【原文】

仲尼曰："何谓也？"

曰："回忘仁义矣。"

曰："可矣，犹未也。"

他日复见，曰："回益矣。"

曰："何谓也？"

曰："回忘礼乐矣。"

曰："可矣，犹未也。"

他日复见，曰："回益矣。"

曰："何谓也？"

曰："回坐忘也。"

仲尼蹴然曰："何谓坐忘？"

颜回曰："堕肢体，黜聪明，离形去知，同于大通，此谓坐忘。"

仲尼曰："同则无好也，化则无常也。而果其贤乎！丘也请从而后也。"

子舆与子桑友，而霖雨十日，子舆曰："子桑殆病矣！"裹饭而往食之。至子桑之门，则若歌若哭。鼓琴曰："父邪！母邪！天乎！人乎！"

【今译】

孔子说："你说的进步是指什么呢？"

颜回说："我忘掉仁义了。"

孔子说："不错，可是还不够。"

过了几天再去看孔子，说："我进步了。"

孔子说："怎么进步呢？"

颜回说："我忘掉礼乐了。"

孔子说："很好，可是还不够。"

过了几天再去看孔子，说："我进步了。"

孔子说："怎么进步呢？"

颜回说："我坐忘了！"

孔子惊异地说："什么叫坐忘？"

颜回说："毁废肢体，黜除聪明，离弃形体，扫灭智识，与万物混同为一体。这就叫做坐忘。"

孔子说："与万物混同为一体就不存在偏爱了，参与万物的变化就没有偏执了。你果然贤明啊。让我跟在你后边学学吧。"

子舆和子桑是朋友。一连十天绵绵阴雨，子舆说："子桑大概病了吧！"于是包了饭送给他吃。到达子桑门口，就听到里面又像唱歌又像哭泣的声音。正弹着琴唱道："父亲啊！母亲啊！天啊！人啊！"声音微

Confucius asked, "What do you mean?"

Yan Hui said, "I've forgotten the ethical codes and music."

Confucius said, "It's good, but not enough."

Several days afterwards, Yan Hui met Confucius again and said, "I've made more progress."

Confucius asked, "Why do you say so?"

Yan Hui said, "I've forgotten humaneness and righteousness."

Confucius said, "It's very good, but not quite enough."

Several days afterwards, Yan Hui met Confucius again and said, "I've made still more progress."

Confucius asked, "What do you mean by that?"

Yan Hui said, "I can sit and forget."

Confucius asked in astonishment, "What is 'sit and forget'?"

Yan Hui said, "I cast off my limb and trunk, give up my hearing and sight, leave my physical form and deprive myself of my mind. In this way, I can identify myself with Tao. This is the so-called 'sitting and forgetting'."

Confucius said, "When you identify yourself with Tao, you will have no partiality; when you transform with things in the world, you will merely follow the natural course. You are indeed a sage. I'm willing to follow you."

Ziyu and Zisang were good friends. Once when it had rained for ten days, Ziyu said to himself, "I'm afraid that Zisang may be in distress." So he packed some food and brought it to him. When he arrived at Zisang's gate, he heard some sounds like singing or weeping, to the accompaniment of a lute:

"Father?
Mother?

【原文】

有不任其声而趋举其诗焉。

子舆入，曰："子之歌诗，何故若是？"

曰："吾思夫使我至此极者而弗得也。父母岂欲吾贫哉？天无私覆，地无私载，天地岂私贫我哉？求其为之者而不得也。然而至此极者，命也夫！"

【今译】

弱而诗句断续不成调子。

子舆进了门，说道："您唱出的诗，为什么是这样子？"

子桑说："我正在想是谁使我落到这样穷困潦倒的地步，左思右想也得不到答案。父母难道希望我贫困吗？天无私覆盖大地，地无私承载万物，天和地难道偏心要使我贫困吗？追究使我贫困的原因而得不出答案。但是，我想使我至于这种地步的，还是命运吧！"

Heaven?

Man?"

The voice was very weak and the words were hurried forth.

Ziyu entered and asked, "Why does your verse sound like this?"

Zisang said, "I'm trying to find out who has made me so poor, but I failed. Do my father and mother want me to be so poor? The heaven has no bias against anyone it covers; the earth has no bias against anyone it supports. How could they have bias against me and make me poor? I have not found out who has done it. It must have been fate that has brought me this extreme poverty."

应帝王第七

【原文】

啮缺问于王倪，四问而四不知。啮缺因跃而大喜，行以告蒲衣子。

蒲衣子曰："而乃今知之乎？有虞氏不及泰氏。有虞氏，其犹藏仁以要人，亦得人矣，而未始出于非人；泰氏其卧徐徐，其觉于于；一以己为马；一以己为牛；其知情信，其德甚真，而未始入于非人。"

肩吾见狂接舆。狂接舆曰："日中始何以语女？"

肩吾曰："告我君人者以己出经式义度，人孰敢不听而化诸！"

狂接舆曰："是欺德也。其于治天下也，犹涉海凿河而使蚊负山也。夫圣人之治也，治外乎？正而后行，确乎能其事者而已矣。且鸟高飞，以避矰弋之害，鼷鼠深穴乎神丘之下，以避熏凿之患，而曾二

【今译】

啮缺向王倪发问，问了四个问题王倪都答不出来。啮缺高兴得跳了起来，就跑去告诉蒲衣子。

蒲衣子说："你现在知道了吧！虞舜比不上伏羲氏。虞舜他还心怀仁义来取得人心，但是他没有超出外物的牵累。伏羲氏，他躺下去的时候，安闲舒适，他醒来的时候，逍遥自得。完全让人把自己称为马，完全让人把自己称为牛。他的智慧和感情实在而不虚伪，他的德性非常纯真，而从来未受外物的牵累。"

肩吾会见狂接舆。狂接舆问他："日中始对你说了些什么？"

肩吾说："他告诉我，做国君的人凭自己的意志定法制礼仪，人们有谁敢不服从而被教化呢？"

狂接舆说："这是欺骗人的。这样来治理天下，好像通过大海来挖一条河，使蚊子去背一座大山。那圣人的治理天下，难道是治理表面现象吗？应该首先端正内心世界而后付诸行动，能干什么就干些什么罢了。况且鸟儿还知道高飞来避开罗网和射箭的伤害，小鼠也知道在神庙之下深深打洞以避免烟熏和挖掘的祸患，难道人竟不如这两种小

Chapter 7

Competent Emperors and Kings

Nie Que asked Wang Ni four questions, but each time Wang Ni said that he did not know. This made Nie Que so pleased that he went to tell Puyizi about it.

Puyizi said, "Now you've found out the truth, haven't you? King Shun was no match for King Fuxi. King Shun always tried to win over people with humaneness. Although he indeed won people's hearts, he failed to get rid of the burdens of the human world. King Fuxi slept at ease and woke in leisure. He did not care whether people called him a bull or a horse. With true virtue, he had never troubled himself with the human world."

Jianwu went to see the madman Jie Yu. Jie Yu asked, "What did Ri Zhongshi tell you the other day?"

Jianwu said, "He told me that when the ruler of a state must issue his own laws and orders, rules and regulations, no one would dare to disobey them or refuse to be enlightened."

Jie Yu said, "This is false virtue. To govern the world in this way is like digging a channel in the ocean or making the mosquitoes shoulder a mountain. When a sage rules over the world, is he to rule over men's external actions? He first sets his own mind upright and then tries to guide the people's actions; he expects the people to do whatever they can. Birds soar to the sky to escape from darts and arrows; mice dig deep holes under the altars to avoid being smoked out or dug up. Are men

【原文】

虫之无知！”

天根游于殷阳，至蓼水之上，适遭无名人而问焉，曰：“请问为天下。”

无名人曰：“去！汝鄙人也，何问之不豫也！予方将与造物者为人，厌则又乘夫莽眇之鸟，以出六极之外，而游无何有之乡，以处圹埌之野。汝又何帠以治天下感予之心为？”

又复问。无名人曰：“汝游心于淡，合气于漠，顺物自然而无容私焉，而天下治矣。”

阳子居见老聃，曰：“有人于此，向疾强梁，物彻疏明，学道不倦。如是者，可比明王乎？”

老聃曰：“是于圣人也，胥易技系，劳形怵心者也。且曰虎豹之文来田，猿狙之便执斄之狗来藉。如是者，可比明王乎？”

阳子居蹴然曰：“敢问明王之治。”

老聃曰：“明王之治，功盖天下而似不自己，化贷万物而民弗恃，

【今译】

虫吗？”

天根在殷阳漫步，走到蓼水上游，恰好碰到无名人。天根向无名人问道：“请问怎么治理天下？”

无名人说：“走开！你真是一个鄙陋庸俗之徒。怎么问些令人不愉快的事。我正要和造物者为伴，厌烦就骑上那只‘莽眇之鸟’飞出天地四方之外，到那‘无何有之乡’去遨游，在那广阔无边的地方安身。你为什么用治理天下的梦呓来扰乱我的心？”

天根再一次请教。无名人回答说：“让你的心在恬淡的境界中漫游，让你的气与广漠寂寥合而为一，顺应万物的天性而不要容纳一点主观私见，这样，天下就可以治理好了。”

阳子居见到老聃，问道：“假如这里有一个人：反应敏捷能干果断，分析事物透彻明晰，学道从不倦怠。像这样的人，可以和圣明的君主比美吗？”

老聃说：“这对于圣人来说，像小官吏办事为技术问题所累，是劳苦筋骨、烦扰心神的人；而且，虎豹的文采招来捕猎，猿猴敏捷，狗抓牦牛，招来拘系。如此之类，可以和贤明君主相比吗？”

阳子居惊异不安地问：“请问贤明的君主治理政事的办法如何？”

老聃说：“贤明的君主治理政事，功德遍施天下，却像不是出于自己；教化施及万物，而百姓不觉得依靠了什么；建立了功德，却没有

less intelligent than those tiny creatures?"

Tian Gen was travelling in the region to the south of Mount Yin. When he reached the Liao River, he happened to meet a nameless sage and said, "May I ask you how to govern the world?"

The nameless sage said, "Get away! It is mean of you to ask such a nasty question! I'm about to keep company with the creator of things. When I get tired, I will ride on the bird of ease and emptiness, flying out of the universe, to wander in the land of nothingness and stay in the boundless wild field. Why are you disturbing my mind with nonsense about how to govern the world?"

Tian Gen asked the same question once more.

The nameless sage said, "Let your mind wander in pure nature, remain inactive, follow the natural course of events, and leave your personal will aside. In this way the world will be governed."

Yang Ziju (Yangzi) went to see Laozi and said, "Suppose here is a man, smart and energetic, perceptive and reasonable, assiduous and persistent in learning Tao. Is such a man comparable to an enlightened king?"

Laozi said, "In the eyes of a sage, such a man is but a minor official confined to his limited domain, toiling his muscles and wearing out his mind. The beautiful skin of the tiger and the leopard attract the hunters; the nimbleness of the monkey and the sagacity of the dog brings them to the tethers. Are these creatures comparable to an enlightened king?"

Yang Ziju was embarrassed and asked, "May I ask how an enlightened king governs his state?"

Laozi said, "When an enlightened king governs his state, his meritorious deeds are felt all over the world but they do not seem to be out of his efforts; his influence reaches everyone but the people do not feel that they depend on him; his achievements are not attributed to him but all the

【原文】

有莫举名，使物自喜；立乎不测，而游于无有者也。”

郑有神巫曰季咸，知人之死生存亡、祸福寿夭，期以岁月旬日，若神。郑人见之，皆弃而走。列子见之而心醉，归以告壶子，曰：“始吾以夫子之道为至矣，则又有至焉者矣。”

壶子曰：“吾与汝既其文，未既其实，而固得道与？众雌而无雄，而又奚卵焉？而以道与世亢，必信，夫故使人得而相女。尝试与来，以予示之。”

明日，列子与之见壶子。出而谓列子曰：“嘻！子之先生死矣！弗活矣！不以旬数矣！吾见怪焉，见湿灰焉。”

列子入，泣涕沾襟以告壶子。壶子曰：“乡吾示之以地文，萌乎不震不正。是殆见吾杜德机也。尝又与来。”

明日，又与之见壶子。出而谓列子曰：“幸矣，子之先生遇我也！有瘳矣，全然有生矣！吾见其杜权矣。”

【今译】

人称说描述。他是使万物各得其所，自己处于深不可测之处，而遨游于虚无寂静的境界的人啊！”

郑国有个很灵验的巫师叫季咸，能察知人的生死存亡，祸福寿夭，预计岁月旬日，准确如神。郑国人见了他，就慌忙地走开。列子见了他，非常崇拜，回来就把这个情况告诉壶子，说：“原先我以为老师您的道是顶峰了，今天才知道还有更高明的呢。”

壶子说：“我教给你的都是外表的东西，还没有把实质内容教给你，你就以为得道了吗？只有一群母鸡，没有公鸡，又怎能孵化出小鸡来呢？你以所学的道的皮毛与世人去较量，必然要暴露自己的浅薄，所以使得别人能够看清你的底。你试把他请来，给我看看相吧。”

第二天，列子和季咸会见了壶子。出了门后季咸对列子说：“唉！你的老师快要死了，活不成了，不以十天计算了。我看到怪异的征候，好像浇湿的灰烬，毫无生机了。”

列子返回来，哭得涕泪沾湿了衣襟，把季咸的话告诉壶子。壶子说：“刚才我让他看到的是好像寂然大地的心境的表象，昏昏沉沉不动作不运行。他大概是见到我杜绝了生机所作出的判断。试和他再来一次。”

第二天，列子又和季咸来看壶子。出门对列子说：“你的老师幸而遇上了我。现在病有好的希望了，全身有生气了。我看到他闭塞之中有了变动。”

people enjoy themselves; he is shrouded in mystery and wanders in the land of nonexistence."

In the state of Zheng, there was a marvellous shaman by the name of Ji Xian. He could tell the people's life and death, gains and losses, misfortune and good fortune, longevity and mortality, predicting the year, the month, the week and the day with supernatural accuracy. At the sight of him, the people of Zheng would turn their back and run away in fear. But Liezi was fascinated to see him. When he came back, he said to his teacher Huzi, "Master, I used to think that your attainment in Tao was the most perfect, but now I see someone with more perfect attainment."

Huzi said, "So far I've only taught you the surface of Tao, not its essence. Do you think that you have really mastered Tao? Without roosters, how can hens lay eggs? When you confront the world with your superficial knowledge of Tao and try to make people believe in it, the shaman can certainly read your face and see through you. Try to bring him here and let him read my face."

The next day, Liezi came with the shaman to see Huzi. When they left the door, the shaman said, "Alas, your master is dying! He won't live longer—no more than a dozen days! I saw something strange on his face. He looked like damp ashes."

Liezi went in and told Huzi what he had heard from the shaman, with tears dropping on his gown. Huzi said, "Just now I showed him the stillness of my heart, neither animate nor inanimate. Probably what he saw was that my life-spring was vitalized. Try to bring him here again."

The next day, Liezi came with the shaman to see Huzi again. When they left the door, the shaman said,"Your master is lucky to have met me. He is much better now—he has recovered all the signs of life. I saw that

【原文】

列子入，以告壶子。壶子曰：“乡吾示之以天壤，名实不入，而机发于踵。是殆见吾善者机也。尝又与来。”

明日，又与之见壶子。出而谓列子曰：“子之先生不齐，吾无得而相焉。试齐，且复相之。”

列子入，以告壶子。壶子曰：“乡吾示之以太冲莫胜。是殆见吾衡气机也。鲵桓之审为渊，止水之审为渊，流水之审为渊。渊有九名，此处三焉。尝又与来。”

明日，又与之见壶子。立未定，自失而走。壶子曰：“追之！”列子追之不及。反，以报壶子曰：“已灭矣，已失矣，吾弗及已。”

壶子曰：“乡吾示之以未始出吾宗。吾与之虚而委蛇，不知其谁何，因以为弟靡，因以为波流，故逃也。”

然后列子自以为未始学而归，三年不出。为其妻爨，食豕如食人，

【今译】

列子进来，把季咸的话告诉壶子。壶子说：“刚才我让他看的是天地间的生气，声名和实利都未放在心上，一线生机自脚跟升起。他大概是看见了我的生机。试和他再来一次。”

第二天，列子又邀季咸来看壶子。季咸出来对列子说：“你的老师心不诚，我无法给他看相。让他诚心了，将再来看看。”

列子进去告诉了壶子。壶子说：“我刚才给他看的是没有征兆可见的太虚境界。这大概是看到了我守气不动的生机。鲸鱼盘旋的深涡叫渊，静水的深涡叫渊，流水的深涡叫渊。渊有九种，我只给他看了三种。试和他再来一次吧。”

第二天又和季咸来见壶子。季咸还没站稳就惊慌失措地逃走了。壶子说：“把他追回来！”

列子追，没有追上，回来报告壶子说：“看不见踪影了，不知去向了，我追不上他了。”壶子曰：“刚才我让他看的是从未表现过的根本大道。我同他灵活变化，随心应付，他不知我究竟怎么样，因此以为我像草一样随风披靡，像水一样随波而流，所以就逃走了。”

自此以后，列子觉得自己没有学过道，回家去了。三年不出家门，帮助他妻子烧火做饭，喂猪像侍候人一样，对一切事物没有亲疏

his obstructed life-spring revitalized."

Liezi went in and told Huzi what he had heard from the shaman. Huzi said, "Just now I showed him the energy of nature, free from care for and gain, with vitality rising from the heels. Probably what he saw was that my life-spring was vitalized. Try to bring him again."

The next day, Liezi came with the shaman to see Huzi again. When they left the door, the shaman said, "Your master is in a trance. I cannot read his face. Wait until he settles down and I'll read his face again."

Liezi went in and told Huzi what he had heard from the shaman. Huzi said, "Just now I showed him the perfection of harmony which does not reveal any signs. Probably what he saw was that my life-spring was absolutely balanced. The place where the whales gather is an abyss; the place where still waters accumulate is an abyss; the place where flowing water whirls is an abyss. There are nine names for the abyss. I have only shown him three of them. Try to bring him here again."

The next day, Liezi came with the shaman to see Huzi again. But when the shaman had come to a standstill, he lost his composure and ran away. Huzi said, "Run after him!"

Liezi ran after him but did not catch up with him. When he returned, he said to Huzi, "He's disappeared; he's disappeared. I could not catch up with him."

Huzi said, "Just now I showed him the primitive state of nature. I complied with him in full freedom and made him completely at a loss. I seemed to be like a leaf at the disposal of the wind or like river-water following the flow. That made him run away."

Upon hearing these words, Liezi realized that he had not yet started to learn Tao. He returned home and did not leave home for three years.

【原文】

于事无与亲，雕琢复朴，块然独以其形立，纷而封哉。一以是终。

无为名尸，无为谋府，无为事任，无为知主。体尽无穷，而游无朕。尽其所受于天，而无见得，亦虚而已！至人之用心若镜，不将不迎，应而不藏，故能胜物而不伤。

南海之帝为倏，北海之帝为忽，中央之帝为混沌。倏与忽时相与遇于混沌之地，混沌待之甚善。倏与忽谋报混沌之德，曰："人皆有七窍以视听食息，此独无有，尝试凿之。"日凿一窍，七日而混沌死。

【今译】

之分。去掉浮华做作之风返回纯朴自然本性，像土块一样只让自己的形体呆在人间，在纷纭复杂的社会中保持纯朴。就这样了此一生。

不要做名誉的主人，不要做谋略的府库，不要做承担责任的人，不要做智慧的占有者。彻底体悟无穷无尽的道，而遨游于虚无缥缈的境界。充分发挥那天赋的一切，而不要自己表现为洋洋自得，那也都是虚无罢了。至人的用心就像镜子一样，去者不送，来者不迎，有求必应，无所隐藏，所以能够胜物而不被物所损伤。

南海的帝王叫倏，北海的帝王叫忽，中央的帝王叫混沌。倏和忽两人经常一起到混沌那儿去，混沌对他们十分热情周到。倏和忽两人商量要报答混沌的恩德。他们说："人们都有七窍，用来看、听、吃、呼吸，只有混沌没有，让我们给他凿出七窍吧。"于是每天凿一窍，七天之后，混沌就死了。

He cooked for his wife, fed pigs as if he were feeding men and took no partiality to anything. He discarded all superficial coverings and returned to the simplicity of nature. Like a piece of clod, he stayed alone in the world, keeping to himself amid the madding crowd until the end of his days.

Sever yourself from fame and do away with schemes. Shun worldly burdens and keep away from wisdom. Experience the bounteous Tao and wander in the realm of infinity. Enjoy what nature has endowed you with and do not think that you have gained anything—everything is of nihility. The perfect man has a mind like a mirror, which neither welcomes nor sends, which reflects things but does not retain things. Therefore, he can act successfully without wearing out his mind.

The ruler of the South Sea was called Helter, the ruler of the North Sea was called Skelter and the ruler of the Central Region was called Chaos. Helter and Skelter often met each other in the land of Chaos, who treated them very well. They wanted to repay his kindness, saying, "Every man has seven apertures with which to hear, to see, to eat and to breathe, but Chaos alone has none of them. Let's try and bore some for him." They bored one aperture each day, and on the seventh day Chaos died.

庄子·外篇

骈拇第八

【原文】

骈拇枝指出乎性哉，而侈于德；附赘县疣出乎形哉，而侈于性；多方乎仁义而用之者列于五藏哉，而非道德之正也。是故骈于足者，连无用之肉也；枝于手者，树无用之指也；骈枝于五藏之情者，淫僻于仁义之行，而多方于聪明之用也。

是故骈于明者，乱五色，淫文章，青黄黼黻之煌煌，非乎？而离朱是已。多于聪者，乱五声，淫六律，金、石、丝、竹、黄钟、大吕之声，非乎？而师旷是已。枝于仁者，擢德塞性以收名声，使天下簧鼓以奉不及之法，非乎？而曾、史是已。骈于辩者，累瓦结绳窜句，游

【今译】

骈联的足趾和歧生的手指，是自然生成的，却超过了应得的东西；附生赘瘤和悬系的肉疣，是身体上长出来的，却超出了自然的本性。千方百计施行仁义，把仁、义同五脏并列，却不是道德的纯正本质。因此，脚趾的骈联，只是连接了无用的肉，歧生的手指，只是长了无用的指头。把骈联的脚趾和歧生的手指和五脏并列，是过分仁义的行为，是千方百计滥用聪明啊。

所以，过分明察的眼睛，就会被五色迷乱，沉溺于美丽的花饰和绚烂的色彩，不是吗？离朱就是这样的人。过分灵敏的听觉，就会被五声所迷乱，沉湎于各种乐器所奏出的乐声，不是吗？师旷就是这样的人。以仁义相标榜的人，就会拔高道德，蔽塞本性，以求沽名钓誉，使天下人鼓吹奉行不可企及的礼法，不是吗？曾参、史蝤就是这样的人。多言善辩的人，总是喜欢像累瓦结绳一样穿凿词句，在

Outer Chapters

Chapter 8

Webbed Toes

Webbed toes and double fingers come from nature, but they are additions to man's integrity. Warts and tumours grow out of the human body, but they are unnatural additions. The superfluous humaneness and righteousness are much propagated and are even compared to the five internal organs, but they are not the right approaches to Tao and virtue. Therefore, the web between the toes is but a piece of useless flesh; the appendage to the hand is but a useless finger. The excessive addition to the human nature—the superfluous application of humaneness and righteousness—is but an abuse of the auditory and visionary power.

Therefore, people with an extraordinary power of vision may be confused by the five basic colours and be indulged in patterns and designs. Aren't people of this kind men who make the gowns with dazzling hues of blue and yellow and with complicated ornaments? Li Zhu is such a man. People with an extraordinary power of audition may be confused by the five basic notes and be indulged in pitches and tones. Aren't people of this kind men who make the musical instruments out of metal, stone, silk and bamboo, who make the yellow bells and the great tubes? Shi Kuang is such a man. People obsessed in humaneness may promote humaneness and distort their nature to obtain fame and name. Aren't people of this kind men who incite the world to observe those unattainable doctrines? Zeng Can and Shi Qiu are such men. People indulged in the art of argumentation may pile words upon words, link one argument

【原文】

心于坚白同异之间，而敝跬誉无用之言，非乎？而杨、墨是已。故此皆多骈旁枝之道，非天下之至正也。彼正正者，不失其性命之情。故合者不为骈，而枝者不为跂。长者不为有馀，短者不为不足。是故凫胫虽短，续之则忧，鹤胫虽长，断之则悲。故性长非所断，性短非所续，无所去忧也。意，仁义其非人情乎？彼仁人何其多忧也？

且夫骈于拇者，决之则泣；枝于手者，龁之则啼。二者，或有馀于数，或不足于数，其于忧一也。今世之仁人，蒿目而忧世之患；不仁之人，决性命之情而饕富贵。故意仁义其非人情乎。——自三代以下者，天下何其嚣嚣也！

【今译】

坚白同异的论题上费尽心机，疲惫神思，用空洞无用的言论，以争取一时之声誉，不是吗？扬朱、墨翟就是这样的人。所以这一类行为都是像骈联的足趾、歧生的手指一样的旁门左道，并不是天下至道正理。那至道正理，不失去人类的本性。所以自然合在一起的不算骈联，自然分枝的不算歧生，长的不算有馀，短的不算不足。因此，野鸭的脚虽然短，如果接一段，就会产生忧愁；野鹤的脚虽然长，如果砍掉一段，就会产生悲伤。所以，天生长的不去砍短它，天生短的不去接长它，这样就不需要排除什么忧患了。噫，仁义大概不合于人的天性吧？那些仁人为什么有那么多的忧患呢？

那些骈联的足趾，如果你割裂开来，它就会哭泣；歧生的手指，如果咬掉它，它就会啼叫。这两种情况，或比应有的数目少了，或比应有的数目多了：都同样感到忧虑。当今的仁人，放眼远望就忧虑世间的患难；不仁的人，就放纵情欲，贪求荣华富贵。所以说仁义大概不是人的本性吧。不然，夏商周三代以来，天下的人为什么闹闹嚷嚷去推行仁义呢！

with another, distort senses and trouble themselves with the discussion on "hard" and "white" or "identical" and "different". Aren't people of this kind men who exhaust themselves with useless words to seek after temporary fame? Yang Zhu and Mo Di (Mozi) are such men. Thus, the above-mentioned are all examples of heterodoxy which does not conform to the perfect way of life in the world.

The perfect way of life does not deviate from the essence of the inborn nature and the predestined fate. And so, joined toes are not to be considered redundance; forked fingers are not to be considered superfluity. The long is not to be considered too much and the short is not to be considered too little. Thus, short as the legs are, the duck will come to trouble if we stretch them out. Long as the legs are, the crane will come into grief if we cut them short. Therefore, something that is long by nature is not to be shortened; something that is short by nature is not to be lengthened. In this way, there will be no worry or care. Alas! Are humaneness and righteousness indeed not part of human nature! Otherwise, why should those who practise them have had so much worry and care!

Moreover, those who have webbed toes will weep if we tear the web apart; those who have double fingers will cry if we bite off the extra finger. In both cases, where one involves a surplus and the other has a deficit, the worry and care are the same. In today's world, those who practise humaneness look at the disorderly society with sad eyes; those who do not practise humaneness abandon the essence of their inborn nature and predestined fate to seek after honours and wealth. Alas! Are humaneness and righteousness indeed not part of human nature! Otherwise, why should there have been so much sound and fury since the three dynasties of Xia, Shang and Zhou?

【原文】

且夫待钩绳规矩而正者，是削其性也；待绳约胶漆而固者，是侵其德者也；屈折礼乐，呴俞仁义，以慰天下之心者，此失其常然也。天下有常然。常然者，曲者不以钩，直者不以绳，圆者不以规，方者不以矩，附离不以胶漆，约束不以纆索，故天下诱然皆生，而不知其所以生，同焉皆得而不知其所以得。故古今不二，不可亏也。则仁义又奚连连如胶漆纆索而游乎道德之间为哉？使天下惑也！夫小惑易方，大惑易性。何以知其然邪？自虞氏招仁义以挠天下也，天下莫不奔命于仁义。是非以仁义易其性与？

故尝试论之：自三代以下者，天下莫不以物易其性矣！小人则以身殉利，士则以身殉名，大夫则以身殉家，圣人则以身殉天下。故此数子者，事业不同，名声异号，其于伤性以身为殉，一也。臧与谷，

【今译】

那些用钩、绳、规、矩去纠正的做法，是损伤那些事物的天性；用纆索、胶漆而固定的做法，是破坏事物的原貌；用礼乐周旋，用仁义安抚，以安慰天下人心的行为，是违背了事物的常情。天下事物都有常情。所谓常情，就是弯曲的东西不是用钩造成的，直的东西不是用绳墨规范的，圆的东西不是圆规制作的，方的东西不是用矩尺制成的，依附的东西不是用胶漆粘结的，绑在一起的东西不是用纆索捆缚的。所以万物自然生长出来，而不知它们为什么这样生长，万物都各得其所，而不知它们为什么能各得其所。所以古今无二理，不可以人为损害。那么，又何必连续不断地让仁义像胶漆纆索一样在道德之间乱串，使天下人大惑不解呢？小惑迷失方向，大惑迷失本性。怎么知道如此呢？从有虞氏推崇仁义扰乱天下以来，天下人没有不为仁义疲于奔命的。这不是用仁义改变了人的本性吗？

所以试一试来讨论这个问题。自唐虞周三代以来，天下人没有不是追逐身外之物而改易了本性的。小人为利牺牲自己，士人为名而牺牲自己，大夫为采地食邑而牺牲自己，圣人为天下利益而牺牲自己。所以这几种人，所干的事业不同，所获得的名声也不一样，但在伤害自己的本性和牺牲自己的身躯这些方面则是一样的。有名叫臧与谷的

Furthermore, to shape things with the try square, the ruler, the compass and the angle square is to weaken their nature. To fix things with strings, cords, glue and lacquer is to violate their qualities. To hold rites, to play music, and to propagate humaneness and righteousness in order to comfort the people is to discard the natural state of things. The natural state of things prevails in the world. To keep the natural state of things means to draw a curve without the use of a try square, to draw a line without the use of a ruler, to draw a circle without the use of a compass, to draw a square without the use of an angle square, to stick things without the use of glue or lacquer, and to bind things without the use of strings or cords. Therefore, things in the world live naturally without knowing why they are alive and gain something naturally without knowing why they have gained it. Past and present, the truth is the same; it has never been violated. Why should humaneness and righteousness have been used as glue or lacquer and string or cord between Tao and virtue to confuse the world?

People with a mild confusion may change his direction of life; people with a serious confusion may change his inborn nature. How do we know that this is the way of life? Ever since King Shun started the discord with his humaneness and righteousness, everyone in the world has been busy with them. Now, let me expound on that. Since the three dynasties of Xia, Shang and Zhou, everyone in the world has been affected by external things and thus has changed his inborn nature. The inferior men sacrifice themselves for the sake of gains and wealth; the superior men sacrifice themselves for the sake of name and fame; the high officials sacrifice themselves for the sake of their families; the sages sacrifice themselves for the sake of the kingdom. In spite of their different occupations and reputations, these people have one thing in common: damaging their in-

LIBRARY OF CHINESE CLASSICS

【原文】

二人相与牧羊而俱亡其羊。问臧奚事，则挟策读书；问谷奚事，则博塞以游。二人者，事业不同，其于亡羊均也。伯夷死名于首阳之下，盗跖死利于东陵之上。二人者，所死不同，其于残生伤性均也。奚必伯夷之是而盗跖之非乎？天下尽殉也，彼其所殉仁义也，则俗谓之君子；其所殉货财也，则俗谓之小人。其殉一也，则有君子焉，有小人焉。若其残生损性，则盗跖亦伯夷矣，又恶取君子小人于其间哉？

且夫属其性乎仁义者，虽通如曾、史，非吾所谓臧也；属其性于五味，虽通如俞儿，非吾所谓臧也；属其性乎五声，虽通如师旷，非吾所谓聪也；属其性乎五色，虽通如离朱，非吾所谓明也。吾所谓臧者，

【今译】

两个人，在一起牧羊，羊都丢了。问臧干什么去了，他拿着竹简在读书；问谷干什么去了，他在投掷骰子游戏。这两个人所做的事不同，但丢羊是一样的。伯夷为名死在首阳山之下，盗跖为利死于东陵之上。二人死的原因和地点不同，但他们残害生命、损伤本身则是一样的。何必说伯夷正确，而盗跖错误？天下人都在牺牲自己，那些为仁义牺牲的人，世俗称为君子；为货财牺牲的人，世俗称为小人。一样的牺牲，有君子、小人的区别；若就残生损性这一点而言，那盗跖也就是伯夷，又何必在他们之间分君子和小人呢？

况且，那些专心致志于推行仁义之徒，虽然像曾参、史鰌一样精通，也不是我所认为的善良；专心致志于讲究饮食的五味，虽然像古代善于辨味的俞儿一样精通，也不是我所认为的完善；专心致志于辨别宫、商、角、徵、羽五声，虽然像古代精于音律的师旷一样精通，也不是我所认为的耳聪；专心致志于辨别五色，虽然像能见百步外的秋毫之末的离朱一样精通，也不是我所认为的目明。我所认为的善良，

born nature and sacrificing themselves. Let's take the case of a serf and a slave boy herding their sheep together. Both of them lost their sheep. When the serf was asked how it happened, he answered that he had been reading a book; when the slave boy was asked how it happened, he answered that he had been playing at dice. Both of them had been doing different things, but the loss of their sheep was one and the same. Bo Yi died for his reputation on Mount Shouyang; Zhi the Robber died for wealth on Mount Dongling. These two people died for different reasons, but the damage done to their lives and the harm done to their inborn nature was one and the same. Why must we praise Bo Yi and denounce Zhi the Robber? Everyone in the world sacrifices himself for something. Those who sacrifice themselves for the sake of humaneness and righteousness are called "superior men" while those who sacrifice themselves for the sake of goods and wealth are called "inferior men." The sacrifice of themselves is one and the same, but some are superior men while others are inferior men. In view of the damage done to their lives and the harm done to their inborn nature, Zhi the Robber is also a Bo Yi. What is the use of making the distinction between superior men and inferior men?

Those who adapt their inborn nature to humaneness and righteousness, even if they do it so thoroughly as Zeng Can and Shi Qiu, are not what I would call "good". Those who adapt their inborn nature to the five flavours, even if they do so thoroughly as Yu Er, are not what I would call "perfect". Those who adapt their inborn nature to the five notes, even if they do it so thoroughly as Shi Kuang, are not what I would call "keen of hearing". Those who adapt their nature to the five colours, even if they do so thoroughly as Li Zhu, are not what I would call "keen of sight". What I would call "good" does not refer to the so-called hu-

【原文】

非仁义之谓也，臧于其德而已矣；吾所谓臧者，非所谓仁义之谓也，任其性命之情而已矣；吾所谓聪者，非谓其闻彼也，自闻而已矣；吾所谓明者，非谓其见彼也，自见而已矣。夫不自见而见彼，不自得而得彼者，是得人之得而不自得其得者也，适人之适而不自适其适者也。夫适人之适而不自适其适，虽盗跖与伯夷，是同为淫僻也。余愧乎道德，是以上不敢为仁义之操，而下不敢为淫僻之行也。

【今译】

不是指的仁义，只是善于自得罢了；我所认为的善良，不是所谓仁义，只是在于任其本性自由发展罢了；我所认为的耳聪，不是要求听到别的什么，只要求听到自己罢了；我所认为的目明，不是要求见到别的什么，只要求能看自己罢了。那些不能看到自己而只看到别人、不能满足自己而只满足别人的人，这是得到人家应该得到的而不是得到自己应该得到的，是到达人家要到达的境界而不是到达自己应到达的境界。那到达人家要到达的境界而不是到达自己应到达的境界的情况，即使是盗跖和伯夷，那也是失掉本性而陷于邪恶的。我在道德面前感到惭愧，所以上不敢坚持仁义，而下不敢失掉本性而陷于邪恶。

maneness and righteousness, but maintenance of personal integrity. What I would call "perfect" does not refer to the so-called humaneness and righteousness, but the acceptance of the essence of their inborn nature and the predestined fate. What I would call "keen of hearing" does not refer to what is heard, but self-perception. What I would call "keen of sight" does not refer to what is seen, but a keen insight. If someone does not see himself but only sees others, if someone does not enjoy himself but enjoys others, he can only envy what others have but cannot enjoy what he has, and he can only make others pleased but cannot make himself pleased. In this sense, both Zhi the Robber and Bo Yi went too far in their perversity. I am ashamed in face of Tao and virtue, and so I dare neither to be engaged in the practice of humaneness and righteousness nor to follow the deeds of excessive perversity.

马蹄第九

【原文】

马，蹄可以践霜雪，毛可以御风寒。龁草饮水，翘足而陆，此马之真性也。虽有义台、路寝，无所用之。及至伯乐，曰："我善治马。"烧之剔之，刻之雒之，连之以羁馽，编之以皁栈，马之死者十二三矣！饥之渴之，驰之骤之，整之齐之，前有橛饰之患，而后有鞭策之威，而马之死者已过半矣！陶者曰："我善治埴，圆者中规，方者中矩。"匠人曰："我善治木，曲者中钩，直者应绳。"夫埴木之性，岂欲中规矩钩绳哉？然且世世称之曰："伯乐善治马，而陶、匠善治埴、木。"此亦治天下者之过也！

吾意善治天下者不然。彼民有常性，织而衣，耕而食，是谓同德。

【今译】

马，蹄子可以用来践踏霜雪，毛可以用来抵御风寒，吃草喝水，翘足跳跃，这都是马的天性。虽然有高台大殿，对马来说，也没有什么用处。到伯乐出现，他说："我善于管理马匹。"于是他烧红铁打火印，剪剔马毛，凿刻马蹄，笼络马头，络头绊脚地把马拴起来，把它编排在槽棚里。这样，马就死了百分之二三十。然后让它饥渴，迫它奔跑，训练它，修饰它；马的头部有嚼口、缨络的灾难，屁股有皮鞭竹条的威胁。这样，马就死掉大半了。泥匠说："我善于用粘土制造陶器，按照圆规制成圆的器具，按照矩尺来制造方的器具。"木匠说："我善于加工木材来制造木器，按照钩环来制造圆物，按照绳墨来制造直线形器物。"那粘土、木材的本性，难道想要合于圆规、矩尺、钩环、绳墨吗？但是人们世世代代称赞说："伯乐善于管马，陶工木匠善于制作粘土和木材。"这也是同治理天下的人一样的过错啊！

我认为善于治理天下的人不应当这样。人都有固定不变的天性，

Chapter 9

The Hooves of Horses

Horses have hooves which can tread on frosts and snows and hairs which can withstand the wind and cold. They eat grass and drink water. They raise their legs to leap and bound. This is the true nature of horses. Even grand terraces and spacious bedrooms are of no use to them. Since the time of Bo Le who said, "I'm good at handling the horses", the horses have come to be branded, trimmed, hoofed, harnessed, tethered and stabled. As a result, two or three out of ten horses thus died. Men went so far as to subject the horses to hunger and thirst, made them race and gallop, trained them and disciplined them. The horses were afflicted with bits and reins in the front and threatened with whips and crops at the back. As a result, more than half of the horses died.

The potter said, "I'm good at handling the clay. The round vessel I make fits the compass, and the square vessel I make fits the angle square." The carpenter said, " I'm good at handling the timber. The curved shape I make fits the try square, and the straight line I draw fits the ruler." Is it the inborn nature of clay and timber to fit the compass, the angle square, the try square and the ruler? However, for generations and generations the praise has been the same: "Bo Le is good at handling the horses. The potter and the carpenter are good at handling the clay and the timber." This is also the erroneous view held by those who rule over the world.

In my opinion, those who rule over the world should not hold this view. The people, acting in accordance with their natural instincts, weave

【原文】

一而不党，命曰天放。故至德之世，其行填填，其视颠颠。当是时也，山无蹊隧，泽无舟梁；万物群生，连属其乡；禽兽成群，草木遂长。是故禽兽可系羁而游，乌鹊之巢可攀援而窥。

夫至德之世，同与禽兽居，族与万物并，恶乎知君子小人哉？同乎无知，其德不离；同乎无欲，是谓素朴；素朴而民性得矣。及至圣人，蹩躠为仁，踶跂为义，而天下始疑矣；澶漫为乐，摘僻为礼，而天下始分矣。故纯朴不残，孰为牺樽？白玉不毁，孰为圭璋？道德不废，安取仁义！性情不离，安用礼乐！五色不乱，孰为文采！五声不乱，

【今译】

靠织布穿衣，耕田吃饭，这叫做人类的共性。一视同仁而不偏私，叫做天然的放任。所以，在那盛德的时代，走路稳重迟缓，目光聚集而不左右顾盼。在那个时代，山里没有路径隧道，水上没有舟船桥梁。万物共同生存，乡里连接没有地域之分；飞禽走兽，成群结队，花草树木繁荣生长。因此，飞禽走兽可以任意牵着游玩，乌鸦喜鹊的窠巢可以爬上树梢去窥探。

那盛德的时代，人类可与禽兽混杂相处，与万物并生共存，哪里知道甚么君子小人的区别呢？大家都没有知识，他们的本性就没有丧失；大家都没有贪欲，这就叫纯真质朴；只要纯真质朴，人民的本性就保持了。等到出现了圣人，忙忙碌碌讲仁，熙熙攘攘讲义，弄得天下开始困惑不解了；漫无限制地崇尚音乐，烦琐不堪讲求礼仪，弄得天下开始分为等级了。所以，完整的树木不加雕刻，怎么能做成祭祀的酒器？洁白的玉石不加毁损，怎能做成圭璋一类的玉器？所以，人类的本性不被废弛，哪里用得着仁义！人类的真实性情不被离弃，哪里用得着礼乐！天然的五色不被错乱，哪里用得着人为的文采！天然的五

cloth to get dressed and till the land to get fed. This is called their "uniform integrity". They think and act alike, with no partiality against each other. This is called their "natural freedom". Therefore, in ancient times when perfect virtue prevailed, the people walked in self contentment and did not care to look around. At that time, there were no trails or paths in the mountains and there were no boats or bridges on the waters. Everything thrived on earth, with no barriers between each other. Birds and animals prospered; grasses and trees grew luxuriously. Under these circumstances, the birds and animals could be tethered and led about. People could even climb up to the magpies' nests and peep into them without disturbing them.

In ancient times when perfect virtue prevailed, people lived together with birds and animals and mixed with everything in the world. How did they know the distinction between superior men and inferior men? All ignorant, they did not lose their virtue; all desireless, they were in a state of natural simplicity as uncarved timber, which kept intact their inborn nature.

When sages came into the world, persistent in their pursuit of humaneness and tenacious in their pursuit of righteousness, distrust began to appear among the people. As they were indulgent in music and meticulous about rites, the world began to split. Therefore, if the natural timber is not carved, how can it be made into goblins for sacrificial rites? If the natural white jade is not broken, how can it be made into pendants? If Tao and virtue were not abandoned, why should people exercise humaneness and righteousness? If men's inborn nature were not discarded, why should people resort to rites and music? If the five basic colours are not confused, why should people need colourful designs? If the five basic notes are not confused, why should people need the six harmonies? To

大中华文库

【原文】

孰应六律！夫残朴以为器，工匠之罪也；毁道德以为仁义，圣人之过也。

夫马，陆居则食草饮水，喜则交颈相靡，怒则分背相踶。马知已此矣。夫加之以衡扼，齐之以月题，而马知介倪、闉扼、鸷曼、诡衔、窃辔。故马之知而态至盗者，伯乐之罪也。

夫赫胥氏之时，民居不知所为，行不知所之，含哺而熙，鼓腹而游，民能以此矣。及至圣人，屈折礼乐以匡天下之形，县跂仁义以慰天下之心，而民乃始踶跂好知，争归于利，不可止也。此亦圣人之过也！

【今译】

声不错乱，怎么用得着应合六律！那些残破原木来做成器具的行为，是工匠的罪过；那些毁坏人类的天然本性的行为，是圣人的罪过。

马生活在陆地就吃草喝水，高兴时交颈相摩，发怒时转身相踢。马的智慧如此而已。及至架上车衡颈轭，在额头上加月形的佩饰，马就知道怒目而视，不服驾驶；把脖弯曲起来，把颈轭摆脱；强力抵制车盖，千方百计吐出口衔的横木，偷偷地咬断缰绳。所以马的智慧和神态变得像盗贼一样，这是伯乐的罪过啊！

在那赫胥氏的上古时代，人居家不知道有什么事可做，走路不知往哪里去，口里含着食物嬉戏，饱着肚子游玩，人的能耐如此而已。及至圣人出现，玩弄烦琐的礼仪音乐，来限制天下人的行动举止；标榜虚伪的仁义，以抚慰天下人的心灵。于是人民竭尽心力崇尚才智，争相向名利趋奔，以至于不可收拾。这也是圣人的罪过啊！

carve the timber into vessels is the fault of an artisan and to destroy Tao and virtue for the sake of humaneness and righteousness is the error of a sage.

The horses, living on the land, eat grasses and drink water. When they are pleased, they cross their necks and rub against each other. When they are irritated, they turn round and kick each other. That is all for the instinct of the horses. But when the horses are yoked and decorated, they know how to break the cross-bar, curve their necks, act ferociously, spit out their bits and bite off the reins. Therefore, it is the fault of Bo Le that the horses are sly enough to confront men.

At the time of King Hexu, people idled away their lives without knowing what to do and where to go. They rejoiced with food in their mouths and they wandered with their bellies full. That was all that the people could do. When sages came into the world, they established rites and music to rectify the world and promoted humaneness and righteousness to comfort the hearts of the people, who began to strive endlessly for knowledge and profit. This is also the fault of the sages.

胠箧第十

【原文】

将为胠箧探囊发匮之盗而为守备，则必摄缄縢，固扃鐍，此世俗之所谓知也。然而巨盗至，则负匮揭箧担囊而趋，唯恐缄縢扃鐍之不固也。然则乡之所谓知者，不乃为大盗积者也？

故尝试论之。世俗之所谓知者，有不为大盗积者乎？所谓圣者，有不为大盗守者乎？何以知其然邪？昔者齐国邻邑相望，鸡狗之音相闻，网罟之所布，耒耨之所刺，方二千余里。阖四竟之内，所以立宗庙社稷、治邑屋州闾乡曲者，曷尝不法圣人哉？然而田成子一旦杀齐君而盗其国。所盗者岂独其国邪？并与其圣知之法而盗之！故田成子有乎盗贼之名，而身处尧舜之安，小国不敢非，大国不敢诛，十二世

【今译】

为了防备开箱子、掏袋子、破柜子的小偷，就一定要捆紧绳索、加固栓锁。这是一般认为的聪明做法。但是大盗一来，背起柜子、扛起箱子、担起袋子就跑，惟恐绳索捆得不牢，栓锁加得不固。那么以前所谓的聪明做法，不就是替大盗储积财物吗？

所以，尝试讨论一下这个问题。一般所谓的聪明，有不替大盗储积财物的吗？所谓的圣人，有不替大盗防守的吗？凭什么这样说呢？历史上的齐国，邻里毗连，彼此相望，鸡鸣狗吠之声，互相可以听到，布施网罟以渔猎的地方，犁锄所耕作的地方，方圆有二千多里。整个国境以内，凡是立庙祭祀祖先和土地神的地方，所治理的大大小小的行政区划，何尝不是取法圣人的呢？可是，田成子一个早晨就杀了齐君而盗取了整个齐国。所盗取的仅仅是那个国家吗？连同那些圣人、智者的法制也一起盗取去了啊！所以田成子有一个盗贼的名称，但是他所处的地位像尧舜一样安稳，小国不敢非议他，大国不敢诛灭他，

Chapter 10

Break Open the Boxes

To prevent thieves from breaking open the boxes, searching the bags and prying open the cabinets, you will surely tie up the boxes and bags and lock up the cabinets carefully. This is what the world calls "wisdom". But when a robber comes, he will run away carrying the boxes, bags and cabinets on his back and shoulders. His only worry will be that they have not been tied up or locked fast enough. In this case, what is called your wisdom has but prepared the way for the robbers.

Now, let me try to explain. Is it not true that what the world calls "wisdom" has but prepared the way for the robbers? Is it not true that the so-called "sage" is nothing but a guardian for the robbers? How do we know that things are like this? In the past, the state of Qi had so many cities and towns that they could be seen from one another and the crowing of cocks and the barking of dogs could be heard too. The area where nets were set to catch birds and fish and the lands ploughed and hoed to grow crops stretched two thousand *li* in all directions. Ancestral temples and altars of the gods of the land and grains were built all over the state. The government of town and country always followed the instructions of the sage. However, when Tian Chengzi killed the prince of Qi and usurped the state, was it the state alone that he usurped? He usurped the laws laid down with sagely wisdom as well. As a result, Tian Chengzi had the name of a robber and a thief but lived as securely as King Yao and King Shun. The small states dared not to contradict him

【原文】

有齐国。则是不乃窃齐国，并与其圣知之法，以守其盗贼之身乎？

尝试论之。世俗之所谓至知者，有不为大盗积者乎？所谓至圣者，有不为大盗守者乎？何以知其然耶？昔者龙逢斩，比干剖，苌弘胣，子胥靡，故四子之贤，而身不免乎戮。故盗跖之徒问于跖曰："盗亦有道乎？"跖曰："何适而无有道邪！夫妄意室中之藏，圣也；入先，勇也；出后，义也；知可否，知也；分均，仁也。五者不备而能成大盗者，天下未之有也。"由是观之，善人不得圣人之道不立，跖不得圣人之道不行；天下之善人少而不善人多，则圣人之利天下也少而害天下也多。故曰，唇竭则齿寒，鲁酒薄而邯郸围，圣人生而大盗起。掊

【今译】

田家统治了齐国十二代。这样说来，这岂不是不仅窃取了齐国，而且把圣人和智者的法制也一并窃了去以保护那盗贼之身吗？

试着讨论一下这个问题吧。一般所谓最聪明的人有不为大盗储积的吗？所谓最高尚的圣人有不替大盗守备的吗？凭什么说是这样的呢？从前关龙逢被斩首，比干被剖心，苌弘被车裂，伍子胥被抛尸江中任其腐烂。所以这四个人尽管贤明，仍免不了杀身之祸。所以盗跖的门徒问盗跖说："强盗也有道吗？"跖回答说："哪里没有道呢？能猜中室内所藏的财物，就是圣；带头进入室内，就是勇；最后退出来，就是义；判断是否可下手，就是智；分赃均匀，就是仁。不具备这五种品性而能成为大盗的人，是天下所没有的。"由此看来，好人不得到圣人之道便不能立身，盗跖不得圣人之道便不能横行天下，天下的好人少而不好的人多，那么圣人有利于天下的也少而有害于天下的也多。所以说，嘴唇缺了，牙齿就会寒冷；鲁侯进献的酒味道薄，赵国的邯郸便遭围困；圣人出现了，大盗也就产生了。只有打倒圣人，释放盗

while the large states dared not to attack him. The state of Qi was firmly in his hands. Was it not true that he usurped the state of Qi and made use of the laws laid down with sagely wisdom to protect his life as a robber and a thief?

Let me try to explain further. Is it not true that what the world calls "wisdom" has but prepared the way for the robbers? Is it not true that the so-called "sage" is but a guardian for the robbers? How do we know that things are like this? In the past, Guan Longfeng was beheaded, Bigan had his heart torn out, Chang Hong was torn apart, and Wu Zixu was left to rot in the river. These four were worthy men indeed, but they failed to escape from violent deaths. Therefore, when one of the followers of Zhi the Robber asked, "Do we robbers have our way of life?"Zhi answered, "How can we do away with our way of life? To guess what treasure is in the house is to be sagacious; to be the first to break into a house is to be brave; to be the last to leave the house is to be righteous; to know whether the robbery could be carried out is to be wise; to share the spoils equally is to be humane. There are no great robbers in the world who are not endowed with these five qualities." If we look at things in this light, just as good men cannot establish themselves without resorting to the laws laid down by the sages, so Zhi the Robber cannot run rampant without resorting to the same laws. Since there are fewer good men in the world than evil men, the sages are doing less good to the world than evil. Thus, there are the sayings which demonstrate the relationship between cause and effect: "Since the lips are gone, the teeth get cold"; "Since the gift wine from Lu was thin, the city of Handan got besieged"; "Since the sages are born, the robbers appear in this world." The world will be under control only when the sages are denounced and the robbers and thieves are set free. When the rivers are

【原文】

击圣人，纵舍盗贼，而天下始治矣。夫川竭而谷虚，丘夷而渊实。圣人已死，则大盗不起，天下平而无故矣。

圣人不死，大盗不止。虽重圣人而治天下，则是重利盗跖也。为之斗斛以量之，则并与斗斛而窃之；为之权衡以称之，则并与权衡而窃之；为之符玺以信之，则并与符玺而窃之；为之仁义以矫之，则并与仁义而窃之。何以知其然耶？彼窃钩者诛，窃国者为诸侯，诸侯之门而仁义存焉，则是非窃仁义圣知邪？故逐于大盗，揭诸侯，窃仁义并斗斛权衡符玺之利者，虽有轩冕之赏弗能劝，斧钺之威弗能禁。此重利盗跖而使不可禁者，是乃圣人之过也。

故曰："鱼不可脱于渊，国之利器不可以示人。彼圣人者天下之利器也，非所以明天下也。故绝圣弃知大盗乃止，擿玉毁珠，小盗不起；

【今译】

贼，天下才得太平。山泉枯竭了，山谷就虚空无物；小山夷平了，深渊就填满了；圣人死了，大盗就不会起来，天下就太平无事了。

如果圣人不死尽，大盗就不会止息。虽然推崇圣人来治理天下，那也是使盗跖获得厚利。你替天下人制成斗斛量东西，那些盗贼就连斗斛这些量具都偷了；你替天下人制成秤锤和秤杆来称东西，那些盗贼就连秤锤和秤杆这些衡器都偷了；你为天下人制成符契印章来作凭信，那些盗贼就连符契印章一起偷了去；你为天下人制定仁义之道来纠正行为，那些盗贼就连仁义之道一起偷了去。凭什么知道是这样呢？那些偷窃腰带环的被诛杀，但是盗窃国家的人做了诸侯，诸侯的门庭里就充满仁义了。那么这样不是把仁义圣智一起偷盗去了吗？所以那些追随大盗，位列诸侯，盗窃仁义以及量具、衡器、符信等权利的人，虽有高官厚禄的奖赏也不能使他们受到鼓励，虽用刀斩斧劈的刑戮加以威胁也不能禁止他们的盗窃行为。这些大大有利于盗跖以至于无法禁止的种种恶行，这正是圣人的过错啊！

所以说："鱼不可离开深水，国家的利器不可以向人显示。那些圣人，是天下的利器，并不是可以用来显示天下的东西。所以消灭圣人，抛弃智慧，大盗贼就会止息；扔掉美玉，砸毁珠宝，小偷就不会

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dried up, the valleys will be empty; when the hills are levelled, the abyss will be filled in. When the sages are dead, the robbers will not appear and the world will be in good order.

As long as the sages do not die, the robbers will not be extinguished. The more important places are given to the sages to govern the world, the more gains Zhi the Robber will reap. When bushels and pecks are devised to measure the volume, he will steal the bushels and pecks as well; when weights and scales are devised to measure the weight, he will steal the weights and scales as well; when tallies and seals are devised to verify the identity, he will steal the tallies and seals as well; when humaneness and righteousness are promoted to right the wrongs of the world, he will steal humaneness and righteousness as well. How do we know that things are like this? Those who steal the knives are executed while those who usurp the states become princes. Now that humaneness and righteousness are observed in the houses of the princes, does it not mean that humaneness, righteousness and sagely wisdom have all been stolen? For those who follow the robbers and then become princes, for those who steal humaneness and righteousness as well as bushels and pecks, weights and scales, tallies and seals, they are not to be dissuaded with the reward of carriages and crowns or curbed with the threat of hatchets and axes. The more gains Zhi the Robber reaps, the more difficult it is to curb him. This is the fault on the part of the sages.

Thus, there is the saying, "As fish should never leave deep waters, so strategic weapons of the state should not be revealed." Those sages, who are the strategic weapons in the world, are not to be revealed to the world. Therefore, discard the sages and wisdom, and the great robbers will be curbed; destroy the jades and pearls, and the petty robbers will not appear; break the tallies and seals, and the people will be unsophiscated;

【原文】

焚符破玺，而民朴鄙；掊斗折衡，而民不争；殚残天下之圣法，而民始可与论议。擢乱六律，铄绝竽瑟，塞瞽旷之耳，而天下始人含其聪矣；灭文章，散五采，胶离朱之目，而天下始人含其明矣；毁绝钩绳而弃规矩攦工倕之指，而天下始人有其巧矣。”故曰：“大巧若拙。”削曾、史之行，钳杨、墨之口，攘弃仁义，而天之德始玄同矣。彼人含其明，则天下不铄矣；人含其聪，则天下不累矣；人含其知，则天下不惑矣；人含其德，则天下不僻矣。彼曾、史、杨、墨、师旷、工倕、离朱，皆外立其德而以爚乱天下者也，法之所无用也。

子独不知至德之世乎？昔者容成氏、大庭氏、伯皇氏、中央氏、栗陆氏、骊畜氏、轩辕氏、赫胥氏、尊卢氏、祝融氏、伏牺氏、神农氏，当是时也，民结绳而用之，甘其食，美其服，乐其俗，安其居，邻国相望，鸡狗之音相闻，民至老死而不相往来。若此之时，则至治

【今译】

产生；焚毁符信，弄破印章，人民才会朴实纯真；打破斗斛，折断秤杆，人们才不会争夺；把天下的圣教礼法消灭干净，才可与人民讨论问题。拔除律管，搅乱律乐，销毁竽笙琴瑟，塞住盲乐师师旷的耳朵，普天之下才会人人都具有灵敏的听觉；消灭文采，分散五色，粘住视力最好的离朱的眼睛，普天之下才会人人拥有明亮的视力；毁掉钩环，切断墨线，丢掉圆规方矩，折断巧匠工倕的手指，普天之下才会人人拥有技巧。”所以说：“大巧若拙。”削除曾参、史鳍的行为，钳住杨朱、墨翟的嘴巴，排除仁义，普天之下的德行才会混一齐同。那样人人都拥有敏锐的视力，天下就不会五色闪烁；人人都拥有灵敏的听觉，天下就不会有聒耳的忧患了；人人都拥有智慧，天下就不会被迷惑了；人人都拥有天然的本性，天下就不会有邪僻现象了。那曾参、史鳍、杨朱、墨翟、师旷、工倕、离朱，都是对外炫耀自己的德行，用来使天下迷惑混乱的，取法他们是没有什么用处的。

您难道不知道那最有道德的时代吗？从前容成氏、大庭氏、伯皇氏、中央氏、栗陆氏、骊畜氏、轩辕氏、赫胥氏、尊卢氏、祝融氏、伏牺氏、神农氏，在那时候，人民用结绳来记载事情，总认为自己吃得香甜，穿得很华美，风俗令人快乐，居住令人感到安适，毗邻的小国之间互相看得见，鸡鸣狗叫的声音也互相听得到，但人民之间一直到老死也不互相往来。像这样的时代，那就是太平盛世了。于今竟然

crush the weights and scales, and the people will no longer quarrel; abolish all the sagely laws, and the people will be able to listen to reason. The people in the world will retain their inborn hearing when the six harmonies are blurred, the wind pipes and the zithers are destroyed, and the ears of Shi Kuang are stopped. The people in the world will retain their inborn sight when the colourful designs are abolished, the five basic colours are separated, and the eyes of Li Zhu are glued. The people in the world will retain their inborn skills when the try squares and rulers are broken, the compasses and the angle squares are disposed of, and the fingers of Chui the Artisan are crushed. Thus, there is the saying, "Sheer cleverness seems awkward." If only Zeng Can and Shi Qiu's actions are restrained, Yang Zhu and Mo Di's mouths are sealed, humaneness and righteousness are discarded, can the virtues in the world be blended into one. If the people retain their inborn sight, the world will not be destroyed; if the people retain their inborn hearing, the world will not be troubled with care; if the people retain their inborn wisdom, the world will not be confused; if the people retain their inborn virtue, the world will not be perverse. Such people as Zeng Can, Shi Qiu, Yang Zhu, Mo Di, Shi Kuang, Chui the Artisan and Li Zhu all established their virtues outside themselves and only brought disorder to the world. It will come to nought to follow their models.

Are you indeed the only one that does not know about the times when the ultimate virtue prevailed? In the era of Rongcheng, Dating, Bohuang, Zhongyang, Lilu, Lichu, Xuanyuan, Hexu, Zhunlu, Zhurong, Fuxi, and Shennong, the people knotted the ropes to keep records, relished fine food, admired beautiful clothes, delighted in traditional customs, and relaxed in comfortable homes. Neighbouring countries lay within sight of one another; sounds of crowing cocks and barking dogs filled the air. Yet

大中华文库

【原文】

已。今遂至使民延颈举踵曰："某所有贤者！"赢粮而趣之，则内弃其亲，而外去其主之事；足迹接乎诸侯之境，车轨结乎千里之外。则是上好知之过也。

上诚好知而无道，则天下大乱矣。何以知其然邪？夫弓弩毕弋机变之知多，则鸟乱于上矣；钩饵网罟罾笱之知多，则鱼乱于水矣；削格罗落罝罘之知多，则兽乱于泽矣；知诈渐毒、颉滑坚白、解垢同异之变多，则俗惑于辩矣。故天下每每大乱，罪在于好知。故天下皆知求其所不知，而莫知求其所已知者，皆知非其所不善，而莫知非其所已善者，是以大乱。故上悖日月之明，下烁山川之精，中堕四时之施；惴耎

【今译】

使人伸长脖子踮起脚跟盼望着说："某个地方有贤人！"于是带上粮食去投奔他，弄得人们对内丢弃了父母，对外抛开了主人交给的事务，足迹遍布在诸侯的国境，车轨纵横交错于千里之外。这一切都是在上的统治者崇尚机智的过错啊！

在上的统治者真正崇尚机智而不遵循自然之道，那天下就大乱了。怎么知道是这样呢？那弓箭、罗网、机关的智巧多了，天空的鸟就要被搅乱了；钓饵、鱼网、鱼笼的智巧多了，水里的鱼就要被搅乱了；地桩、栅槛、兽网的智巧多了，草泽的兽就要被搅乱了；智谋欺诈深刻而毒辣、喋喋不休的坚白论、信口开河的同异论，这类言论变多了，世俗就会被这些论辩所迷惑。所以天下昏天黑地乱成一片，罪恶的根源在于崇尚机智。所以天下都只懂得追求他们所不知道的东西，而没有人懂得要穷究他们所已知的东西；都只懂得非议自己认为不好的东西，而没有人懂得要非议自己认为好的东西：正由于此而天下大乱。所以上面遮蔽了日月的光明，下面销毁了山川的精灵，中间破坏了四时的运行；无足的爬虫，细小的飞虫，没有不失去本性

the people never came and went—they simply grew old and died. Such an era was one of perfect ruling. Today, however, the people have been reduced to the point that they stretch out their necks and stand on tiptoe, saying, "There is a sage somewhere." And they will pack up their provisions and hurry off to him, leaving their parents at home and quitting their service to their masters. They go from one state to another; their carts go as far as a thousand *li* away. All this results from the error of their rulers who desire knowledge.

When the rulers desire knowledge and neglect Tao, the world comes into utter confusion.

How do we know that things are like this? The more people know about bows, arrows, nets and snares, the more the birds in the sky will come into confusion. The more people know about hooks, baits, fishing nets and weirs, the more the fish in the water will come into confusion. The more people know about traps, cages, nets and snares, the more the beasts in the swamps will come into confusion. The more people know about tricks, evils, the sophistry about "hard" and "white", and the quibbling about "same" and "different", the more the common people will come into confusion over the dialectics. Therefore, whenever the world comes into utter confusion, the fault often lies in the crave for knowledge. In the same way, the world comes into utter confusion when everybody wants to know what he does not and forgets what he already knows, and wants to criticize what he dislikes and does not criticize what he likes. As a result, the brilliance of the sun and the moon above is dimmed, the energy of the mountains and the rivers below is consumed, and the alternation of the four seasons in between is disrupted. From the worming insects to the fluttering moths, there is not a single tiny creature that has not lost its inborn nature. Overwhelming indeed is the confusion

【原文】

之虫，肖翘之物，莫不失其性。甚矣，夫好知之乱天下也，自三代以下者是已！舍夫种种之民而悦夫役役之佞，释夫恬淡无为而悦夫哼哼之意，哼哼已乱天下矣。

【今译】

的。多么严重啊，那些崇尚机智而造成的天下大乱，自夏、商、周三代以来都是这样啊！抛开那些纯朴的百姓，而亲近那些狡诈的小人，丢弃那些恬淡无为的作风，而爱好那种喋喋不休的哗众取宠的说教，喋喋不休的哗众取宠的说教已经使得天下大乱了。

that the desire for knowledge has brought to the world! Things have been like this since the three dynasties of Xia, Shang and Zhou. The simple and plain men are neglected while the sly and glib men are exalted. Tranquility and non-action have given place to endless instructions, which have brought confusion to the world.

在宥第十一

【原文】

闻在宥天下，不闻治天下也。在之也者，恐天下之淫其性也；宥之也者，恐天下之迁其德也。天下不淫其性，不迁其德，有治天下者哉？昔尧之治天下也，使天下欣欣焉人乐其性，是不恬也；桀之治天下也，使天下瘁瘁焉人苦其性，是不愉也。夫不恬不愉，非德也。非德也而可长久者，天下无之。

人大喜邪，毗于阳；大怒邪，毗于阴。阴阳并毗，四时不至，寒暑之和不成，其反伤人之形乎？使人喜怒失位，居处无常，思虑不自得，中道不成章，于是乎天下始乔诘卓鸷，而后有盗跖、曾、史之行。故举天下以赏其善者不足，举天下以罚其恶者不给。故天下之大，

【今译】

只听说使天下自在宽松，没听说要管治天下。听任天下自在，是因为担心天下人扰乱自己的本性；让天下宽松，是因为害怕天下人改变自己的天德。天下人们没有扰乱自己的本性，没有改变自己的天德，哪有管治天下的人呢？从前尧管治天下，使得普天下欢欢喜喜，人人都把自己的天性弄得很逸乐，这是不恬静啊；桀管治天下，使得普天下疲病困顿，人人都把自己的天性弄得很烦苦，这是不欢愉啊。不恬静与不欢愉，都不是天然的德性。不合于天然德性而能长久的，天下不会有这样的事。

人们过度欢喜，会损伤阳气；过度愤怒，会损伤阴气。阴阳都亏损了，四时就会失去规律，寒暑的和谐协调就不能形成，岂不反过来就要伤害人的身体吗？使人喜怒失常，坐卧不安，思虑不能符合自己的心愿，办事不能善始善终，于是天下就开始出现狡黠欺诈、桀骜不驯的现象，然后才有盗跖、曾参、史䲡等各种人物的所作所为。所以拿整个天下来奖赏那些好人也不够，动员全天下来惩罚那些坏人也应

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Chapter 11

Let Be and Let Alone

I have heard of letting the world be and letting the world alone, but I have never heard of governing the world. To let the world be is to fear that the world will go beyond its inborn nature; to let the world alone is to fear that the world will shift its virtue. If the world does not go beyond its inborn nature or shift its virtue, what is the need to govern the world? In ancient times when King Yao ruled over the world, he made people overjoyed. Everybody was pleased to enjoy his inborn nature and there was no tranquility any longer. When King Jie ruled over the world, he made people overtired. Everybody was displeased to suppress his inborn nature and there was no pleasure any longer. To be devoid of tranquility and pleasure runs contrary to virtue. Without virtue, no one in the world can secure a long reign.

To be overjoyed is harmful to the *yang* element while to be exasperated is harmful to the *yin* element. When both *yin* and *yang* are in disorder, people will be unable to adapt themselves to the four seasons or to acclimatize themselves to hot and cold. As a result, they will suffer physically for it. They will lose a proper sense of joy and sorrow, feel disconcerted, fail to think properly, and give up business midway. Consequently, various kinds of discord and disharmony will appear in the world, to be followed by the misdeeds done by such men as Zhi the Robber, Zeng Can and Shi Qiu. Then, all the treasures in the world will not suffice to reward the good and all the penalties in the world will not suffice to punish the

【原文】

不足以赏罚。自三代以下者，匈匈焉终以赏罚为事，彼何暇安其性命之情哉！

而且说明邪？是淫于色也；说聪邪？是淫于声也；说仁邪？是乱于德也；说义邪？是悖于理也；说礼邪？是相于技也；说乐邪？是相于淫也；说圣邪？是相于艺也；说知邪？是相于疵也。天下将安其性命之情，之八者，存可也，亡可也；天下将不安其性命之情，之八者，乃始脔卷獊囊而乱天下也，而天下乃始尊之惜之，甚矣，天下之惑也！岂直过也而去之邪！乃斋戒以言之，跪坐以进之，鼓歌以儛之，吾若是何哉？故君子不得已而临莅天下，莫若无为。无为也，而后安其性命之情。

故贵以身于为天下，则可以托天下；爱以身于为天下，则可以寄天下。故君子苟能无解其五藏，无擢其聪明，尸居而龙见，渊默而雷声，神动而天随，从容无为而万物炊累焉，吾又何暇治天下哉！

【今译】

付不过来。所以天下再大，也不足以赏善罚恶。从夏商周三代以来，始终是乱哄哄地把赏善惩恶作为管治天下的大事，人们又哪有闲暇来让自己的天然本性得到安宁呢！

况且爱好视力明亮吗？这是沉溺于色彩啊；爱好听觉灵敏吗？这是沉溺于音乐啊；爱好仁吗？这是扰乱本性啊；爱好义吗？这是违背常理啊；爱好礼吗？这是助长机巧啊；爱好乐吗？这是助长淫逸啊；爱好圣吗？这是助长技艺啊；爱好智吗？这是助长吹毛求疵啊。普天下的人如果要使自己的天然性情得到安宁，这八种东西便让它们搁起来也可以，让它们消亡也可以；普天下的人不想让自己的天性得到安宁，这八种东西才纠缠不休，喧喧嚷嚷，使天下一片混乱，而天下的人才反而推崇它们，珍惜它们。天下人的迷惑太厉害了！哪里只是过分而偏离的问题呢！竟然无限虔诚地来谈论它们，毕恭毕敬地来传授它们，载歌载舞地来颂扬它们，对此我又能怎么样呢？所以，君子如果不得已非要居天下的君位不可，那就不如实行无为。实行无为，才能使人们的天性真情得到安宁。

所以，不肯轻易地拿自身来治理天下的人，才可以把天下交付给他；舍不得拿自身来治理天下的人，才可以把天下寄托给他。因此，君子们如果能不放纵自身的五情六欲，不标榜自己的耳聪目明；安然静寂地稳坐，精神却生气腾腾如飞；如深渊般沉默，却又像春雷般震撼人心；精神活动，天性随顺，自在无为，而万物各任其性，如炊烟游尘，那我们又何须管治天下呢！

evil. Therefore, the world, great as it is, will not suffice for rewards and punishments. Since the three dynasties of Xia, Shang and Zhou, people have been fussing about rewards and punishments. How can they find the time to secure their inborn nature?

Besides, do people love a keen eyesight? In fact they are obsessed with colours. Do people love an intense hearing? In fact they are obsessed with sounds. Do people love humaneness? In fact they are confused about virtue. Do people love righteousness? In fact they have violated reason. Do people love rites? In fact they value trickery. Do people love music? In fact they pursue pleasure. Do people love sageness? In fact they promote ingenuity. Do people love wisdom? In fact they like to pick faults. If people in the world want to secure their inborn nature, it makes no difference whether these eight qualities are attained or not. If people in the world do not want to secure their inborn nature, there will be an abnormal growth and an uproar for these eight qualities, thus bringing the world into confusion. However, everyone in the world honours and cherishes them. Great indeed is the delusion of the world! They are so pious to talk about them, so respectful to present them and so delighted to sing praise of them. What can I do about it?

Therefore, if the superior man has to rule over the world, the best thing he can do is to do nothing. Let the world be and then he can secure the inborn nature of the people. Thus, he who treasures his country as he does his own self can be entrusted to govern his country; he who loves his country as he does his self can be assigned to govern his country. If the superior man can restrain his passions and conceal his intelligence, his vigorous appearance will be seen while he sits still, and his voice will be heard while he keeps silent. His spirit will move with the natural course of events. In his leisure, he does nothing at all, while everything seems to

【原文】

崔瞿问于老聃曰："不治天下，安（藏）〔臧〕人心？"老聃曰："女慎无撄人心。人心排下而进上，上下囚杀；淖约柔乎刚强，廉刿雕琢，其热焦火，其寒凝冰，其疾俯仰之间而再抚四海之外；其居也渊而静，其动也县而天，偾骄而不可系者，其唯人心乎！

"昔者黄帝始以仁义撄人之心，尧、舜于是乎股无胈，胫无毛，以养天下之形，愁其五藏以为仁义，矜其血气以规法度，然犹有不胜也。尧于是放讙兜于崇山，投三苗于三峗，流共工于幽都，此不胜天下也。夫施及三王，而天下大骇矣！下有桀、跖，上有曾、史，而儒、墨毕起。于是乎喜怒相疑，愚知相欺，善否相非，诞信相讥，而

【今译】

崔瞿向老子问道："不治理天下，又如何让人心向善呢？"老子说："你应当小心谨慎，不要扰动人心。人心受排压就消沉，受推举就兴奋，消沉和兴奋的心情都如同被囚禁被绞杀；柔弱能够软化刚强，若尖利刻薄，那热烈将如同熊熊大火，那冷酷将如同凛凛寒冰，世态炎凉的迅速变化，转瞬之间就可往返四海之外；它安稳时如深渊般寂静，浮动时便像高悬在九天，骄纵而不可约束的，大概就只有这人心吧！

"从前黄帝开始用仁义来牵制人心，于是尧和舜就劳累得大腿上没肉，小腿上没毛，以此来养育天下人的身体，五脏六腑都在为推行仁义而忧愁，浑身精气热血都在为设置法度而焦苦，但还是有仁义礼法所未能制胜的人和事。于是尧把讙兜流放到崇山，把三苗国君驱逐到三峗，把共工发配到幽州，这都是仁义不能取胜于天下的事例啊。延续到夏商周三代君王，天下人们就大受惊扰了！下等的有夏桀、盗跖，上等的有曾参、史鳅，而且儒家、墨家并起相争。于是喜怒互相猜忌，贤愚互相欺诈，善良与丑恶互相责难，虚妄与诚信互相讥刺，天

him as free and easy as the floating dust. In this case, what time does he have to rule over the world?

Cui Ju asked Laozi, "If no one rules over the world, how can you improve the people's minds?"

Laozi said, "You must be careful lest you disturb the people's minds. The human mind is in low spirits when it is suppressed and is in high spirits when it is encouraged. In each case, the human mind is restrained or hurt, giving way to the strong interference. When it is being reshaped or remodelled, it will become hot as the fire or cold as the ice. It changes so swiftly that it switches into an entirely different world in the twinkling of an eye. It is as profound and still as an abyss when it is at rest, and it is as remote and mysterious as the sky when it is agitated. It is the human mind alone that is so changeable and uncontrollable.

"In ancient times, after the Yellow Emperor began to disturb the people's minds with humaneness and righteousness, King Yao and King Shun wore themselves out to feed the people's bodies, worried themselves out to promote humaneness and righteousness, and exhausted themselves to set up laws and regulations. However, all these efforts did not work. Then, King Yao put Huan Dou on exile to the Chong Mountains, the three Miao princes to the Sanwei Mountains, and Gonggong to Youdu. Even this did not work. When it came to the time of the three kings in Xia, Shang and Zhou, the world was thrown into great panic. On the lowest level there were such men as King Jie of Xia and Zhi the Robber, on the highest level there were such men as Zeng Can and Shi Qiu, and finally there has arisen the debate between the Confucians and the Mohists. As there are doubts between the happy and the angry, deceits between the stupid and the wise, blames between the good and the evil, and ridicules between the false and the true, the whole world has been on the decline.

【原文】

天下衰矣；大德不同，而性命烂漫矣；天下好知，而百姓求竭矣。于是乎釿锯制焉，绳墨杀焉，椎凿决焉。天下脊脊大乱，罪在撄人心。故贤者伏处大山嵁岩之下，而万乘之君忧栗乎庙堂之上。今世殊死者相枕也，桁杨者相推也，刑戮者相望也，而儒、墨乃始离跂攘臂乎桎梏之间。意，甚矣哉！其无愧而不知耻也甚矣！吾未知圣知之不为桁杨椄槢也？仁义之不为桎梏凿枘也？焉知曾、史之不为桀、跖嚆矢也？故曰绝圣弃知，而天下大治。”

黄帝立为天子十九年，令行天下。闻广成子在于空同之上，故往见之，曰：“我闻吾子达于至道，敢问至道之精。吾欲取天地之精，以佐五谷，以养民人；吾又欲官阴阳以遂群生，〔为之奈何?〕”广成子

【今译】

下也就衰败腐朽了。根本道德不相同，人们的天性就四分五裂了；天下都崇尚才智，百姓便有了无穷的纠葛纷争。于是便有斧锯之类的刑具来制裁，绳墨般的法规来杀伐，锤凿般的惩罚来决断。天下狼藉不堪，一片大乱，罪过就在于扰乱了人心。所以贤人隐藏在高山深岩之中，而堂堂大国的君王也只有在朝廷上忧愁恐慌。当今之世，身首异处的尸体一个压着一个，披枷带铐的人你推我搡，受刑被杀的人遍地都是，但儒家墨家竟然在这脚镣手铐之间顿脚挥手地开始了他们之间的仁义争辩。噫，太过分了吧！这些人不觉得惭愧，不知道羞耻实在够厉害了！我真不知道那圣智是不是镣铐上的插销锁孔，那仁义是不是枷具上的榫眼榫头？我又哪里知道那曾参、史鳍之流的人不是在替夏桀、盗跖充当发难的响箭呢？所以说，消灭圣贤，抛弃才智，天下才能太平。”

黄帝在位做了十九年天子，政令通行天下。听说广成子在崆峒山上，便特意去拜见他，说：“听说先生已达到最高之道的境界，我想请教一下这最高之道的精微。我想吸取天地的精华，来帮助五谷生长，来养育黎民百姓；我希望能控制阴阳，以使万物欣欣向荣，对此该怎

As there is difference between what is considered to be great virtues, the inborn nature of the people has disintegrated. As all the people seek after knowledge, they are entangled in various disputes. As a result, axes and saws are used to punish them, ropes and cords are used to execute them, and hammers and chisels are used to put them to death. The world thus goes into great confusion. The root cause is that the people's minds have been disturbed. Therefore, the sages live a reclusive life deep in the mountains while the powerful rulers live a precarious life in the palace.

In the present day, the slaughtered bodies pile one upon another, the shackled prisoners are crowded together, and the tortured victims are within sight of each other. In the meanwhile, the Confucians and Mohists are raising a hue and cry among the fettered people. Alas, they are indeed overstretching themselves! Their brazenness and impertinence have reached the extremes! I wonder whether sagely wisdom is not the shackles, whether humaneness and righteousness are not the fetters, and whether Zeng Can and Shi Qiu are not the forerunners of King Jie of Xia and Zhi the Robber! Therefore, as the saying goes, "Eliminate formalized wisdom and learning, and the world will be brought under perfect order."

The Yellow Emperor had sat on the throne for nineteen years and his ordinances were carried out all over the world. One day, when he heard that Guangchengzi was living in the Kongtong Mountains, he went to see him. The Yellow Emperor said, "I've heard that you are well versed in perfect Tao. May I ask about the essence of perfect Tao? I'd like to absorb the essence of the heaven and the earth to help the growth of crops and to feed the people. I'd also like to control the interactions between *yin* and *yang* in order to adapt myself to everything in the world. What shall I do about it?"

Guangchengzi said, "What you'd like to ask is the very substance of

【原文】

曰："而所欲问者，物之质也；而所欲官者，物之残也。自而治天下，云气不待族而雨，草木不待黄而落，日月之光益以荒矣。而佞人之心翦翦者，又奚足以语至道！"

黄帝退，捐天下，筑特室，席白茅，闲居三月，复往邀之。广成子南首而卧，黄帝顺下风膝行而进，再拜稽首而问曰："闻吾子达于至道，敢问治身奈何而可以长久？"广成子蹶然而起，曰："善哉问乎！来，吾语女至道。至道之精，窈窈冥冥；至道之极，昏昏默默。无视无听，抱神以静，形将自正。必静必清，无劳女形，无摇女精，乃可以长生。目无所见，耳无所闻，心无所知，女神将守形，形乃长生。慎女内，闭女外，多知为败。我为女遂于大明之上矣，至彼至阳之原也；为女入于窈冥之门矣，至彼至阴之原也。天地有官，阴阳有藏，

【今译】

么办呢?"广成子说："你要问的，是万物的根本；但你想要主宰的，却是万物的残渣。从你治理天下以来，云还没汇聚就下了雨，草木还没等到枯黄就已凋落，太阳月亮的光辉也是越来越暗淡了。你这巧佞之人的心胸是如此狭隘，又哪里值得跟你来谈论那最高之道呢!"

黄帝退回去，放弃了国家政事，筑了一间孤零零与外界隔绝的屋子，垫上洁白的茅草，谢绝交往，独自在里面住了三个月，然后再去向广成子请教。广成子头朝南躺在那里，黄帝从他伸脚的方向，双膝着地匍匐而前，先拱手拜了两拜又叩头着地，然后问道："听说先生已达到最高之道的境界，斗胆请问：怎样修养自身才能活得长久呢?"广成子迅速地挺身而起，说："问得好啊！过来，我告诉你最高之道。最高之道的精微，深深沉沉，渺渺茫茫；最高之道的顶峰，昏昏暗暗，死寂无声。什么也不要看，什么也不要听，守住你的精神，保持你的清静，形体将自然正常康宁。一定要宁静，一定要清心，不要劳累你的形体，不要摇动你的精神，这才可以长生。眼睛什么也没看见，耳朵什么也没听到，心里什么也不知道，你的精神就将守护你的形体，形体才能长久生存。谨慎地守住你的内心，将你的五官一概封闭，所见所闻一多就会一败涂地。我带着你登上了无限光明的顶峰，到了那纯阳的源头；带着你进入了无限幽渺的门庭，到了那纯阴的源头。天地自有主宰，阴阳自有奥藏，小心守住自我，你身体将自然健

things. What you'd like to control is the remnants of things. Since you ruled over the world, it has rained before the clouds gather in the sky, the grass and trees have withered before they turn yellow, and the brilliance of the sun and the moon has turned dim day by day. How can I discuss perfect Tao with a narrow-minded man like you!"

Upon hearing these words, the Yellow Emperor went back and gave up the throne. He built a solitary house, covered with cogon grass on the ground. After he stayed there for three months, he went to see Guangchengzi again.

Guangchengzi was lying on the bed with his head facing the south. In a humble manner, the Yellow Emperor crept toward him and bowed twice before he asked, "I've heard that you are well versed in perfect Tao. May I ask how I shall cultivate myself so that I can live long?"

Guangchengzi got up abruptly and said, "It's a good question! Come and I'll tell you about perfect Tao. The essence of perfect Tao is profound and obscure while the extremity of perfect Tao is dim and silent. Do not listen and do not look. If you keep your spirit in quietude, you will keep your body in perfect order. If you keep silent and calm, and refrain from toiling your body or wasting your energy, you will be able to live a long life. If you hear nothing with your ears, see nothing with your eyes and know nothing with your mind, your energy will preserve your body and your body will live long. You should be careful not to think about anything and not to sense anything, for much knowledge will ruin your body. I'll bring you to the height of brilliance, the origin and source of perfect *yang*; I'll lead you through the gate of immeasurable darkness, the origin and source of perfect *yin*. Both the heaven and the earth are under control; both *yin* and *yang* are in store. If you are careful enough to preserve yourself, everything in the world will develop naturally. As I

【原文】

慎守女身，物将自壮。我守其一以处其和，故我修身千二百岁矣，吾形未常衰。”黄帝再拜稽首曰：“广成子之谓天矣！”广成子曰：“来！余语女。彼其物无穷，而人皆以为有终；彼其物无测，而人皆以为有极。得吾道者，上为皇而下为王；失吾道者，上见光而下为土。今夫百昌皆生于土，而反于土。故余将去女，入无穷之门，以游无极之野。吾与日月参光，吾与天地为常。当我，缗乎；远我，昏乎；人其尽死，而我独存乎！”

云将东游，过扶摇之枝，而适遭鸿蒙。鸿蒙方将拊髀雀跃而游。云将见之，倘然止，贽然立，曰：“叟何人邪？叟何为此？”

鸿蒙拊髀雀跃不辍，对云将曰：“游。”云将曰：“朕愿有问也。”鸿蒙仰而视云将曰：“吁！”云将曰：“天气不和，地气郁结，六气不调，

【今译】

壮。我守住自己的一成不变，置身于无限和谐，所以我修身一千二百年了，但我的形体从来没有衰老。”黄帝又拜了两拜，叩头至地，说：“先生真可以称为天了！”广成子说：“过来，我再告诉你。形体这东西是没有穷尽的，人们却都认为它有个终结；形体这东西是深不可测的，人们却都认为它有个极限。能获得我的道的人，在上可以成为天皇，在下可以成为人君；丧失我的道的人，在上只能见到日月的光亮，在下只能化为土块。如今那万物之形都是生于土地而返回土地，所以我将离开你们，进入那无穷无尽的门庭，遨游在那永无极限的旷野。我与日月同光辉，我与天地共长存。迎我而来的，我一无所知；远我而去的，我昏昏不晓。看来人都得要死，但我将独自长存呢！”

云将往东漫游，经过神树扶摇的枝头时，正好碰上鸿蒙。鸿蒙正拍着大腿一蹦一跳地在玩耍。云将见了他，立刻停下来，恭恭敬敬地站着，说：“老人家您是谁呀？老人家为什么这样啊？”

鸿蒙拍着大腿蹦蹦跳跳地没有停止，回答云将说：“游玩啊！”云将说：“我希望能听到您的指教。”鸿蒙抬起头来看着云将说：“啊！”云将说：“天上的气不和谐，地面的气郁结不通，阴、阳、风、雨、晦、

stick to Tao and live in harmony, I have cultivated myself for over twelve hundred years and have kept in good health."

The Yellow Emperor bowed again and said, "You have identified yourself with nature."

Guangchengzi said, "Come near and I'll tell you something more. Perfect Tao is eternal, but people think that it is ephemeral; it is unfathomable, but people think that it is limited. If you attain the Tao I have just mentioned, you will be able to become the emperor when you live in this world and become the king when you leave this world; if you fail to attain the Tao I have just mentioned, you will be able to see the light when you live in this world but will become a piece of clod when you leave this world. From the dust everything in the world comes, and to the dust everything in the world will return. Therefore, I shall leave you and go through the gate of eternity to wander in the land of infinity. I shall shine as brightly as the sun and the moon, and live as long as the heaven and the earth. I do not care who will come to me; I do not mind who will go away from me. All men are doomed to death while I alone will survive."

On his tour to the east, General Cloud passed by the branches of the sacred wood and met with Natural Energy, who was enjoying himself by slapping his thighs and hopping like a sparrow. On sight of him, General Cloud stopped short and asked in astonishment, "Who are you, old man? What are you doing here?"

"I'm enjoying myself!" answered Natural Energy as he kept slapping his thighs and hopping like a sparrow.

General Cloud said, "I'd like to ask you some questions."

Natural Energy looked up and sighed, "Alas!"

General Cloud said, "The heaven is in disharmony and the earth is at a standstill. The six vital breaths of *yin*, *yang*, wind, rain, light and dark-

【原文】

四时不节。今我愿合六气之精以育群生，为之奈何?”鸿蒙拊脾雀跃掉头曰：“吾弗知！吾弗知!”云将不得问。

又三年，东游，过有宋之野，而适遭鸿蒙。云将大喜，行趋而进曰：“天忘朕邪？天忘朕邪?”再拜稽首，愿闻于鸿蒙。鸿蒙曰：“浮游不知所求，猖狂不知所往，游者鞅掌，以观无妄。朕又何知?”云将曰：“朕也自以为猖狂，而（百姓）〔民〕随予所往；朕也不得已于民，今则民之放也，愿闻一言。”鸿蒙曰：“乱天之经，逆物之情，玄天弗成；解兽之群，而鸟皆夜鸣，灾及草木，祸及止虫。意，治人之过也!”云将曰：“然则吾奈何?”鸿蒙曰：“意，毒哉！仙仙乎归矣。”云将

【今译】

明失调不顺，四时乱了套。现在我希望调和六气的精华来养育万物，该怎么办呢?”鸿蒙拍着大腿，蹦蹦跳跳，摇着头说：“我不知道！我不知道!”云将没能听到什么高论。

三年以后，云将又往东漫游，经过宋国的郊野刚好碰上鸿蒙。云将非常高兴，快步迎上前去，说：“老爷子忘了我吗？老爷子忘了我吗?”磕头礼拜，希望听到鸿蒙的教导。鸿蒙说：“东飘西荡地游玩，不知道有什么需求；无拘无束地行走，不知道要前往何方。游乐的人纷至沓来，从中可看万物的真相。我又知道什么呢?”云将说：“我自以为无拘无束，随心所欲，但百姓们却总是跟随着我的去向。我接受老百姓的跟随实在是不得已，如今总算摆脱了他们。希望聆听您一句教导。”鸿蒙说：“扰乱自然的常规，违背事物的常情，浑沌宇宙便不会让功事得成；惊散了兽群，禽鸟在半夜都惊恐而鸣，灾难波及草木，祸害连及昆虫。哎，这都是治理人世的过错啊!”云将说：“这样的话，那我该怎么办呢?”鸿蒙说：“哎，受毒太深啊！你就轻轻松松地

ness are in discord, and the four seasons of spring, summer, autumn and winter are out of natural order. What shall I do if I want to harmonize the essence of the six vital breaths so that I can nourish everything in the world?"

Slapping his thighs and hopping like a sparrow, Natural Energy turned his head and said, "I don't know! I don't know!"

General Cloud did not get his answer. Three years afterwards when he was on another tour to the east, he passed by the fields in the state of Song and met with Natural Energy again. Overjoyed, he hurried forth and asked, "Oh my heaven, have you forgotten me? Oh my heaven, have you forgotten me?" He bowed twice to show his sincerity that he would like to learn from Natural Energy.

Natural Energy said, "I'm enjoying myself freely with no aims or purposes. I'm moving freely with no goals or destinations. I'm wandering freely to observe the truth of things. What can I know?"

General Cloud said, "I'm also moving freely, and yet the people are following me. I have no way out but to be involved with the people, and yet the people take me as their model. I'd like to listen to what you say."

Natural Energy said, "When the natural course of events is disturbed and the inborn nature of things is violated, the natural state of things will not be preserved. The animal herds will be dispersed and the birds will be scared into weeping at night. Disasters will fall upon the plants and the insects. Ah, all the blames fall on the fact that you are ruling over the people."

General Cloud asked, "What shall I do then?"

Natural Energy said, "Oh, you're bringing too much harm to the people! Just return to your inborn nature, free of any worldly entanglement!"

【原文】

曰："吾遇天难，愿闻一言。"鸿蒙曰："意！心养。汝徒处无为，而物自化。堕尔形体，吐尔聪明，伦与物忘，大同乎涬溟。解心释神，莫然无魂。万物云云，各复其根。各复其根而不知，浑浑沌沌，终身不离；若彼知之，乃是离之。无问其名，无窥其情，物固自生。"云将曰："天降朕以德，示朕以默。躬身求之，乃今也得。"再拜稽首，起辞而行。

世俗之人，皆喜人之同乎己，而恶人之异于己也。同于己而欲之，异于己而不欲者，以出乎众为心也。夫以出乎众为心者，曷常出乎众哉？因众以宁，所闻不如众技众矣。而欲为人之国者，此揽乎三王之利而不见其患者也。此以人之国侥幸也，几何侥幸而不丧人之国

【今译】

回去吧。"云将说："我碰上老爷子真不容易，还是让我听听您的一点指教吧。"鸿蒙说："哎，修养心性。你只要让你的心处在无为的状态，万物自然会随顺而变化。抛弃你的形体，闭塞你的耳目，浑然相处而万物皆忘，与茫茫元气融为一体。解除思虑，遣散精神，漠然无知好像没有灵魂。万物纷纷纭纭，各各返回自己的本根。各各返回自己的本根却毫无察觉，浑浑沌沌，那本根从此永不失离；假如有所感知，那就是失离了本根。不要问它的名字，不要窥探它的实情，万物本都是自生自成。"云将说："老爷子把自然的道德赐给了我，指示我静默。我全身心地都在追求它，今天才总算获得。"于是又磕头礼拜，起身告别而去。

世俗上的人，都喜欢别人赞同自己，而厌恶别人不赞同自己。赞同自己便乐意接受，不赞同自己便不乐意接受，这是把出人头地当作自己的旨趣啊。那一心想出人头地的人，又何尝超出过大众呢？凭借众人（的赞同）而心安理得，其实他的所见所闻还是远远赶不上大众才智技能的丰富。想统治人们大众的国家的人，这是只看到了夏商周三代君王的受益，却没有看到他们所遭受的祸害啊。这是拿人们大众的国家来谋求个人的幸福，又有多少谋求个人幸福的不是丧失了人们大

General Cloud said, "Oh my heaven, it's so difficult to meet with you. I'd like to listen to what you have to say."

Natural Energy said, "Oh! Cultivate your mind, that's all. Follow the natural course of events and do nothing, and all things will transform by themselves. You only have to ignore your physical form, get rid of your wisdom and forget yourself together with everything in the world. You only have to mingle yourself with the essence of nature, free yourself of worries and cares, and become as soulless as dead ashes. In this case, everything in the world will return to its root source without knowing it. In ignorance, nothing will depart from its root source all its life. If something knows its root source, it will depart from its root source. Do not ask about its name and do not notice its real conditions as everything used to grow naturally."

General Cloud said, "Oh my heaven, you have endowed me with virtue and showed me the way to remain silent. Now I've learned about Tao, for which I have pursued with reverence." He bowed again and then took his leave.

The common people in the world are pleased when others agree with them and are displeased when others disagree with them. They like those who agree with them and dislike those who disagree with them because they want to outshine others. However, those who would like to outshine others are not necessarily those who really outshine others! For those who are contented with what they know are not necessarily more resourceful than others. Those who would like to rule over the kingdom are those who set their eyes on the advantages of being a ruler like the three great kings in Xia, Shang and Zhou but neglect the disasters they have brought to the people. They are trying their luck at the cost of the kingdom. Few are those who try their luck without at last losing their king-

【原文】

乎？其存人之国也，无万分之一；而丧人之国也，一不成而万有馀丧矣！悲夫，有土者之不知也！

夫有土者，有大物也。有大物者，不可以物。物而不物，故能物物。明乎物物者之非物也，岂独治天下百姓而已哉！出入六合，游乎九州，独往独来，是谓独有。独有之人，是谓至贵。

大人之教，若形之于影，声之于响。有问而应之，尽其所怀，为天下配。处乎无响，行乎无方。挈汝适复之挠挠，以游无端，出入无旁，与日无始。颂论形躯，合乎大同，大同而无己。无己，恶乎得有有？睹有者，昔之君子；睹无者，天地之友。

贱而不可不任者，物也；卑而不可不因者，民也；匿而不可不为者，事也；粗而不可不陈者，法也；远而不可不居者，义也；亲而不可不广者，仁也；节而不可不积者，礼也；中而不可不高者，德也；

【今译】

众的国家呢？那些能把人们大众的国家保存在自己手里的，一万个之中不到一个；但丧失人们大众的国家的，真是无一成功而丧失却一万有余。可悲啊，拥有领土的人对此竟一无所知！

那拥有国家，就是拥有一个最大的物体。拥有最大物体的人，可不能把它作为一个物体来随意支配。它是一个物体，但不把它作为一个物体来随意支配，所以才能支配物体。对于支配物体就是不把物体作为物体来随意支配这一道理能明白的人，岂止只能治理天下百姓而已呢！他可以在天地四方之间自由进出，在九州大地任意漫游，独往独来，这就叫做独我所有。具有独我所有境界的人，这就叫做无尚的尊贵。

至德之人的教诲，就像形体产生影子、声音产生回响（那样自然而成）。有问必有答，竭尽自己的所知，来为天下人作出应对。在无声无息中安处，在无东无西中来往。带着你们在纷纷扰扰中往返，在无边无际中漫游，进进出出都无须任何依傍，与太阳共存而永无终始。一切言谈形态，都与浑然同一相融和，浑然同一而没有自我。没有自我，又哪里还有那个“有”？看见“有”的人，是过去的君子；看见“无”的人，是天地的朋友。

微贱但却不能不听任的，是万物；卑下但却不能不依顺的，是百姓；形迹不露但却不能不处理的，是事情；粗略但却不能不陈述的，是法度；距离实行虽远但却不能不遵守的，是道义；虽然偏重亲近但却不能不推广的，是仁爱；虽然强调节度但却不能不累积的，是礼仪；虽然应当顺应万物但却不能不高尚的，是德行；虽然浑一但却不

dom! The chances for those who preserve their kingdom are one in ten thousand while the chances for those who lose their kingdom are ten thousand or more. Alas for those who hold the throne but are ignorant of this!

The man who holds the throne holds the kingdom. The man who holds the kingdom should not be influenced by worldly things. Only the man who holds the kingdom and is not influenced by worldly things can control the kingdom. He who knows how to control the kingdom is himself not a worldly thing. He will not merely rule over the people in the world. He will be able to go freely in all directions and wander all over the country. He who comes and goes all alone is considered "unique". A unique man is considered the "noblest" in the world.

The noblest man gives his teaching in the form of a shadow or with the sound of an echo. He answers when he is asked and he wears his heart out to answer the questions raised by the people in the world. He stays in the land of quietude and travels in the land of obscurity. Together with the madding crowd, he wanders in the land of infinity, where there is neither obstacle on his way nor end in his days. Both his discourse and his physical form conform to the mighty Tao, which obliterates his "self". A man without his "self" will by no means stick to his "being". A man who sticks to his being is a superior man in the past while a man who forgets his self is a friend of the heaven and the earth.

What are low but must be used are things. What are humble but must be followed are the people. What is insignificant but must be done is business. What is harsh but must be established is the law. What is remote from Tao but must be observed is righteousness. What is biased but must be promoted is humaneness. What is restrictive but must be increased is the etiquette. What is natural but must be exalted is virtue. What is integrated but must be altered is Tao. What is mysterious but

【原文】

一而不可不易者，道也；神而不可不为者，天也。故圣人观于天而不助，成于德而不累，出于道而不谋，会于仁而不恃，薄于义而不积，应于礼而不讳，接于事而不辞，齐于法而不乱，恃于民而不轻，因于物而不去。物者莫足为也，而不可不为。不明于天者，不纯于德；不通于道者，无自而可。不明于道者，悲夫！何谓道？有天道，有人道。无为而尊者，天道也；有为而累者，人道也。主者，天道也；臣者，人道也。〔天道之与人道也，〕相去远矣，不可不察也。

【今译】

能不变易的，是大道；虽然神妙但却不能不有所作为的，是天然。所以圣人遵循自然但不助长，德行有所成就但却不受牵累，顺大道而生，无须有意图谋，符合仁爱却不依恃，接近道义却不存留，适应礼仪而不回避，应接事情而不推辞，用法度来规范划一却不扰乱，依赖人们而不轻视，顺应万物而不离本性。万事万物不可强为，但却不能不为。不懂得自然之理的，也就不能具有纯正的德行；不通晓大道规律的，也就无从而可。不明白大道的人，真可悲啊！什么叫道呢？有自然之道，有人为之道。一无所为却高居尊位的，是自然之道；有所作为而劳累困苦的，是人为之道。君王所遵守的就是自然之道，臣下所奉行的就是人为之道。自然之道与人为之道相距太遥远了，不能不明察啊。

must be pursued is nature. Therefore, the sages follow nature and do not attempt to improve on it. They perfect their virtue and do not bother about it. They act according to Tao and do not make any plans beforehand. They conform themselves to humaneness and do not rely on it. They practise righteousness strictly and do not try to accumulate it. They comply with the etiquette and do not evade it. They deal with business and do not reject it. They observe the law and do not violate it. They rely on the people and do not abuse them. They allow for the inborn nature of things and do not try to discard it. They do not care to do anything about things but sometimes they have to do something about them. Those who do not know anything about nature are not pure in their virtue. Those who are not well versed in Tao can achieve nothing. Alas for those who are not well versed in Tao!

What do we mean by Tao? There is the Tao in the natural way and there is the Tao in the human way. To do nothing and yet command respect is the natural way of Tao while to do things and receive the trouble is the human way of Tao. The ruler should practise the natural way of Tao and the subjects should practise the human way of Tao. There is a world of difference between Tao in the natural way and Tao in the human way. The difference must be clearly distinguished.

天地第十二

【原文】

天地虽大，其化均也；万物虽多，其治一也；人卒虽众，其主君也。君原于德而成于天，故曰玄古之君天下，无为也，天德而已矣。

以道观言，而天下之（君）〔名〕正；以道观分，而君臣之义明；以道观能，而天下之官治；以道泛观，而万物之应备。故通于天地者，德也；行于万物者，道也；上治人者，事也；能有所艺者，技也。技兼于事，事兼于义，义兼于德，德兼于道，道兼于天。故曰：古之畜天下者，无欲而天下足，无为而万物化，渊静而百姓定。记曰："通于一而万事毕，无心得而鬼神服。"

【今译】

天地虽然广大，它们化育万物却是均衡一致的；万物虽然繁多，它们的初始却都是那浑沌的太一；人群虽然众多，他们的主宰却都是国君。国君以顺应万物为本而成就于自然，所以说远古时代的（君主）治理天下，不过是实行无为，一切顺应天性自然罢了。

用道来观察称谓，天下的名分都是正当的；用道来观察职责，君主和臣下的义务就能分明；用道来观察才干，天下的官吏都管理得很好；用道来遍观一切，万事万物的适当合宜无不具备。所以贯穿于天地的是那得其天性的"德"，通行于万物的是那顺应自然的"道"，驾凌在上而制约着人们的是那各自都得奉行的"事情"，能力有专门建树的是那"技艺"。"技艺"包含在"事情"之中，"事情"包含在"义"之中，"义"包含在"德"之中，"德"包含在"道"之中，"道"包含在自然之中。所以说，古代养育天下百姓的人，没有欲求而天下富足，无所作为而万物自然演化，宁静如深渊而百姓安定。古书上的记载说："与'道'相通，万事都能成功；无心追求，鬼神都会服从。"

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Chapter 12

The Heaven and the Earth

Great as they are, the heaven and the earth evolve in a uniform way. Numberless as they are, all things are governed in the same way. Numerous as they are, the common people respect their king as their ruler. In ruling over the world, the king regards virtue as the root of his power and the heaven as the source of his success. Therefore, the ancient kings ruled over the world by doing nothing, in other words, by following the natural course of events.

When names are viewed through Tao, all the names in the world are perfectly justifiable. When titles are viewed through Tao, both the kings and the officials have their distinctive duties. When talents are viewed through Tao, all the officials in the world are fully qualified. When all the world is viewed through Tao, everything follows its inborn nature. Therefore, that which links the heaven with the earth is virtue; that which acts upon everything in the world is Tao. What the kings do to govern the world is administrative duties; what brings ability and talents into full play is skill. Skill is closely linked with affairs; affairs are closely linked with righteousness; righteousness is closely linked with virtue; virtue is closely linked with Tao; Tao is closely linked with the heaven. Therefore, in ruling over the world, the ancient kings enriched the world by having no desires, invigorated everything by doing nothing, and pacified the people by keeping quiet. As the Record says, "Those who are well versed in Tao will accomplish anything; those who have no desires for achieve-

【原文】

夫子曰：“夫道，覆载万物者也，洋洋乎大哉！君子不可以不刳心焉！无为为之之谓天，无为言之之谓德，爱人利物之谓仁，不同同之之谓大，行不崖异之谓宽，有万不同之谓富。故执德之谓纪，德成之谓立，循于道之谓备，不以物挫志之谓完。君子明于此十者，则韬乎其事心之大也，沛乎其为万物逝也。若然者，藏金于山，藏珠于渊；不利货财，不近贵富；不乐寿，不哀夭；不荣通，不丑穷；不拘一世之利以为己私分，不以王天下为己处显，显则明。万物一府，死生同状。”

夫子曰：“夫道，渊乎其居也，漻乎其清也。金石不得，无以鸣。（故金石有声，不考不鸣。）万物孰能定之？夫王德之人，素逝而耻通

【今译】

孔子说：“道是覆盖和托载万物的，浩瀚无边何等广大啊！君子不能不彻底清除个人的心智啊！按照无为的原则去做就叫做天性，按照无为的原则去说就叫做自得，博爱众人普利万物就叫做仁爱，让不同的万物归于同一就叫做伟大，行为随和而不标新立异就叫做宽容，包罗万象就是富足。所以保持天性就叫做纲纪，天然德性有所成就就叫做立功，遵循自然之道就叫做齐备，不因外物挫伤心志就叫做完美。君子明白了这十点，那他所树立的心志就浩浩荡荡无比宽大，他就将受到天下万物浩浩荡荡的依附归往。像这样的话，就能任凭黄金埋藏在大山，任凭明珠埋藏在深渊；不把货物钱财看作有利，荣华富贵也无需趋求接近；不因长寿而欢乐，不因夭折而悲哀；不以通达显赫为荣耀，不以困迫卑贱为耻辱；不把牟取普天下的利益作为自己的职事，不因为统治天下而以为自己地位显赫，显赫便会招人眼目。自我与万物浑然一体，死与生全都一样。”

孔子说：“道啊，它的所在犹如深渊，它空明澄彻犹如清泉。金钟石磬不受到碰撞，便无法让它们鸣响。万物的反应谁又能加以确定？那德行盛大的人，抱朴而行，把通晓世事看作羞耻，立足于万物的本

ment will subdue the ghosts and spirits."

Confucius says, "Tao covers and supports everything in the world. How magnificent it is! The gentleman must get rid of the desire to do anything. To act by doing nothing is called the way of the heaven; to explain by saying nothing is called virtue; to love people and benefit things is called humaneness; to make dissimilar things similar is called greatness; to behave without absurdity or ostentation is called generosity; to embrace varieties of things is called wealth. Therefore, to persevere in virtue is called the guideline; to perform virtuous deeds is called achievement; to act in accordance with Tao is called completion; to see to it that the will is not affected by external things is called perfection. When the gentleman understands these ten principles, his mind will be so broad as to hold everything in the world, ready to accept them as the convergence of waters. Such being the case, he will let gold lie buried in the mountains and let the pearls lie hidden in the abyss. He will not crave for property and wealth and will not strive for fame and position. He will not rejoice over longevity and will not grieve over premature death. He will not feel proud of being a high official and will not feel ashamed for being poor. He will not usurp the profit of the world as his own possession and will not regard his throne as his own distinction. He understands that distinction leads to showing off while everything in the world will return to the same root and even life and death are different phases of existence."

Confucius says, "Tao resides in the silent abyss, clear and transparent. Without Tao, musical instruments made of metal and stone will not ring, and so, though they may give sounds, they will not ring unless they are struck. Who can decide the response of everything in the world?

"Man with kingly virtue lives a plain life and is never entangled in worldly affairs. He is rooted in the original source of Tao and is intelligent

【原文】

于事，立之本原而知通于神，故其德广。其心之出，有物采之。故形非道不生，生非德不明。存形穷生，立德明道，非王德者邪？荡荡乎忽然出，勃然动，而万物从之乎，此谓王德之人。视乎冥冥，听乎无声。冥冥之中，独见晓焉；无声之中，独闻和焉。故深之又深，而能物焉；神之又神，而能精焉。故其与万物接也，至无而供其求，时骋而要其宿（大小、长短、修远）。”

黄帝游乎赤水之北，登乎昆仑之丘而南望。还归，遗其玄珠。使知索之而不得，使离朱索之而不得，使喫诟索之而不得也；乃使象罔，象罔得之。黄帝曰：“异哉！象罔乃可以得之乎！”

尧之师曰许由，许由之师曰啮缺，啮缺之师曰王倪，王倪之师曰被衣。尧问于许由曰：“啮缺可以配天乎？吾借王倪以要之。”许由曰：“殆哉圾乎天下！啮缺之为人也，聪明睿知，给数以敏，其性过人，而

【今译】

原——无，而智慧通于神明，所以他的德行广大。他对外界若有反应，那是因为有事物感动了他的心灵。所以形体没有道就不能生存，性情没有德就不能明朗。让形体得以生存，让性情尽情发挥，建立盛德，彰明大道，这不就是德行盛大的人吗？浩渺广大啊，不知不觉中即已出现，不知不觉中已在运动，那万物都紧相跟从，这就叫德行盛大的人。他在漆黑一片中观看，他在寂静无声中聆听。在漆黑一片中，他独自看到了光明；在寂静无声中，他独自听到了万物共鸣的和谐之声。所以他深邃而又深邃，能把万物明察细分；他神妙而又神妙，能发挥万物的精微功能。所以他与万物相接应，自己一无所有却能满足万物的需求，时时驰骋放任却能有一定的归宿。”

黄帝在赤水以北漫游，登上昆仑山向南瞭望。返回时，丢掉了他那颗玄妙的明珠。让聪明的智去寻找，找不到；让明察秋毫的离朱去寻找，也找不到；让能言善辩的喫诟去寻找，还是找不到。于是把糊糊涂涂、懵懵懂懂的象罔派了去，象罔却把珠子找到了。黄帝说：“奇怪啊！无知无识的象罔竟然可以找到它呢！”

尧的老师叫许由，许由的老师叫啮缺，啮缺的老师叫王倪，王倪的老师叫被衣。尧向许由问道：“啮缺可以与天相配吗？我想借助王倪把他请来做天子。”许由说：“这样天下就岌岌可危了！啮缺的为人，聪明智慧，灵敏机警，他天性超过一般人，而且还竟然把人为的事情

enough to probe into the land of mystery. Therefore, his virtue is far-reaching and his mind is responsive to the outside world when it is stimulated. Thus, a form without Tao is lifeless and a life without virtue is splendourless. Preserving his physical form and living out his whole life, accomplishing his virtue and manifesting Tao — isn't that kingly virtue? In magnificence, he appears suddenly and moves swiftly, with everything in the world at his heels. This is the man with kingly virtue! Tao looks dim and obscure and sounds silent and tranquil. Yet, there is a glimmer in the dim obscurity and there is a harmony. Therefore, in the deepest of the depth there arises everything; in the most mysterious of the mystery there exists the essence. In its relationship with everything in the world, empty as it is, Tao satisfies every need; swiftly as it moves, Tao is the dwelling place for everything, great and small, long and short, far and near."

The Yellow Emperor was travelling to the north of the Red Waters when he climbed up Kunlun Mountains and looked southward. When he came home, he found that his mysterious pearl (Tao) was lost. Knowledge was sent to search for it, but he failed. Sight was sent to search for it, but he also failed. Speech was sent to search for it, but he likewise failed. Finally Nothing was sent to search for it, and he found it. The Yellow Emperor said, "How strange it is that Nothing should have found it!"

King Yao's teacher was Xu You, Xu You's teacher is Nie Que, Nie Que's teacher is Wang Ni, and Wang Ni's teacher is Bei Yi.

King Yao asked Xu You, saying, "Can Nie Que be the king? I'll ask Wang Ni to invite him."

Xu You said, "Alas! The kingdom will be in danger! As a man, Nie Que is a man of intelligence and understanding, sharp-witted and quick-minded. His talents are far above others and he knows how to comply

【原文】

又乃以人受天。彼审乎禁过，而不知过之所由生。与之配天乎？彼且乘人而无天。方且本身而异形，方且尊知而火驰，方且为绪使，方且为物絯，方且四顾而物应，方且应众宜，方且与物化而未始有恒。夫何足以配天乎？虽然，有族有祖，可以为众父，而不可以为众父父。治，乱之率也，北面之祸也，南面之贼也。”

尧观乎华，华封人曰：“嘻，圣人！请祝圣人，使圣人寿！”尧曰：“辞。”“使圣人富。”尧曰：“辞。”“使圣人多男子。”尧曰：“辞。”封人曰：“寿、富、多男子，人之所欲也；女独不欲，何邪？”尧曰：“多男子则多惧，富则多事，寿则多辱。是三者，非所以养德也，故辞。”封人曰：“始也，我以女为圣人邪，今然君子也。天生万民，必授之职。多男子而授之职，则何惧之有？富而使人分之，则何事之有？

【今译】

强加于自然。他清楚地懂得如何制止过失，但他却不知道过失产生的原因。让他来配合上天做天子吗？他将依恃人为，心目中不会有天。他将根据自身的意志使万物改变固有的形态，他将崇尚心智像烈火一般迅速蔓延，他将被千头万绪的世事所役使，他将被形形色色的外物所束缚牵连，他将目不暇接地应付四面八方的事务，他将面对万事万物的种种需求，他将随同事物的变化而变化，永远不会有固定的依准。他哪能够与天相配来做天子呢？不过，有人群就有先祖，他可以做人群的统领，却不能做所有统领的君主。治理是混乱的先导，是臣子的祸患，是国君的灾星啊！”

尧来到华地视察，华地守边疆的人说：“啊，圣人！请允许我为圣人祝福，祝圣人健康长寿！”尧说：“不要这样。”“祝圣人富有！”尧说：“不要这样。”“祝圣人多生儿子！”尧说：“不要这样。”守边疆的人说：“长寿、富有、多儿子，是大家都想求得的；你却偏偏不要，为什么呢？”尧说：“儿子多了便会招来更多的担忧，富有就会招来更多的事情，长寿就会招来更多的困辱。这三条都不是涵养德性的东西，所以不要。”守边疆的人说：“当初我认为你是位圣人，现在看来，你仅仅是个君子。上天生下千千万万的人，必定会一一交给他们该做的事情。儿子多了便让他们各做自己应做的事，那还有什么忧虑的呢？富有了便派人把财物分发给大家，那还有什么麻烦事呢？圣人嘛，像鹌

with nature through human efforts. He is good at preventing errors but does not know the sources of these errors. Let him become the king? He would resort to human wits and ignore nature. He would be self-centered in dealing with everything; he would worship knowledge and run after it; he would be driven by affairs and be indulged in things; he would be a slave to circumstances and to things; he would meddle with things without any fixed idea. How can he be fit to become a king? He can be a minister, but he cannot be a king. His way of government would be the apple of discord, a disaster to the ministers and a peril to the king."

King Yao was having an inspection in Hua when a frontier-guard there said, "Ah, sage! Please allow me to pray for you. May you enjoy a long life!"

King Yao said, "No, I don't need it."

The frontier-guard said, "May you have abundant wealth!"

King Yao said, "No, I don't need it."

The frontier-guard said, "May you have many sons."

King Yao said, "No, I don't need them."

The frontier-guard said, "A long life, abundant wealth and many sons are what people crave for. You are the only one who said you didn't need them. Why?"

King Yao said, "Many sons bring worries, abundant wealth brings troubles, and a long life brings disgrace. These three blessings won't nourish virtue. That's why I don't need them."

The frontier-guard said, "At first I thought that you were a sage, but now I think that you are but a gentleman. In sending people to the world, the heaven has assigned each of them his appropriate duties. What is there to be worried about since many sons have been assigned many duties? What is there to be troubled about since abundant wealth has

【原文】

夫圣人，鹑居而鷇食，鸟行而无彰。天下有道，则与物皆昌；天下无道，则修德就闲。千岁厌世，去而上仙，乘彼白云，至于帝乡。三患莫至，身常无殃，则何辱之有?”封人去之，尧随之曰：“请问。”封人曰：“退已!”

尧治天下，伯成子高立为诸侯。尧授舜，舜授禹，伯成子高辞为诸侯而耕。禹往见之，则耕在野。禹趋就下风，立而问焉，曰：“昔尧治天下，吾子立为诸侯。尧授舜，舜授予，而吾子辞为诸侯而耕。敢问其故何也?”子高曰：“昔尧治天下，不赏而民劝，不罚而民畏。今子赏罚而民且不仁，德自此衰，刑自此立，后世之乱自此始矣！夫子阖行邪？无落吾事!”俋俋乎耕而不顾。

【今译】

鹑一样随遇而安，像刚出壳的小鸟儿一样无心于食，像鸟儿的飞行一样不留下任何痕迹。天下太平，就与万物一同昌盛；天下纷乱，就修养德行，隐居闲处。等到活够一千岁厌烦了人世，便离世而升天成仙，乘着那洁白的云朵，到达天帝的乡土。多担心、多事情、多困辱等忧患便都不会降临，自身永远不会有灾殃，那么还有什么困辱呢?”守边疆的人（说完）离开尧就走。尧跟着他说：“请让我讨教。”守边疆的人说：“回去吧!”

尧治理天下，伯成子高被立为诸侯。尧把帝位传给了舜，舜把帝位传给了禹，伯成子高便拒绝再当诸侯而从事耕种。禹前去看望他，他正在田野里耕作。禹快步走到他的下面，站着问道：“从前尧治理天下，先生就位为诸侯。尧传位给舜，舜传位给我，先生却辞去了诸侯来种田。冒昧地请问一下，这是什么原因呢?”子高说：“从前尧治理天下，没有实行奖赏但老百姓却深受鼓励，也没有实行惩罚但老百姓却自然敬畏。如今您又是赏又是罚，但老百姓还是不讲仁义，德行从此衰败，刑罚从此确立，后世的祸乱就从您这里开始！您何不走开呢？不要耽误我的耕作!”于是埋头只顾耕田，不再理睬禹。

been allotted to others? The sage does not pick the place where he lives and does not choose the food he eats, leaving no trace in the world just like the birds flying in the sky. When the world is prevalent with Tao, he shares the prosperity with everything; when the world is prevalent with Tao, he nurtures his own virtue and lives a seclusive life. When he is fed up with life after he has lived for a thousand years, he will leave the world and become an immortal. He will ride upon a white cloud and reach the land of the heavenly king. Your three worries will not arise and you yourself will be free from misfortune. What disgrace is there to be cared about?"

When the frontier-guard turned to leave, King Yao followed him and said, "May I ask. . . " The frontier-guard said, "Get away."

When King Yao was ruling over the world, Bocheng Zigao was made a prince. When King Yao handed over the throne to King Shun and King Shun handed over the throne to King Yu, Bocheng Zigao resigned from his post and went into farming. When King Yu went to visit him, he was working in the fields. King Yu hurried down and stood there, saying, "When King Yao was ruling over the world, you were made a prince. When King Yao handed over the throne to King Shun and then King Shun handed over the throne to me, you resigned from your post and went into farming. May I ask why you did this?"

Bocheng Zigao said, "When King Yao was ruling over the world, the people worked hard without getting any reward and were filled with awe without fear of punishment. Nowadays, you reward and punish, but the people are no longer humane. The virtue is on the decline and penalty laws are issued. Troubles in the future days have thus started. Why don't you leave me? Don't interrupt my work!" At this, he set himself to the plough again and paid no more attention to King Yu.

【原文】

泰初有无，无有无名。一之所起，有一而未形。物得以生，谓之德；未形者有分，且然无间，谓之命；留动而生物，物成生理，谓之形；形体保神，各有仪则，谓之性。性修反德，德至同于初。同乃虚，虚乃大。合喙鸣，喙鸣合，与天地为合。其合缗缗，若愚若昏。是谓玄德，同乎大顺。

夫子问于老聃曰："有人治道若相放，可不可，然不然。辩者有言曰：'离坚白，若县宇。'若是则可谓圣人乎?"老聃曰："是胥易技系、劳形怵心者也。执留之狗成思，猿狙之便自山林来。丘，予告若而所不能闻与而所不能言：凡有首有趾、无心无耳者众，有形者与无

【今译】

宇宙的最初只有"无"，没有任何存在，也没有任何名称。混沌一体的产生，是只有混一状态而没有形体。万物因此而产生，这就叫做自得；没有形体之中有着阴阳二气的区别，但它们还没形成明确的界限，这就叫做先天条件；阴静阳动于是产生万物，万物形成各自的生命生机，这就叫做形体；形体依恃着精神，各有一定的法则方式，这就叫做本性。本性加以修养就返归于自得，自得的极点就与万物的最初相同。与最初相同便是虚无，虚无就是广大。这时，说起话来就会与无心的鸟儿鸣叫相符合。无心的鸟鸣与我的说话相合，也就是我与天地万物相合。这种相合天衣无缝，如同蒙昧，又如同昏暗。这就叫做幽微玄妙的自得，它与最大的顺应相同。

孔子问老子说："有些人修研大道似乎背道而驰，把不行的说成行，把不对的说成对。能言善辩的人有这样的说法：'把白石头的坚硬和白色两相分离，就像物体高悬天空那样显明易见。'像这样的人就可以称作圣人了吗?"老子说："这是那种像乐师卜官一样被技艺所牵累，劳苦自己的形体，使自己的心神担惊受怕的人。长期拴系着的狗产生忧愁，猿猴因为行动敏捷而从山林中被捕捉来。孔丘，我把你所听不到的和你所说不出的道理告诉你：大凡有脑袋有四肢但却没有心

At the very beginning, there was nothing in the world at all. There was no existence and there was no name. Then, there was Oneness, another name for Tao, which did not assume any form. From Oneness came everything, each receiving what is called its own "virtue". Before things took on their respective forms, there was already the distinction of *yin* and *yang*, inseparable from each other. This is called the "destiny". Things came into existence in the process of flow and flux of *yin* and *yang*, each with its own configuration which are called its "form". The physical form protects its spirit, each with its own characteristics which are called the "inborn nature". With further cultivation, the inborn nature returns to virtue; in its perfection, virtue is very much the same as the very beginning. To be the same as the very beginning is to be empty; to be empty is to be all-embracing. Human speech is mingled with the singing of birds. Having mingled their speech with the singing of birds, the people are mingled with the heaven and the earth. The mingling is as perfect as if the people were stupid or dizzy. This is called "divine virtue", in perfect accordance with the natural course of events.

Confucius asked Laozi, saying, "There are some people who claim to cultivate themselves in accordance with Tao but in fact act in opposition to it. They approve what should not be approved and affirm what should not be affirmed. As the rhetoricians say, 'Hardness can be separated from whiteness is as obvious as the sun and the moon hanging in the sky.' Can such people be called sages?"

Laozi said, "Such people are like petty officials who are burdened by their duties, wearing out their bodies and troubling their minds. A hunting-dog is under the leash because it can chase after the fox; a monkey is trapped in the mountain forest because it is nimble. Let me tell you, Confucius, what you cannot hear and what you cannot say. There are so

【原文】

形无状而皆存者尽无。其动止也，其死生也，其废起也，此又非其所以也。有治在人，忘乎物，忘乎天，其名为忘己。忘己之人，是之谓入于天。”

将闾葂见季彻曰：“鲁君谓葂也曰：‘请受教。’辞不获命。既已告矣，未知中否，请尝荐之。吾谓鲁君曰：‘必服恭俭，拔出公忠之属而无阿私，民孰敢不辑？’”季彻局局然笑曰：“若夫子之言，于帝王之德，犹螳螂之怒臂以当车轶，则必不胜任矣！且若是，则其自为处危，其观台多物，将往投迹者众。”将闾葂覤覤然惊曰：“葂也汇若于夫子之所言矣！虽然，愿先生之言其风也。”季彻曰：“大圣之治天下也，摇荡民心，使之成教易俗；举灭其贼心，而皆进其独志；若性之自为，而民不知其所由然。若然者，岂兄尧、舜之教民溟涬然弟之哉？

【今译】

灵没有见闻的人很多，有形的躯体与无形无状的大道都具有的人却是一个也没有。那运动和静止，那死亡和出生，那衰废和兴盛，这些又不是谁在有意作为而产生。人的自治身心，那就是忘掉外物，忘掉自然，它的名字就是忘掉自我。忘掉自我的人，这才可以说是进入了天然的境界。”

将闾葂拜见季彻，说：“鲁国国君对我说：‘请允许我接受您的教诲。’我一再推辞，鲁君也不答应。于是只好向他讲了一通，还不知道讲得合适不合适，请允许我姑且把它向您复述一遍。我对鲁君说：‘一定要亲自奉行恭敬严谨，提拔公正诚实的人而不要有偏袒私爱，这样的话老百姓谁还敢不和睦顺从呢？’”季彻哈哈大笑说：“像您说的这些话，对于帝王的德业来说，就如同螳螂奋力举起臂膀来阻挡车轮的前进，那是肯定不能胜任的了！而且像这样的话，那他就将把自己置身于危险之地，他的宫廷前面就将挂满各色各样的法律条文，赶来迎合钻营的人就会多了。”将闾葂异常惊愕地说：“我对先生的话实在感到茫然。不过，还是希望先生把它的道理说个大概。”季彻说：“伟大的圣人治理天下，无非是让百姓的心情逍遥自在，让老百姓形成教化，变为习俗；彻底消除他们的残害之心，并让他们都增进浑朴纯一的天性；这些都好像是天性的自发所为，老百姓根本不知道是怎么一回事。像这样的话，哪里还要像尧、舜那样来教导百姓让他们糊糊涂

many people who have heads and feet but do not have minds and ears while there is not a single one with a physical form who can coexist with the shapeless and formless Tao. Their movement and stagnation, life and death, and rise and fall are all beyond reasoning, yet their governance indeed lies in men's hands. To forget things and forget nature means to forget about 'self'. Those who have forgotten about themselves can be said to have identified themselves with nature."

Jiang Lümian paid a visit to Ji Che and said, "Marquis of Lu said to me, 'Please give me some instructions.' I politely refused but he insisted. I had to tell him something, but I don't know whether what I said is right or wrong. Let me repeat it to you. I said to Marquis of Lu, 'You must be modest and frugal, promote those who are fair and loyal without bias or prejudice. If you do like this, who among the people will dare to be disobedient?'"

Ji Che chuckled and said, "As far as the virtue of an emperor or a king is concerned, what you said is as futile as the mantis stretching out its arms and trying to stop a chariot on its tracks. If he follows your instructions, the marquis will be in a perilous situation as if he were standing on the top of a precipice. He will have to handle lots of affairs and deal with lots of people."

In great astonishment, Jiang Lü mian asked, "I'm puzzled at your words. Nevertheless, I hope that you will give me a brief explanation."

Ji Che said, "In ruling over the world, the great sage gives freedom to the people's minds so that they are ready to be enlightened and transformed. He encourages the people to uproot their evil intentions and establish their ambitions, as if they had done everything out of their inborn nature, but the people do not know why they are doing so. In that case, why should he need to revere the teachings of King Yao and King Shun

【原文】

欲同乎德而心居矣！”

子贡南游于楚，反于晋，过汉阴，见一丈人方将为圃畦，凿隧而入井，抱瓮而出灌，搰搰然用力甚多，而见功寡。子贡曰：“有械于此，一日浸百畦，用力甚寡而见功多，夫子不欲乎？”为圃者卬而视之曰：“奈何？”曰：“凿木为机，后重前轻，挈水若抽，数如泆汤，其名为槔。”为圃者忿然作色而笑曰：“吾闻之吾师，有机械者必有机事，有机事者必有机心。机心存于胸中，则纯白不备。纯白不备，则神生不定。神生不定者，道之所不载也。吾非不知，羞而不为也。”子贡瞒然惭，俯而不对。有间，为圃者曰：“子奚为者邪？”曰：“孔丘之徒也。”为圃者曰：“子非夫博学以拟圣、於于以盖众、独弦哀歌以

【今译】

涂地循规蹈矩呢？想让天下同心同德，心性就要安定宁静啊！”

子贡往南到楚国漫游，返回晋国，经过汉水南岸。看见一老人正在菜园里劳动，他挖了一条隧道通到井底，抱着瓦罐子进去把水取出来浇菜，累得气喘喘地十分费劲，但收到的功效却很少。子贡说：“现在有一种机械，一天可以浇灌上百畦菜地，用力很少但功效却很大，您老人家不愿意用吗？”灌园老人抬起头来看着子贡说：“怎么样的？”子贡说：“用木头做成机械，后头重，前头轻，提起水来如同抽引，快得好像开水直往外滚，它的名字叫做桔槔。”灌园老人气得变了脸色，冷笑着说：“我听我老师说，有了机械之类的东西必定就会有投机取巧的事情，有了投机取巧的事情必定就会有随机应变的心思，随机应变的心思存在于胸中，那纯洁的德性就不再具备。不具备纯洁的德性，那么精神就不会专一安定。精神不专一安定的人，是大道所不能容纳的。你说的那玩艺儿我不是不知道，我是把它看作一种羞耻之事而不愿意做啊！”子贡羞惭得满脸通红，低着头无言可答。过了一会儿，灌园老人问道：“你是干什么的呀？”子贡说：“我是孔丘的学生。”灌园老人说：“你不就是那个学问渊博想处处仿效圣人，大叫大嚷想超过别人，独自拉着琴弦，唱着哀怨的歌曲，来向天下人卖弄名声的人

and to follow their steps? If he'd like the people to have the virtue of King Yao and King Shun, he must make them have repose of mind."

After his travel to the state of Chu in the south, Zigong returned to the state of Jin. When he was passing by the southern bank of the Hanshui River, he saw an old man working in his vegetable garden. From a tunnel that reached the bottom of the well, the old man was fetching water with a jar to water the fields. He had been working hard at it but by no means efficiently. Zigong said, "There is a kind of machine with which you can water a hundred plots a day. You don't have to work so hard but will work much more efficiently. Don't you want to have one?

The old gardener looked up and said, "How does it work?"

Zigong said, "The machine is made of wood that is heavy in the rear and light in the front. It draws water like pouring, as if the water was boiling over. It is called a well-sweep."

His face red with anger, the gardener grinned and said, "I've learned from my teacher that a man who employs an ingenious machine must do ingenious deeds and that a man who does ingenious deeds must have an ingenious mind. A man with an ingenious mind will not be pure and simple; a man without a pure and simple mind will have an unrestful spirit; a man with an unrestful spirit will not attain Tao. I do not use a well-sweep not because I don't know that it works well, but because I feel it a shame to use it."

Abashed, Zigong bent his head and made no reply.

After a while, the gardener asked, "Who are you?"

Zigong said, "I'm a disciple of Confucius."

The gardener said, "Aren't you one of those who would like to rival the sage with knowledge, to surpass others by boasting, and to buy a reputation in the world by playing and singing sad solos? If only you for-

【原文】

卖名声于天下者乎？汝方将忘汝神气，堕汝形骸，而庶几乎？而身之不能治，而何暇治天下乎？子往矣，无乏吾事！”

子贡卑陬失色，顼顼然不自得，行三十里而后愈。

其弟子曰：“向之人何为者邪？夫子何故见之变容失色，终日不自反邪？”曰：“始吾以为天下一人耳，不知复有夫人也。吾闻之夫子：事求可，功求成，用力少，见功多者，圣人之道。今徒不然。执道者德全，德全者形全，形全者神全。神全者，圣人之道也。托生与民并行，而不知其所之，汒乎淳备哉！功利机巧，必忘夫人之心。若夫人者，非其志不之，非其心不为。虽以天下誉之，得其所谓，謷然不顾；以天下非之，失其所谓，傥然不受。天下之非誉无益损焉，是谓全德之人哉！我之谓风波之民。”

反于鲁，以告孔子。孔子曰：“彼假修浑沌氏之术者也。识其一，不知其二；治其内，而不治其外。夫明白（入）〔太〕素，无为复朴，体

【今译】

吗？你眼看要丧失你的精神元气，毁掉你的形骸躯体，你快差不多了吧？你连自身都不能治理好，哪还有功夫来治理天下呢？你走吧，别耽误我的事情！”

子贡深感自己渺小，不禁变了脸色，似乎丢失了什么东西，浑身不自在，走了三十里以后才好些。

他的学生问道：“刚才的人是干什么的呢？先生什么原因见了他就脸色大变失去常态，一整天都不能恢复过来呢？”子贡说：“起初我以为天下只有我老师一个罢了，不知道还有这么个人。我听老师说过：做事讲究可行，功业讲究成就，出力少而收效高的才是圣人之道。如今却偏偏不是这样。握有大道的人德行具备，德行具备的人形体健全，形体健全的人精神完美。精神完美，就是圣人之道啊。托生在人世，和人们一道而行，却不知道自己到底要去哪里，浑浑沌沌真是纯朴完美啊！功利机巧必定在这种人的内心早已消失。像这样的人，不是他向往的不会去，不是他心里想的不会做。即使让普天下的人都称赞他，投其所好，他也傲然不予理睬；让普天下的人都责难他，只要与他想的不是一回事，他就无动于衷不加理会。普天下的责难、称赞对他无损无益，这就叫做德行完备的人啊！我们这些人可说是随风波动的人。”

子贡回到鲁国，把这件事告诉了孔子。孔子说：“那是寄托浑沌氏的学说来修身的人。他只知浑朴纯一，而不知其他；只求修治自我的内心，不求修治身外之物。这种清明洁白，素真到极点，恬淡无为，

get your spiritual mind and discard your physical form, you will be able to approach Tao. Now that you cannot even govern your own self, how can you govern the world? Go away! Don't interrupt my work!"

Zigong's face turned pale for shame. In a depressed mood and ill at ease, it was not until he had walked thirty *li* that he recovered himself.

Zigong's disciples asked, "What was that man? How is it that you lost your composure and did not recover for a whole day?"

Zigong said, "Formerly, I thought that Confucius was the only sage in the world and did not know that there was also such an old man. I have learned from my teacher that the way of the sage is to seek practicability in affairs and accomplishment of success, with the least effort to achieve the best results. However, things are different now. He who sticks to Tao is sound in virtue; he who is sound in virtue is sound in body; he who is sound in body is sound in mind. He who is sound in mind follows the way of the sage. He lives among the people, without knowing where his final destination is. How magnificent is his utter simplicity! He has forgotten about success and profit, he has forgotten about tricks and schemes. Such a man will not go where he is not willing to go and will not do what he has no bent to do. He does not care even if everyone in the world praises him and agrees with what he has done; he does not mind even if everyone in the world opposes him and disagrees with what he has done. The praise or criticism in the world will neither benefit nor harm him. This is a man of sound virtue while I am but a man with an unsettled mind."

On his return to the state of Lu, Zigong told Confucius about his experience. Confucius said, "He is a follower and practitioner of the Chaotic doctrines. He only knows how to cultivate his inner self and does not know how to cultivate his outer self. If you meet with someone who is indeed pure and simple, who has returned to his inborn nature by taking

【原文】

性抱神，以游世俗之间者，汝将固惊邪？且浑沌氏之术，予与汝何足以识之哉！”

谆芒将东之大壑，适遇苑风于东海之滨。苑风曰：“子将奚之？”曰：“将之大壑。”曰：“奚为焉？”曰：“夫大壑之为物也，注焉而不满，酌焉而不竭，吾将游焉。”苑风曰：“夫子无意于横目之民乎？愿闻圣治。”谆芒曰：“圣治乎，官施而不失其宜，拔举而不失其能，毕见其情事，而行其所为，行言自为而天下化。手挠顾指，四方之民莫不俱至，此之谓圣治。”“愿闻德人。”曰：“德人者，居无思，行无虑，不藏是非美恶；四海之内，共利之之谓悦，共给之之谓安；怊乎若婴儿之失其母也，傥乎若行而失其道也；财用有余而不知其所自来，饮食

【今译】

归返纯朴，一任天性，抱守精神，遨游在人世之间的人，你又何必惊讶呢？再说那浑沌氏的学说，我与你又哪有资格去懂得呢！”

谆芒要往东到海洋的大壑去，恰好在东海边碰上了苑风。苑风说：“您要去哪里呢？”谆芒说：“要到海洋的大壑去。”苑风说：“去干什么呢？”谆芒说：“那海洋的大壑作为一种物体，多少水流到它那里也灌不满，无论怎么舀取也取不完，我要到那里去玩玩。”苑风说：“您对那眼睛横长着的百姓不感兴趣了吗？我希望听您谈谈圣人治理天下的事。”谆芒说：“圣人的治理嘛，设置官职布施教化不会有不适宜的地方，选拔推举官员不会埋没人的才能，公开事情的真相让大家看得一清二楚，所做的都是该做的事情，一行一言都是自然而为，天下人们也是自然归顺他。哪怕是手弯一弯、眼看一看，四面八方的人们也没有谁不会到来。这就叫做圣人的治理。”苑风说：“希望再听听自得的人。”谆芒说：“自得的人，呆在家里没有什么思念，走到外面没有什么考虑，心里不藏是非美丑；普天下的人都因他而受益就叫做喜悦，都从他这儿有所资取就叫做安心；惆怅时好像婴儿失去了母亲，茫然时好像行走迷失了道路；钱财物品用不完却不知道它们是从哪里

no action at all, and preserves his natural state of mind amid men of the world, you will not be surprised. How can you and I understand the Chaotic doctrines!"

Zhun Mang was on his eastward way to the vast sea when he came across Yuan Feng, who asked, "Where are you going?"

Zhun Mang said, "I'm going to the vast sea."

Yuan Feng asked, "What are you going to do there?"

Zhun Mang answered, "The vast sea is something you cannot fill by pouring in water and you cannot drain up by drawing water. I'm going there for a trip."

Yuan Feng asked, "Don't you care for the common people? Will you tell me something about the rule by the sage?"

Zhun Mang said, "When the sage rules over the world, he places his officials in appropriate positions, and promotes his officials according to their talents. He makes thorough investigations before he takes action. His words and deeds affect the people naturally so that all the people are transformed. Whenever he waves his hands or moves his eyes, all the people will come and obey his orders. This is called 'the rule by the sage'."

Yuan Feng asked, "Will you tell me something about the man of virtue?"

Zhun Mang said, "The man of virtue makes no contemplation when he stays at home and broods no concern when he takes action. He does not care about right and wrong, good and evil. To benefit the world is his joy, and to satiate the desire of the world is his comfort. He looks as afflicted as an infant who has lost its mother and as uncertain as a traveller who has lost his way. He has more wealth and property than he can expend but does not know where they come from; he has more food and

【原文】

取足而不知其所从，此谓德人之容。”“愿闻神人。”曰：“上神乘光，与形灭亡，此谓照旷。致命尽情，天地乐而万事销亡，万物复情，此之谓混冥。”

门无鬼与赤张满稽观于武王之师。赤张满稽曰：“不及有虞氏乎，故离此患也！”门无鬼曰：“天下均治而有虞氏治之邪？其乱而后治之与？”赤张满稽曰：“天下均治之为愿，而何计以有虞氏为？有虞氏之药疡也，秃而施髢，病而求医。孝子操药以修慈父，其色燋然，圣人羞之。至（治）〔德〕之世，不尚贤，不使能，上如标枝，民如野鹿。端正而不知以为义，相爱而不知以为仁，实而不知以为忠，当而不知以为信，蠢动而相使不以为赐。是故行而远迹，事而无传。”

【今译】

来的，饮食取之不尽也不知道是从哪里有的，这就叫自得之人的形象。”苑风说：“希望再听听神明之人。”谆芒说：“至上的神人驾驭着光明，与万物的形体全都消亡，这叫做空明。自然到了顶，天性发挥尽，天地一同欢乐，万事都消亡得干干净净，万物都恢复真情，这叫做渺渺冥冥的混沌。”

门无鬼和赤张满稽观看周武王的军队。赤张满稽说：“赶不上虞舜啊，所以才遭上这攻伐的祸患！”门无鬼说：“到底是天下都治理好了虞舜才治理天下的呢？还是天下混乱然后方去治理它的呢？”赤张满稽说：“如果天下都治理好成了大家的心愿，还考虑虞舜干什么呢？虞舜治理天下就像那治疗头上的癞疮，成了秃子就给披上假发，病发了才去求医。孝子拿着药给慈父治疗，他的面容多么憔悴，可圣人还是为他感到害羞（因为他不能让父亲不生病啊）。德行最好的时代，不崇尚贤明，不使用才能，在上的国君如同高高的树梢无所作为，在下的百姓如同旷野的麋鹿自由自在。行为端正却不认为这就是义，相亲相爱却不认为这就是仁，敦厚诚实却不认为这就是忠，有求必应却不认为这就是信，不知不觉地相互使唤却不认为这就是恩惠。因此一切行为都没有痕迹，一切事情都不见留传。”

drink than he can consume. This is what the man of virtue looks like."

Yuan Feng asked, "Will you tell me something about the godly man?"

Zhun Mang said, "The godly man rides on the light and vanishes with it. This is called 'illumination of the vast expanse'. When his life and natural disposition have come to the end, he enjoys himself with the heaven and the earth and vanishes with everything in the world. When everything in the world has returned to their true nature, this is called 'chaotic darkness'."

Men Wugui and Chizhang Manji were looking at King Wu's army when Chizhang Manji said, "It is just because King Wu is inferior to King Shun that the world is in such troubles."

Men Wugui said, "Did King Shun come into power when the world was in good order or did he come into power when the world was in disorder?"

Chizhang Manji said, "Since it was everybody's wish that the world be in good order, why should they have chosen Shun as their king? In bringing order to the world, King Shun was like a doctor prescribing medicine to heal the scabies. Wigs are needed when the head goes bald just as a doctor is needed when illness comes. He was also like a filial son with a depressed face picking medicine for his father. The sage would feel ashamed of such practice. In a world where Tao prevailed, wise men were not honoured and talented men were not employed. The superiors were as modest as the upper branches in a tree and the people were as free as the deer in the wilderness. The people were upright, but they did not know that this was righteousness. They loved each other, but they did not know that this was humaneness. They were honest, but they did not know that this was loyalty. They were trustworthy, but they did not know that this was good faith. They were simple and helpful, but they did not

【原文】

孝子不谀其亲，忠臣不谄其君，臣、子之盛也。亲之所言而然，所行而善，则世俗谓之不肖子；君之所言而然，所行而善，则世俗谓之不肖臣。而未知此其必然邪？世俗之所谓然而然之，所谓善而善之，则不谓之道谀之人也。然则俗故严于亲而尊于君邪？谓己道人，则勃然作色；谓己谀人，则怫然作色。而终身道人也，终身谀人也，合譬饰辞聚众也，是终始本末不相坐。垂衣裳，设采色，动容貌，以媚一世，而不自谓道、谀；与夫人之为徒，通是非，而不自谓众人，愚之至也。知其愚者，非大愚也；知其惑者，非大惑也。大惑者，终身不解；大愚者，终身不灵。三人行而一人惑，所适者犹可致也，惑者少也；二人惑则劳而不至，惑者胜也。而今也以天下惑，予虽有祈

【今译】

孝子不阿谀自己的父母，忠臣不奉承自己的国君，这是为臣为子的美德。如果认为父母所说的话都对，所做的事都好，那么世上的人就会说他是个不成材的儿子；如果认为国君所说的话都对，所做的事都好，那么世上的人就会说他是个不像样的臣子。可是人们却不了解，世人的看法必定都是如此吗？世上的人认为对的就认为它对，认为好的就认为它好，却不说这是阿谀奉承的人。这样看来，那么世人本来要比父母亲更庄严比国君更尊贵吗？说自己奉承人，便脸色马上要变；说自己阿谀人，就会勃然大怒。但是一辈子奉承人，一辈子阿谀人，拼凑比喻，巧饰言辞来聚众邀宠，这是始终不一、本末不符啊。穿上漂亮的衣裳，装饰着艳丽的文采，手舞足蹈眉飞色舞，来讨好全社会，却不说自己是阿谀奉承；跟那些世人为伍，是非相通，却不认为自己是个世俗之人，真是愚昧到了极点！知道自己愚蠢的人，还不是最愚蠢的人；知道自己糊涂的人，还不是最糊涂的人。最糊涂的人，一辈子也不明白；最愚蠢的人，一辈子也不灵通。三个人走在一起，有一个人糊涂，要去的地方还可以抵达，因为糊涂的人还是少数；如果其中有两个人糊涂，那就会辛辛苦苦却达不到目的地，因为糊涂人占了优势啊。如今普天下的人都糊涂，我虽然心目中有着明确

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know that this was charity. Therefore, they left no trace for their actions and left no records for their deeds."

A filial son who does not fawn upon his parents and a minister who does not flatter his lord have the best virtue of sons and ministers. When a son agrees with whatever his parents say and praises whatever his parents do, he is commonly said to be "unfilial". When a minister agrees with whatever his lord says and praises whatever his lord does, he is commonly said to be "disloyal". However, people do not know whether the popular opinion must be correct. Meanwhile, those who agree with whatever the popular opinion agrees and praise whatever the popular opinion praises are not regarded as unfilial or disloyal. Then, is the popular opinion more respectable than the parents? Is the popular opinion more honourable than the lord? If you call someone a fawner, he will get into anger; if you call someone a flatterer, he will fly into a rage. Yet, when life-long fawners and flatterers attract the people by smiles and flowery words, they will never be blamed. While they were dressed up, put on make-ups and feigned postures to toady the whole world, they do not regard themselves as fawners or flatterers. It is sheer folly to consider themselves superior to others when they share the same views on right and wrong with the popular opinion. If they are aware that they are foolish, they are not yet the worst fools; if they are aware that they are confused, they are not yet in the worst confusion. Those who are in the worst confusion will never rid themselves of it all their lives; those who are the worst fools will never become clever all their lives. When three men are walking together and one of them is confused, they will be able to reach their destination because a smaller number of them are confused. When three men are walking together and two of them are confused, they will get exhausted and will not be able to reach their destina-

【原文】

向，不可得也。不亦悲夫！大声不入于里耳，《折杨》《皇荂》则嗑然而笑。是故高言不止于众人之心，至言不出，俗言胜也。以二缶钟惑，而所适不得矣。而今也以天下惑，予虽有祈向，其庸可得邪？知其不可得也而强之，又一惑也。故莫若释之而不推。不推，谁其比忧？厉之人夜半生其子，遽取火而视之，汲汲然唯恐其似己也。

百年之木，破为牺尊，青黄而文之，其断在沟中。比牺尊于沟中之断，则美恶有间矣，其于失性一也。跖与曾、史，行义有间矣，然其失性均也。且夫失性有五：一曰五色乱目，使目不明；二曰五声乱耳，使耳不聪；三曰五臭熏鼻，困惾中颡；四曰五味浊口，使口厉爽；五曰趣舍滑心，使性飞扬。此五者，皆生之害也，而杨、墨乃始离跂，自以为得，非吾所谓得也。夫得者困，可以为得乎？则鸠鸮之

【今译】

的目标，还是无法达到啊。这不太可悲了吗！高雅的音乐是里巷之人听不进去的，但《折杨》、《皇荂》之类的俗乐却让他们哈哈欢笑。所以，高尚的言论不可能留在世俗之人的心里，至理名言行不通，鄙陋俗言却占了优胜。高雅的钟声被众多的瓦罐声掩盖了，真正的快乐便没有了。如今普天下都糊涂，我虽有指望的目的地，又哪能到达呢？知道不能达到却还要勉强去做，这又是糊涂呀！所以不如干脆放弃，什么也不要去追寻。不追寻，还与谁一起忧愁呢？容貌丑恶的人半夜生了孩子，赶忙拿来灯火照看孩子，心急火燎地只担心孩子像自己一样啊。

百年大树，被砍下来破开做成祭祀用的酒器，各种颜料把它绘出精美的花纹，那砍剩的半截便留在山沟里。把祭祀用的酒器与山沟里的半截木头比较一下，那命运好坏的差别真是太大了，但它们在失掉了本性这一点上却是一样的啊。盗跖与曾参、史鰌，行为道义上的差别是很明显的了，然而他们丧失本性却是相同的啊。丧失本性的情况有五种：第一叫做五色扰乱眼目，使眼睛看不明白；第二叫做五声扰乱双耳，使耳朵听不清楚；第三叫做五气熏灌鼻孔，使鼻内刺激闭塞；第四叫做五味弄脏口舌，使口味败坏；第五叫做取舍的欲念扰乱人心，使本性动荡飘扬。这五种东西，都是天性的祸害啊，但杨朱、墨翟竟然拼命追求，自以为有所得，那不是我所说的得啊。那种得招致困迫，可以算得上是得吗？（如果这样，那么）斑

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tion because a larger number of them are confused. In the present day, people all over the world are confused. Although I know the direction, I can be of little help to others. How sad it is!

Grand music will not appeal to the villagers, but popular music will set them laughing heartily. Therefore, lofty speech will not remain in the hearts of the common people, great truth will not be spoken by the common people, and only worldly sayings are prevalent. In the present day, people all over the world are confused. Although I know the direction, how can I reach the destination? To do the impossible is but another confusion. Thus, I'd better give up the thought. If I do not think about it, who shall share my sorrow? When an ugly woman gives birth to a baby at midnight, she will fetch a light and look at it, for fear that it be her image.

A hundred-year-old tree is sawed to make into a sacrificial vessel painted in blue and yellow patterns while the stump is left in the ditch. If we compare the sacrificial vessel with the stump in the ditch, one is appreciated and the other is neglected, but one thing is the same: both of them have lost their inborn nature. If we compare Zhi the Robber with Zeng Can and Shi Qiu, their behaviours are different, but one thing is the same: all of them have lost their inborn nature. There are five cases in which the inborn nature is lost. First, the five colours confuse the eyes and make them less keen. Second, the five musical sounds confuse the ears and make them less sharp. Third, the five smells fill the nose and make it stopped. Fourth, the five flavours spoil the mouth and make it less sensitive. Fifth, likes and dislikes disturb the mind and stir the inborn nature. These five cases are all instances in which the inborn nature is harmed. Yang Zhu and Mo Di compete and argue with each other and think that they have achieved something. If they are fettered by their achievement, can we call it an "achievement"? If this can be regarded

【原文】

在于笼也，亦可以为得矣。且夫趣舍声色以柴其内，皮弁鹬冠、搢笏绅修以约其外，内支盈于柴栅，外重纆缴，睆睆然在纆缴之中而自以为得，则是罪人交臂历指而虎豹在于囊槛，亦可以为得矣！

【今译】

鸠、鸱鸮被关在笼里，也可以算是有得了。何况取这舍那、声色欲念都像柴草一样塞满了内心，皮帽羽冠、朝版、朝服约束着形体，内心撑满了柴柴棍棍，身躯被绳索捆上一重又一重，在绳索的束缚中眼睛瞪得大大的，竟然自以为有所得，那么罪犯被反绑双手，夹着十指，虎豹被关牢笼圈栅中，也都可以算是有所得了！

as an achievement, the encaged quails and owls may also be said to have achieved something. Furthermore, like and dislike, sounds and colours have filled the mind; leather hats and feathered caps, official tablets and long belts have restricted the body. With fences inside and ropes outside, they think that they have achieved something when they are in tight bondage. In that case, the criminal with his arms bound behind him and with his fingers in the squeezer, and the tiger and the leopard in their pens and enclosures may also be regarded as having achieved something.

天道第十三

【原文】

天道运而无所积，故万物成；帝道运而无所积，故天下归；圣道运而无所积，故海内服。明于天，通于圣，六通四辟于帝王之德者，其自为也，昧然无不静者矣！圣人之静也，非曰静也善，故静也，万物无足以挠心者，故静也。水静则明烛须眉，平中准，大匠取法焉。水静犹明，而况精神？圣人之心静乎！天地之鉴也，万物之镜也。夫虚静恬淡寂漠无为者，天地之平而道德之至，故帝王圣人休焉。休则虚，虚则实，实则伦矣。虚则静，静则动，动则得矣。静则无为，无为

【今译】

自然之道运行而无所滞止，所以万物生成；帝王之道运行而无所滞止，所以天下归往；圣人之道运行而无所滞止，所以海内宾服。对自然之道明了，对圣人之道通晓，对帝王之道能从四面八方无不贯通的人，他都是自然而为，一切都是无知无觉而没有不清静的了。圣人的清静，不是说清静好所以才清静，而是万事万物都不足以扰乱他的心，所以才清静。水清静便能明澈地照见人的胡须眉毛，平得合乎水准，高明的木匠从中有所取法。水清静尚且明澈，更何况人的精神呢？圣人的心境真清静啊！它是天地的明镜，是万物的明镜！那虚静恬淡、寂寞无为的境界，是天地的水平，是道德的顶峰，所以帝王圣人都休止在这一境界中。休止在这一境界便空明虚旷，空明虚旷才会充实，充实就合乎自然之理了。虚旷便宁静，宁静便能随自然之道运行，随自然之道运行也就有所收获了。宁静便能无为，帝王无为，那

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Chapter 13

The Natural Course of Events

The natural course of events moves on and on so that everything in the world comes into existence; the emperors and kings follow Tao in their own way so that everyone in the world rallies around them; the sages follow Tao in their own way so that everyone within the four seas bows to them. He who is aware of the natural course of events, fully acquainted with the doctrines of the sages, and well versed in the virtues of the emperors and kings allows everything in the world to grow naturally so that he is oblivious and always keeps a peaceful mind. The sage keeps a peaceful mind not because peacefulness is good for him and thus he keeps a peaceful mind. It is because nothing in the world can disturb him that he keeps a peaceful mind. Peaceful waters have a clear and level surface which gives an image of the beards and brows and offers a measure for the master carpenters. If peaceful waters are so clear and transparent, how much so is the spirit of the sage! The peaceful mind of the sage is a mirror that reflects the heaven and the earth, a mirror that reflects everything in the world. Emptiness, peacefulness, quietude and non-action are the yardsticks of the heaven and the earth and also the ultimate criteria of Tao and virtue. Therefore, the emperors, the kings and the sages find relaxation in them. When they are relaxed, they will be empty; when they are empty, they will be really full; when they are full, they will be conformable to nature. When they are empty, they will be peaceful; when they are peaceful, they will do something anyway; when

【原文】

也，则任事者责矣。无为则俞俞，俞俞者，忧患不能处，年寿长矣。夫虚静恬淡寂漠无为者，万物之本也。明此以南乡，尧之为君也；明此以北面，舜之为臣也。以此处上，帝王天子之德也；以此处下，玄圣素王之道也。以此退居而闲游，江海山林之士服；以此进为而抚世，则功大名显，而天下一也。静而圣，动而王，无为也而尊，朴素而天下莫能与之争美。

夫明白于天地之德者，此之谓大本大宗，与天和者也。所以均调天下，与人和者也。与人和者，谓之人乐；与天和者，谓之天乐。庄子曰："吾师乎，吾师乎！齑万物而不为（戾）〔义〕，泽及万世而不为仁，长于上古而不为寿，覆载天地，刻雕众形而不为巧。此之谓天乐。故曰：'知天乐者，其生也天行，其死也物化。静而与阴同德，动

【今译】

么担任职事的人也就各尽其责了。无为便能从容自得，从容自得，忧患便沾不上边，年寿也就长久了。虚静恬淡、寂寞无为，是万物的根本啊。明白这一点而处在君王之位，就可以像尧那样做国君；明白这一点而处在臣下之位，就可以像舜那样做臣僚。按照它而处在上位，便是帝王天子的道德；按照它而处在下位，便是平民圣贤的道德。凭借它而引退闲居悠游天下，江海山林的隐士便倾心折服；凭借它而进身作为安抚人世，便能成大功显美名而使天下一统。自身清静便能成为圣人，随顺自然之道运行便能成为帝王，无为便能尊贵，纯朴归真那么普天下便没有人能和他比美。

明了天地德性，这就可称作最大的根本、最大的宗原，便是与天和谐的境界。能使天下均平调协，便是与人和谐的境界。与人相和谐的境界，称之为人乐；与天相和谐的境界，称之为天乐。庄子说："我的大宗师啊，我的大宗师啊！您调和万物却不是为了义，您恩泽延及万代却不是为了仁，您比远古还长久却不是为了寿，您覆载天地，赋予万物形貌却不是为了巧。这就叫做天乐。所以说：'懂得天乐的人，他活着是自然的运行，他死去也是物的变化。宁静便与阴的德性相同，

they do something, they will be able to gain something. When they are peaceful, they will not take any action; when they do not take any action, the officials will be serious about their duties. When they do not take any action, they will be at ease. Those who are at ease will not be troubled by worries or cares, and thus will enjoy a long life. Emptiness, peacefulness, quietude and non-action are the root source of everything in the world. Those who understand them and hold the throne will be like King Yao; those who understand them and serve as ministers will be like King Shun. To hold them in a high position is a virtue for emperors and kings; to hold them in a low position is a way of life for recluses and sages. Those who hold them, resign from their post and travel all over the land will be held in respect by the recluses; those who hold them and rule over the world will distinguish themselves and unify the country. To be peaceful is to be a sage; to be active is to be a king. To take no action is to be respected; to be simple and pure is to be the perfection of excellence in the world.

A clear understanding of the virtue of the heaven and the earth is called "the most fundamental principle", which means "harmony with nature". To bring equality and accord to the world is to be in harmony with men. To be in harmony with men is called "human joy"; to be in harmony with nature is called "heavenly joy".

Zhuangzi said, "Oh, my teacher! Oh, my master! He blends everything in the world, but not out of righteousness; he bestows ever-lasting favours but not out of humaneness; he was there before time immemorial but does not seem old; he covers the heaven, sustains the earth and carves out all the forms but does not display his skill. This is called heavenly joy. Therefore, it is said, 'He who understands heavenly joy follows nature when he is alive, changes with everything in the world when he is dead,

【原文】

而与阳同波。’故知天乐者，无天怨，无人非，无物累，无鬼责。故曰：其动也天，其静也地，一心定而王天下；其（鬼）〔魄〕不祟，其魂不疲，一心定而万物服。言以虚静推于天地，通于万物，此之谓天乐。天乐者，圣人之心以畜天下也。”

夫帝王之德，以天地为宗，以道德为主，以无为为常。无为也，则用天下而有余；有为也，则为天下用而不足。故古之人贵夫无为也。上无为也，下亦无为也，是下与上同德。下与上同德则不臣。下有为也，上亦有为也，是上与下同道。上与下同道则不主。上必无为而用天下，下必有为为天下用，此不易之道也。故古之王天下者，知虽落天地，不自虑也；辩虽雕万物，不自说也；能虽穷海内，不自为

【今译】

运动便与阳的波荡相类。’所以懂得天乐的人，不会受到天的仇视，不会受到人的非议，没有物事的牵累，没有鬼神的责罚。所以说：他运动如天，他宁静如地，心境专一安定而统驭天下；他形体不会有病害，他精神不会疲惫，心境专一安定，万物都会归服。就是说把虚寂宁静推广到天地，通达于万物，这就叫做天乐。所谓天乐，便是用圣人的心来养育天下的人啊。”

帝王的德行，以天地为根本，以道德为主宰，以无为为原则。无为，便能役使天下而受用无穷；有为，便被天下役使而一切不足。所以古代的人把那无为看得特别宝贵。君上无为，臣下也无为，这是臣下与君上同德。臣下与君上同一德行，那就不成其为臣下。臣下有为，君上也有为，这是君上与臣下同道。君上与臣下同道，那就不成其为君上。君上一定要无为而任用天下，臣下一定要有为而被天下所用，这是不可变易的规律。所以古代统治天下的人，即便智慧能包罗天地，也用不着自己来谋划；即便能言善辩可描绘万物，也用不着自己来演说；即便才能可以盖过天下，也用不着自己来做事。上天并不

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shares the virtue of *yin* when he is still and shares the movement with *yang* when he is active.' It follows that he who understands heavenly joy will not be complained by the heaven, will not be blamed by men, will not be entangled in worldly affairs, and will not be reproached by ghosts or spirits. Therefore, it is said, 'He moves like a heavenly body and he is still like the earth itself. When his mind is settled down, the heaven and the earth get into normal order. His physical form does not suffer from illness and his spirit will not get weary. When his mind is settled down, everything in the world will submit to him.' That is to say, he applies his emptiness and peacefulness to the heaven and the earth, to everything in the world. This is the so-called heavenly joy. Heavenly joy embodies the mind of the sage, with which he nourishes the world."

The virtue of the emperors and the kings takes the heaven and the earth as its root, the morals as its stem and non-actions as its norm. By taking no actions, the emperors and the kings rule over the world and have their leisure time. By taking actions, the ministers burden themselves with worldly affairs and do not have enough time. Therefore, the ancient people honoured non-action. If the king takes no actions and the ministers also take no actions, the ministers are sharing the same virtue with the king. In sharing the virtue with the king, the ministers are not serving their duties as ministers. If the ministers take actions and the king also takes actions, the king is sharing the virtue with the ministers. In sharing the virtue with the ministers, the king is not serving his duties as a king. The king must take no actions in order to rule over the world; the ministers must take actions in order to serve the king. This is an eternal principle. Therefore, those who ruled over the world in ancient times did not think even though they had all-embracing knowledge; they did not speak even though they had an overwhelming eloquence; and they did

【原文】

也。天不产而万物化，地不长而万物育，帝王无为而天下功。故曰莫神于天，莫富于地，莫大于帝王。故曰帝王之德配天地。此乘天地，驰万物，而用人群之道也。

本在于上，末在于下。要在于主，详在于臣。三军五兵之运，德之末也；赏罚利害，五刑之辟，教之末也；礼法度数，形名比详，治之末也；钟鼓之音，羽旄之容，乐之末也；哭泣衰绖，隆杀之服，哀之末也。此五末者，须精神之运，心术之动，然后从之者也。末学者，古人有之，而非所以先也。君先而臣从，父先而子从，兄先而弟从，长先而少从，男先而女从，夫先而妇从。夫尊卑先后，天地之行也，故圣人取象焉。天尊地卑，神明之位也；春夏先，秋冬后，四时

【今译】

有意生产，但万物却得以化生；大地并不有意培育，但万物却得以繁殖；帝王无所作为，但天下却成就了功业。所以说没有什么比上天更神妙的了，没有什么比大地更富有的了，没有什么比帝王更伟大的了。所以说帝王的德行可以与天地相匹配。这就是驾驭天地、驱遣万物、任用普天下的人的根本大法。

道德好比根本，它存在于上古；仁义只是末枝之学，它推行于当今。简要归于君上，周详属于臣下。调动三军，使用各种武器，这是道德的末学；赏善惩恶，施行各种刑法，这是教化的末学；礼仪法规，名实讲究，这是治理的末学；钟鼓的声音，鸟羽兽尾的装饰，这是乐舞的末学；哭啼抽泣，披麻戴孝，等级分明的丧服，这是寄托哀情的末学。这五种末枝之学，有待费精运神，启动心智谋术，然后才随之而推行。末学之类的东西，古时的人也有它们，但并没有把他们放在首位。君为主，臣为从属；父为主，子为从属；兄为主，弟为从属；年长为主，年少为从属；男子为主，女人为从属；丈夫为主，妻妾为从属。这种尊卑先后，是天地运行的规律，所以圣人取法于它。天尊高，地卑下，这是神明的安排；春夏在前，秋冬在后，这是四季

not do things by themselves even though they had topmost talents. The heaven does not give birth, and yet everything in the world grows out of it; the earth does not grow anything, and yet everything in the world is nurtured by it; the king takes no actions at all, and yet the world is well governed by him. Hence goes the saying, "Nothing is more mysterious than the heaven; nothing is more fertile than the earth; nobody is more distinguished than the king." And hence it is also said, "The virtue of the kings and the emperors rivals with the heaven and the earth." This is the right way to harness the heaven and the earth, to control everything in the world, and to rule over the people.

Tao and virtue have existed since time immemorial while humaneness and righteousness were practised at a much later date. The essentials of policies come from the king while the particulars come from the ministers. Resorting to arms is the lowest form of virtue; rewarding and punishing are the lowest form of enlightenment; practising formalism and weighing by laws are the lowest form of government; listening to the music of bells and drums and watching the decorations of feathers and furs are the lowest form of joy; weeping and mourning are the lowest form of grief. These five lowest forms all follow the bent of the spirit and the mind.

These five lowest forms have existed since ancient times, but they are not regarded as essentials. The king goes before and the minister follows behind; the father goes before and the son follows behind; the elder brother goes before and the younger brother follows behind; the senior goes before and the junior follows behind; the husband goes before and the wife follows behind. The distinction of rank and precedence takes after the positioning and ordering of the heaven and the earth, and so the sage models himself after it. The heaven is high above and the

【原文】

之序也；万物化作，萌区有状，盛衰之杀，变化之流也。夫天地至神，而有尊卑先后之序，而况人道乎？宗庙尚亲，朝廷尚尊，乡党尚齿，行事尚贤，大道之序也。语道而非其序者，非其道也。语道而非其道者，安取道！

是故古之明大道者，先明天而道德次之，道德已明而仁义次之，仁义已明而分守次之，分守已明而形名次之，形名已明而因任次之，因任已明而原省次之，原省已明而是非次之，是非已明而赏罚次之。赏罚已明而愚知处宜，贵贱履位。仁贤不肖袭情，必分其能，必由其名。以此事上，以此畜下，以此治物，以此修身，知谋不用，必归其

【今译】

的序列；万物化生，从初始萌发就各有不同形状，然后由盛而衰直至消亡，这是变化的流转。天地最为神圣，还是有尊卑先后的次序，又何况人世伦理呢？宗庙崇尚血缘之亲，朝廷崇尚尊爵显位，乡邻崇尚年长高寿，处事崇尚智慧贤能，这是永恒之道的秩序。谈论大道而不讲究秩序规则，就不是那真正的道。谈论大道却并不是道，又怎么能获得道呢！

因此，古代懂得大道的人，先弄清自然规律然后才是道德，道德已弄清然后才是仁义，仁义已弄清然后才是职责，职责已弄清然后才是名实，名实已弄清然后才是量才任职，量才任职已弄清然后才是稽查考察，稽查考察已弄清然后才是明辨是非，是非已弄清然后才是奖赏惩罚。赏罚业已分明，贤能愚劣才能各得其所，尊贵卑贱才能各安其位。有才无才都依据其实情，一定都分清他们的能力，一定都遵从他们的名分。用这样的原则来事奉君主，用这样的原则来蓄养臣民，用这样的原则来治理万物，用这样的原则来修养自我，心智谋略不采

earth is down below—this is a predestined position. Spring and summer go before while autumn and winter follow behind—this is the ordering of the four seasons. The transformation and development of things in the world have their distinctive signs; their growth and decline are but phases of change. If the heaven and the earth, which are the most sacred, have their distinction of rank and order, how much more so is the human way of life! Blood relations are honoured in the ancestral temples; reverence is honoured at court; seniority is honoured in the neighbourhood; worthiness is honoured in the conduct of affairs—all this is the ordering in Tao. He who speaks of Tao without mentioning its ordering does not follow Tao in its real sense; how can such a person attain Tao?

Therefore, those in ancient times who understood Tao tried to understand the natural course of events first, Tao and virtue next. They tried to understand Tao and virtue first, humaneness and righteousness next. They tried to understand humaneness and righteousness first, personal duties next. They tried to understand personal duties first, forms and names next. When forms and names were made clear, they made appointments according to qualifications. When they made appointments according to qualifications, they tried to make observations. When they made observations, they tried to distinguish between right and wrong. When they distinguished between right and wrong, they tried to deal out rewards and punishments. Since they dealt out rewards and punishments, the wise and the foolish would take their proper places, the high and the low would remain in their proper positions, and in this way, the worthy and the worthless would be assigned their respective places according to their qualifications. It was necessary to distinguish their capabilities and to observe them according to their names and positions. This was the way to serve the king, to rule over the people, to govern the world and to cultivate

【原文】

天，此之谓大平，治之至也。故书曰：“有形有名。”形名者，古人有之，而非所以先也。古之语大道者，五变而形名可举，九变而赏罚可言也。骤而语形名，不知其本也；骤而语赏罚，不知其始也。倒道而言、迕道而说者，人之所治也，安能治人？骤而语形名赏罚，此有知治之具，非知治之道，可用于天下，不足以用天下。此之谓辩士，一曲之人也。礼法度数，形名比详，古人有之，此下之所以事上，非上之所以畜下也。

昔者舜问于尧曰：“天王之用心何如？”尧曰：“吾不敖无告，不废穷民，苦死者，嘉孺子，而哀妇人，此吾所以用心已。”舜曰：“美则美矣，而未大也。”尧曰：“然则何如？”舜曰：“天德而出宁，日月照而

【今译】

用，务必归依于事物的自然，这就叫天下太平，是治理的最高境界。所以古书上说：“有实体有名分。”讲究实体名分，古代的人就有了这种情况，不过并不把它们摆在首位。古时候议论大道的人，经过五个阶段的变更方可称举名实，经过九个阶段的变更方能谈到赏罚。骤然谈论名实，是不懂得名实的根本；骤然谈论赏罚，是不知道赏罚的来源。颠倒大道而言谈、违背大道而议论的人，只能是别人治理的对象，哪能治理别人？骤然来议论名实赏罚，这是只懂得治国的措施，却不知道治国的道理，可被国家所用，却不足以来驾驭国家。这样的人叫做辩士，是只有一孔之见的人。礼仪法制，名实参审，古代的人就有了这些，这都是臣民事奉君主的东西，不是君主用来蓄养臣民的办法。

从前舜向尧问道：“普天下的君王，您的用心怎么样呢？”尧说：“我对求告无门的人不傲慢，对穷困百姓不抛弃，对死者哀悯，对小孩喜爱，对妇女同情，这就是我的用心所在罢了。”舜说：“好是很好的了，但还不够伟大。”尧说：“那么应该怎样呢？”舜说：“以天然为德

themselves. Since they did not resort to intrigues and schemes, it was only natural that they would return to nature. This was called "great peace", the perfection of government.

Therefore, it is said in a book: "Things have their forms and names." Forms and names were mentioned by the ancients, but were not placed in the first place. When the ancients mentioned forms and names, it was in the fifth phase where forms and names were listed, and it was in the ninth phase where rewards and punishments were spoken of. If they had mentioned forms and names at the very beginning, they would not have understood the root of forms and names; if they had mentioned rewards and punishments at the very beginning, they would not have understood the origin of rewards and punishments. Those who speak in the reverse order and teach in opposition to this order will be governed by others; how can they govern others! Such people only know the means of government, but do not know the fundamental way of government; they can serve the world, but they cannot rule over the world. They are nothing more than sophists, men with narrow views. Ceremonies, laws, forms and names were indeed mentioned by the ancients, but they were employed to serve the king, and not to rule over the people.

King Shun once asked King Yao, saying, "How do you use your mind as a king appointed by the heaven?"

King Yao said, "I am never haughty toward the helpless, I never abandon the poor, I grieve over the dead, I like the children and I sympathize with the women. That is where I use my mind."

King Shun said, "You are kind enough, but not great."

King Yao asked, "What shall I do then?"

King Shun said, "With heavenly virtue in your mind, you will always be at peace. With the sun and the moon shining in the sky, the four sea-

【原文】

四时行，若昼夜之有经，云行而雨施矣！”尧曰：“胶胶扰扰乎！子，天之合也；我，人之合也。”夫天地者，古之所大也，而黄帝、尧、舜之所共美也。故古之王天下者，奚为哉？天地而已矣！

孔子西藏书于周室，子路谋曰：“由闻周之征藏史有老聃者，免而归居，夫子欲藏书，则试往因焉。”孔子曰：“善。”往见老聃，而老聃不许，于是缙十二经以说。老聃中其说，曰：“大谩，愿闻其要。”孔子曰：“要在仁义。”老聃曰：“请问：仁义，人之性邪?”孔子曰：“然。君子不仁则不成，不义则不生。仁义，真人之性也，又将奚为矣?”老聃曰：“请问何谓仁义?”孔子曰：“中心物恺，兼爱无私，此仁

【今译】

性，一切出于安宁，如同日月普照、四时运行，就像昼夜交替那样规律常存，就像云彩飘荡、雨水降落那样自然无心。”尧说：“我真是一团乱麻纷纷扰扰啊！您，是上天的助手；我，只是人世的助手。”那天和地，是古人所认为伟大的，是黄帝、尧、舜所曾共同赞美的。所以古代统治天下的人，做些什么呢？效法天地罢了。

孔子想西去把自己的著书收藏于周王室的府库，子路出主意说：“我听说周王室征集、保藏史书的人有个叫老聃的，已经免职退隐在家，先生想藏书，就试试到他那里去找找他吧。”孔子说：“很好。”于是便去见了老聃，但老聃不答应，孔子便把十二经书反复详细地申述介绍。老聃打断孔子的申述，说：“太繁琐了，希望听听其中的要点。”孔子说：“要点就在仁义。”老聃说：“请问：仁义是人的本性吗?”孔子说：“是的。君子不仁便不能成就功业，不义便不能生存于社会。仁义，实在是人的本性，（没有仁义）又还能做些什么呢?”老聃说：“请问：什么叫仁义?”孔子说：“从内心深处对万物感到和悦喜爱，博爱所有的人而没有偏私，这就是仁义的真实内容。”老聃说：

sons alternate in due order, just as the alternation of day and night. When clouds are floating in the sky, rain is about to fall."

King Yao said, "How deeply I am involved in worldly affairs! You conform yourself to the natural course of events while I only conform myself to human affairs!"

The heaven and the earth have been held in the supreme position since ancient times. They were admired by the Yellow Emperor, King Yao and King Shun. As a result, what else were the ancient rulers to do? They only have to follow the natural course of events.

Confucius wanted to go west and deposit his writings in the royal library of the Zhou Dynasty. Zilu suggested, "I've heard of a librarian there by the name of Laozi. He has resigned from his post and is living in seclusion. If you'd like to deposit your writings there, why don't you ask him for help?"

Confucius said, "It's a good idea."

Confucius went to see Laozi, who, however, refused to help. And so, Confucius tried to persuade him by citing from his twelve classics.

Laozi interrupted him and said, "What you say is long and tedious. I'd like to hear the essentials."

Confucius said, "The essentials lie in humaneness and righteousness."

Laozi asked, "May I ask whether humaneness and righteousness belong to the inborn human nature?"

Confucius said, "Yes. The gentleman cannot succeed without humaneness and cannot live without righteousness. Humaneness and righteousness are indeed part of the inborn human nature. What can he do without them?"

Laozi asked, "May I ask what you mean by humaneness and righteousness?"

【原文】

义之情也。”老聃曰：“意！几乎后言。夫兼爱，不亦迂乎？无私焉，乃私也。夫子若欲使天下无失其牧乎？则天地固有常矣，日月固有明矣，星辰固有列矣，禽兽固有群矣，树木固有立矣。夫子亦放德而行，循道而趋，已至矣，又何偈偈乎揭仁义，若击鼓而求亡子焉？意！夫子乱人之性也！”

士成绮见老子而问曰：“吾闻夫子圣人也，吾固不辞远道而来愿见，百舍重趼而不敢息。今吾观子非圣人也，鼠壤有馀蔬而弃妹之者，不仁也。生熟不尽于前，而积敛无崖！”老子漠然不应。士成绮明日复见，曰：“昔者吾有刺于子，今吾心正郤矣，何故也？”老子曰：“夫巧知神圣之人，吾自以为脱焉。昔者子呼我牛也而谓之牛，呼我马也而谓之马。苟有其实，人与之名而弗受，再受其殃。吾服也恒服，

【今译】

“噫！真危险啊，你后面这些话。所谓博爱一切人，不也太迂腐了吗？没有偏私，这正是一种私心啊。先生似乎是想让天下的人都不丧失自己的养育吧？那么，天地本已有了自己的常规，太阳月亮本已有了自己的光明，星辰本已有了自己的序列，飞禽走兽本已有了自己的群体，花草树木本已有了自己的位置。先生还是仿效天理来行事，遵循大道而走，也就最好不过了，又何必拼死拼命地提倡仁义，就像敲着鼓去寻找逃跑的人呢？哎，先生扰乱了人的本性啊！”

士成绮见到老子，问道：“我听说先生是圣人，所以我不辞路途遥远而赶来希望见您，经过无数旅舍，脚上磨出了重重老茧，也不敢停下来稍事休息。现在我看您并不是圣人，老鼠场地里有吃剩的被您抛弃糟蹋的饭菜，这是不仁啊。在您面前，生物熟食无穷无尽，您还要无止境地聚敛！”老子无动于衷地不予回答。第二天，士成绮又见老子，说：“昨天我对您有所讽刺，现在我心里正空虚得很，什么原因呢？”老子说：“那有技巧有才智神明贤能的人，我自己觉得早已与我脱离了干系。昨天您叫我‘牛’就算是牛，叫我‘马’就算是马。倘若我真是牛是马，别人给我这样的称呼却不接受，那就会受到第二次祸殃。我服从（外物）永远是这样服从，我并不是因为有必须服从的理

Confucius said, "Loyalty, harmony, fraternity and selflessness are the attributes of humaneness and righteousness."

Laozi said, "Alas! What you have just said is dangerous indeed! Isn't fraternity too pedantic? Selflessness is in fact selfishness. Do you hope that the whole world will not lose its inborn nature? By their inborn nature, the heaven and the earth have their own course of events: the sun and the moon are bright, the stars and the planets are arrayed, the birds and the beasts live in crowds, and the trees and the bushes stand upright. If you model yourself after heavenly virtue and follow Tao, you will attain the perfection of life. Why should you promote humaneness and righteousness with such efforts as if you were searching for a runaway child? Alas! You have disturbed the inborn human nature!"

During his visit to Laozi, Shicheng Qi asked, "I've heard that you are a sage, and so I have walked all the way to come to see you. I have walked a hundred days without any rest with the result that my feet are covered with calluses. Now that I have seen you, I find that you are not a sage. With grains left over in the mouse-hole, you just let them alone. This is by no means humane. You have more grains and food than you can consume, and yet you are still hoarding."

Laozi was indifferent and made no reply.

On the following day, Shicheng Qi went to see Laozi again and said, "Yesterday I criticized you but now I realize that I'm wrong. Why is it?"

Laozi said, "I believe that I no longer bother myself with the idea of being a man of wisdom and sagacity. If you had called me a bull yesterday, I would have agreed with you; if you had called me a horse, I would have agreed with you too. If I am indeed something and I would not admit it, I am adding fault to my error. I yield out of my natural bent. I do not yield for the sake of yielding."

【原文】

吾非以服有服。”士成绮雁行避影，履行遂进而问：“修身若何？”老子曰：“而容崖然，而目冲然，而颡頯然，而口阚然，而状义然；似系马而止也，动而持，发也机；察而审，知巧而睹于泰，凡以为不信。边竟有人焉，其名为窃。”

夫子曰：“夫道，于大不终，于小不遗，故万物备。广广乎其无不容也，渊〔渊〕乎其不可测也。形德仁义，神之末也，非至人孰能定之？夫至人有世，不亦大乎？而不足以为之累；天下奋棅，而不与之偕；审乎无假，而不与利迁。极物之真，能守其本。故外天地，遗万物，而神未尝有所困也。通乎道，合乎德，退仁义，宾礼乐，至人之心有所定矣。”

世之所贵道者，书也。书不过语，语有贵也。语之所贵者，意也，

【今译】

由才服从。”士成绮像大雁一样侧身而行，就像有意要避开自己的身影，而且穿着鞋就走了进来，问道：“怎样修养自我呢？”老子说：“你态度高傲，你目空一切，你额头高举，你口气天大，你威风凛凛；你就像一匹被绑着的野马而不能奔腾，蠢蠢欲动而受到牵制，一旦放开就会像箭发弩机；你观察事物清清楚楚详详细细，聪明机智能发现任何细微问题，凡此都不是人的真实本性。边远之地就有过这样的人，他的名称就叫做投机取巧。”

先生说：“那道，从大的方面来说它无穷无尽，从小的方面来说它毫无遗漏，所以它包罗万象。广大啊，它无所不容；深远啊，它无法测度。刑罚、德化与仁义，不过是精神的衰微表现，不是至德之人，谁又能判定它们？那至德之人拥有天下，责任还不大吗？但这并不足以成为他的牵累；天下人竞相争夺权势，他并不跟随一起行动；清醒地不假求外物，不因利益而变迁心性。穷究事物的真情，能够坚守事物的根本。所以把天地置之度外，把万物抛在脑后，精神从来不曾有过困顿。与道相贯通，与德相符合，斥退仁义，摒弃礼乐，至德之人的心也就有所安定了。”

世人所看重称道的是书。书不过是记载言语的，言语自有它的珍

In sidelong steps as if he were afraid to see his own shadow, Shicheng Qi approached Laozi in a humble manner and asked, "What shall I do to cultivate myself?"

Laozi said, "Your face is haughty; your eyes are piercing; your forehead is protruding; your tongue is sharp; your figure is commanding. You are like a horse held back by the tether. You wish to gallop but are restrained. You can be triggered off at once. You are observant and discerning. You are witty and overbearing. None of these are part of your inborn nature. Such a person on the borders would be labelled a 'thief'."

The master said, "Tao exists in things big and small, and so it exists in everything in the world. Tao is so vast that nothing escapes from it; Tao is so profound that it is unfathomable. Penalty and reward, humaneness and righteousness are the lowest forms in the spiritual world. Who on earth except the perfect man can fix them? Isn't his resposibility great when he rules over the world? However, nothing will become a burden to him. The people in the world are struggling for power but he will not get himself involved in it. He keeps to his inborn nature, never under the sway of profiteering. He sees clearly the inborn nature of everything in the world and sticks to the root of everything. As a result, he is able to forget about the heaven and the earth and to neglect everything in the world, and his mind is never disturbed. He is well versed in Tao; he is comparable to virtue; he is aloof from humaneness and righteousness; he is averse to rituals and music. By so doing, he settles his mind at ease."

The Tao that people value so much is written on the books. What is written in the books is no more than words, and words are to be valued. The value of words lies in meaning, which can be read between the lines.

【原文】

意有所随。意之所随者，不可以言传也，而世因贵言传书。世虽贵之，我犹不足贵也，为其贵非其贵也。故视而可见者，形与色也；听而可闻者，名与声也。悲夫，世人以形色名声为足以得彼之情！夫形色名声，果不足以得彼之情，则知者不言，言者不知，而世岂识之哉？

桓公读书于堂上，轮扁斫轮于堂下，释椎凿而上，问桓公曰："敢问公之所读者，何言耶？"公曰："圣人之言也。"曰："圣人在乎？"公曰："已死矣。"曰："然则君之所读者，古人之糟魄已夫！"桓公曰："寡人读书，轮人安得议乎？有说则可，无说则死！"轮扁曰："臣也以臣之事观之。斫轮，徐则甘而不固，疾则苦而不入，不徐不疾，得之于手而应于心，口不能言，有数存焉于其间。臣不能以喻臣之子，

【今译】

贵之处。言语可珍贵的是意义，意义自有旨趣相随。意义所伴随的旨趣，是不能用言语来传达的，但世人却因为看重言语而传之于书。世人虽然看重书，我还是认为不值得看重，因为他们所看重的并不是真正可珍贵的东西。所以能够看见的是体形与颜色，能够听到的是名称和声音。可悲啊，世人竟认为通过形体、颜色、名称和声音，便能够获得事物的实情！那形体、颜色、名称和声音，真正不能借以获得事物的实情，那么，已经知道的东西便无须再说出，说出的也不能知道其中的实情，这种道理世人哪能懂得呢？

齐桓公在堂上读书，轮扁在堂下砍斫车轮，他放下锤子凿子走上堂来，问桓公说："冒昧问一下，您所读的书都说些什么话呢？"桓公说："是圣人的话语。"轮扁说："圣人还在吗？"桓公说："已经死了。"轮扁说："既然如此，那么您所读的书不过是古人的糟粕罢了！"桓公说："我在读书，作车轮的工匠哪能评议？有说头倒还罢了，没有说头就叫你死！"轮扁说："臣仆是根据臣仆所从事的工作来看待这件事的。砍斫车轮，孔眼宽松便容易安放但却不牢固，孔眼紧窄便涩滞难插，不宽松也不紧窄，功夫表现在手上，取决于内心，口里不能言说，但其中却大有奥妙存在。臣仆无法把它告诉给臣仆的儿子，

What can be read between the lines are beyond words; yet the people pass on books because they value words. Although the people in the world value words, I do not set much value to them because what the people value about them is not what is to be valued. Thus, what can be seen when I look is form and colour while what can be heard when I listen is name and sound. Alas! People in the world think that through form, colour, name and sound they can get to know the essence of Tao! Nevertheless, form, colour, name and sound are not enough for the people to get to know the essence. Those who know do not speak while those who do not know speak. How can the people in the world understand this simple truth?

Duke Huan of Qi was reading books in his hall when Bian the Wheelwright was cutting a wheel in the court. Laying down his mallet and chisel, Bian the Wheelwright came into the hall and asked the duke, saying, "May I ask whose words you are reading now?"

Duke Huan said, "The words of the sages."

Bian the Wheelwright asked, "Are the sages still alive?"

Duke Huan said, "They are all dead."

Bian the Wheelwright said, "Then what you are reading now is all rubbish left over by the ancients."

Duke Huan said, "How can you a wheelwright make wild comments when I am reading? If you give a good explanation, you will be all right. Otherwise, you shall die."

Bian the Wheelwright said, "I look at things from the point of view of my own work. In cutting the wheel, if I cut slowly, the spokes will be loose and the wheel is not solid. If I work quickly, the spokes will be tight and will not fit. If I cut neither too slowly nor too quickly, I do well with my hands and feel it in my heart. I cannot put it into words, but there is

【原文】

臣之子亦不能受之于臣，是以行年七十而老斫轮。古之人与其不可传也死矣，然则君之所读者，古人之糟魄已夫！”

【今译】

臣仆的儿子也不能从臣仆这儿接受它，因此活了七十岁到老还得砍斫车轮。古代的人和他那无法言传的东西一起都死了，既然如此，那么您所读的书，就是古人的糟粕了！”

indeed some know-how in it. I cannot tell my own son what it is, and my son has not been able to learn it from me. That's why I'm still working at the age of seventy. The ancients are dead and gone with what they cannot hand down in words. It follows that what you are reading now is all rubbish left over by the ancients."

天运第十四

【原文】

“天其运乎？地其处乎？日月其争于所乎？孰主张是？孰维纲是？孰居无事推而行是？意者其有机缄而不得已邪？意者其运转而不能自止邪？云者为雨乎？雨者为云乎？孰隆施是？孰居无事淫乐而劝是？风起北方，一西一东，（有）〔在〕上彷徨。孰嘘吸是？孰居无事而披拂是？敢问何故？”巫咸祒曰：“来，吾语女。天有六极五常，帝王顺之则治，逆之则凶。九洛之事，治成德备，监照下土，天下戴之，此谓上皇。”

商太宰荡问仁于庄子。庄子曰：“虎狼，仁也。”曰：“何谓也？”庄

【今译】

“天是运行的吗？地是静止的吗？太阳月亮交替出没是在争夺场所吗？谁在安排、主宰天呢？谁在维系、控制地呢？是谁在推动日月运行呢？或许有个启合的机关使它们身不由己？或许是它们自行运转而不能让自己停止下来？云是因为雨而有的吗？雨是因为云而有的吗？是谁在兴云布雨？是谁闲着无事一味寻乐而促成了这些现象？风从北方吹起，一会儿西，一会儿东，在空中来回转动。这是谁在一呼一吸而形成了风的飘荡？还是谁呆着没事干而把风鼓动了起来？我大胆问一下，这都是什么缘故呢？”巫咸祒说：“过来，我告诉你。天有东南西北上下六方和金木水火土五行，人间的君王顺应它们便天下太平，违背它们就会招来祸害。普天下各个方面的事情井井有条，德业齐备，光辉照临人间，天下万民拥戴，这就叫做‘上皇’。”

宋国的太宰荡向庄子请教仁爱问题。庄子说：“老虎豺狼就有仁

Chapter 14

The Movements of the Heaven

"Is the heaven moving all the time? Is the earth standing still? Is the sun rivalling the moon for its position in the sky? Who is controlling all this? Who is arranging all this? Who is having such leisure as to push them on? Or is some mechanism driving them on? Or are they moving of their own will, unable to come to a stop? Do the clouds cause the rain? Or does the rain cause the clouds? Who is gathering the clouds and dropping the rain? Who is having such leisure and seeking such pleasure as to cause all this? The wind comes from the north, blowing east and west or whirling above. Who is breathing in and out like this? Who is having such leisure as to be fanning like this? May I ask the reason why?" Wuxian Shao said, "Come and let me tell you. The heaven has six dimensions and five components. When the emperors and the kings follow the heaven, there will be good order; when the emperors and the kings disobey the heaven, there will be disorder. When the nine regions are pacified, virtue will be complete. By then, the emperors and the kings will shed their light below and they will be respected by people all over the world. This is called 'supreme rulers'."

When Dang, the prime minister of the state of Song, asked Zhuangzi about humaneness, the latter said, "A tiger or a wolf is humane enough."

Dang asked, "How can you say that?"

Zhuangzi said, "The beasts and their cubs are affectionate with each other. Why are they not humane?"

【原文】

子曰："父子相亲，何为不仁？"曰："请问至仁。"庄子曰："至仁无亲。"太宰曰："荡闻之，无亲则不爱，不爱则不孝。谓至仁不孝，可乎？"庄子曰："不然。夫至仁尚矣，孝固不足以言之。此非过孝之言也，不及孝之言也。夫南行者至于郢，北面而不见冥山，是何也？则去之远也。故曰：以敬孝易，以爱孝难；以爱孝易，以忘亲难；忘亲易，使亲忘我难；使亲忘我易，兼忘天下难；兼忘天下易，使天下兼忘我难。夫德遗尧、舜而不为也，利泽施于万世，天下莫知也，岂直太息而言仁孝乎哉？夫孝悌仁义、忠信贞廉，此皆自勉以役其德者也，

【今译】

爱。"荡说："怎么讲呢？"庄子说："它们父子相亲，为什么不是仁爱？"荡说："请问什么是最高尚的仁爱？"庄子说："最高尚的仁爱是没有亲人。"太宰说："我听说，没有亲人就不会爱，不爱就不会有孝。说最高尚的仁爱就是不孝，可以吗？"庄子说："不是这样。那最高尚的仁爱太伟大了，孝本来不足以说明它。这并不是说最高尚的仁爱超过孝，而是说它与孝根本不相干。就像往南走的人到达楚国的郢都，回头往北望怎么也看不到冥山，这是为什么呢？因为距离太遥远了啊。所以说：用恭敬的态度来行孝是容易的，用亲爱之情来行孝是困难的；用亲爱之情来行孝是容易的，要忘掉亲人就困难了；忘掉亲人是容易的，让亲人忘掉自我就困难了；让亲人忘掉自我是容易的，要整个忘掉天下就困难了；要整个忘掉天下是容易的，要让普天下都忘掉自我就困难了。天德可以遗忘尧、舜而不愿做，恩泽普施千秋万代，天下人却都不知道，这难道只是深深慨叹而侈谈仁孝吗？孝悌仁义、忠信贞廉，这些都是用来勉励自己而使本性劳苦的东西，不值得

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Dang asked, "Will you tell me something about perfect humaneness?"

Zhuangzi said, "Perfect humaneness implies no affection for any particular person."

Dang said, "I've heard that to be without affection is to be without love and to be without love is to be without filial piety. Can we say that perfect humaneness does not allow for filial piety?"

Zhuangzi said, "No. Perfect humaneness is a supreme state of mind, and so filial piety is not an appropriate word to describe it. This does not mean that love surpasses filial piety, but that love does not come up to it. When someone walks southward until he reaches Ying and then he looks north, he will not be able to see Mount Ming in the North Sea. Why? He's too far away from it. Therefore, as the saying goes, to observe filial piety out of respect is easy while to observe it out of love is difficult; to observe filial piety out of love is easy while to observe it without worry and care is difficult; to observe filial piety without worry and care is easy while to rid the parents of their worries and cares for themselves is difficult; to rid the parents of their worries and cares for themselves is easy while to rid the parents of their worries and cares for the world is difficult; to rid the parents of their worries and cares for the people in the world is easy while to rid the people in the world of their worries and cares for themselves is difficult. With virtue left behind them, King Yao and King Shun allowed all the people in the world to act according to their own natural bent and thus bestowed benefit and grace to the future generations without anyone conscious of that. Why should we heave a deep sigh and talk big about humaneness and righteousness? Filial piety, fraternity, humaneness, righteousness, loyalty, faith, chastity and honesty —these are no more than standards for self-cultivation which may distort the inborn human nature, not something worthy to be exalted. Therefore, as

【原文】

不足多也。故曰：至贵，国爵并焉；至富，国财并焉；至愿，名誉并焉。是以道不渝。”

北门成问于黄帝曰：“帝张咸池之乐于洞庭之野，吾始闻之惧，复闻之怠，卒闻之而惑，荡荡默默，乃不自得。”帝曰：“汝殆其然哉！吾奏之以人，（徵）〔徽〕之以天，行之以礼义，建之以太清。夫至乐者，先应之以人事，顺之以天理，行之以五德，应之以自然。然后调理四时，太和万物，四时迭起，万物循生。一盛一衰，文武伦经。一清一浊，阴阳调和，流光其声。蛰虫始作，吾惊之以雷霆。其卒无尾，其始无首。一死一生，一偾一起，所常无穷，而一不可待。汝故惧也。吾又奏之以阴阳之和，烛之以日月之明。其声能短能长，

【今译】

称道。所以说：最大的尊贵，是抛弃一国所有的爵位；最大的富有，是抛弃一国所有的财富；最大的称心如意，是抛弃所有的名望荣誉。所以大道永不改变。”

北门成问黄帝说：“帝君您在幽冥辽阔的原野上安排了《咸池》这一乐曲的演奏，我刚一听到它感到害怕，再听下去心情便松弛了，听到最后就迷惑起来，精神恍恍惚惚，无知无觉，乃至把握不了自己。”黄帝说：“你差不多会是这样吧！我用人世为主题来演奏，让大自然来指挥它，用礼义来让它运行，用最纯洁的清虚之气来让它得以建立。那最高妙的音乐，总是先与人间世事相应，再用天然之理来伴随，用五行之性来推衍，用自然之情来和应。这样之后，乐曲便进入一种四季调和、万物舒畅、四季更迭而至、万物遂生的意境。旋律或强或弱，有如文治武功顺理成章；音调时清时浊，恰似阴阳调和，声音飞越好像光辉流播。犹如冬眠的虫子开始复苏，我便奏出雷霆之声来让它惊醒振作。乐曲终了又没有终结，乐曲开始又像早已进行。或断或续，或落或起，无穷的变化是旋律的主题，全都出于意料之外。所以你感到害怕。我又用阴阳的和谐来演奏，用日月的光辉来照耀。乐音想短就短，想长便长，想柔就柔，想刚便刚，无穷的变化齐同混

the saying goes, those who have the most valuable quality of forgetting themselves are willing to discard their titles in a state; those who have the richest wealth of self-contentment are willing to discard the property of a state; those who have the greatest eminence of keeping their inborn nature are willing to discard fames and reputations. That is why great Tao never alters its nature."

Beimen Cheng asked the Yellow Emperor, saying, "When you played the music of the Xianchi Lake in the vast wilderness, I listened with fear at first, gradually became relaxed, and felt puzzled in the end. I was so perplexed and dumbfounded that I was no longer master of myself."

The Yellow Emperor said, "I was afraid that you would feel like this! I played the music with men in mind, in accompaniment by nature, with due etiquette and righteousness, and in accordance with the natural course of events. Perfect music has need first to be an echo to human affairs, conform itself to nature, proceed with the five virtues and respond to nature. Only then will it be able to bring order to the four seasons and harmonize everything in the world. My music went on like the succession of four seasons, the sequence of growth of everything in the world. Now strong, now weak, the music was like the alternation of spring vigour and autumn decay. Now clear, now dull, the music flew like the blending of *yin* and *yang*. With a thunderous note, I startled the hibernating insects which had just wakened from their winter sleep. The music ended without an ending and began without a beginning. It died away for a while and came back again; suddenly it rose and suddenly it fell. It changed all the time, entirely out of your expectation. That's why you were frightened.Then, I played the music with a harmony of *yin* and *yang* and illuminated it with the brightness of the sun and the moon. In notes long and short, soft and hard, the music had its unity while it was not confined

【原文】

能柔能刚，变化齐一，不主故常。在谷满谷，在坑满坑。涂郤守神，以物为量。其声挥绰，其名高明。是故鬼神守其幽，日月星辰行其纪。吾止之于有穷，流之于无止。予欲虑之而不能知也，望之而不能见也，逐之而不能及也。傥然立于四虚之道，倚于槁梧而吟。目知穷乎所欲见，力屈乎所欲逐，吾既不及，已夫！形充空虚，乃至委蛇。汝委蛇，故怠。吾又奏之以无怠之声，调之以自然之命，故若混逐丛生。林乐而无形，布挥而不曳，幽昏而无声。动于无方，居于窈冥，或谓之死，或谓之生；或谓之实，或谓之荣。行流散徙，不主常声。世疑之，稽于圣人。圣也者，达于情而遂于命也，天机不张，而五官皆备。此之谓天乐，无言而心悦。故有焱氏为之颂曰：‘听之不闻其

【今译】

一，从不拘泥故有合常规。流播到山谷，山谷便满盈；流播到坑洞，坑洞便充实。填塞了情欲的七窍，持守着内心的神明，让万物成为它的容量。它声音浑阔悠远，它节奏高扬明畅。因此鬼神安守自己的幽居，日月星辰的运行全都循规蹈矩。我时而让乐音戛然而止，但余音缭绕，仍在无穷的天地中回荡。我想思考它却不能明白，想望望它却无法看到，想追随它却难以赶上。我只好茫然无知地置身在四面空虚的道路上，倚着枯槁的梧桐树而低低叹吟。面对想看想了解的东西，视听和心智都已无能为力，精力也已穷竭于所要追逐的外物，既然我已无法赶上它们，那就算了吧！形体实实在在，而内心却一片空虚，这才正可到达那悠哉安闲的境界。你悠哉安闲，所以精神松弛。我又用振作而不松弛的声音来演奏，用大自然的使命来调停，所以乐曲又如同众生竞逐万物丛生。千籁万管齐奏同鸣，但一切形迹又都无踪无影，流布扩散而不受牵引，幽幽冥冥乃至无声可闻。它变化莫测，永远处在玄妙幽深的意境。有人认为它已经消失，有人却又认为它正在发声，有人说它如同果实累累，有人说它好似花团锦簇，所有的运行流播扩散转移，都变化无穷而不拘守老调。世人感到疑惑，便向圣人追查原因。所谓‘圣’，就是通达人情而顺应自然，五官虽然齐备，但却不运用它们的自然机能。这就叫做天然的乐声，如同没有言语

to any norm. It filled the valley when it reached there; it filled the void when it reached there. It stopped the crevices of the mind and protected the spirit so that everything could be measured in its own terms. It resounded far and wide, so lofty, so clear. In consequence, the ghosts and the spirits would keep in the dark while the sun, the moon and the stars would move along their orbits. When it came to a sudden halt, it still echoed on and on. When you wished to think about it, you could not understand it; when you wished to look at it, you could not see it; when you wished to chase after it, you could not catch up with it. You had to stand with a blank mind on the thoroughfare in the open wilderness and moan by yourself beside a withered tree. You had strained your mind for what you wished to know, you had strained your sight for what you wished to see, and you had exhausted your energy for what you wished to pursue. You were unable to catch up with anything! When your physical form was filled with emptiness, you would feel free and easy. Since you felt free and easy, you would be relaxed.Then I played the tireless music tuned to spontaneity. Therefore, the music seemed to be a mixture of everything in the world, a chorus of various sounds, waves upon waves gradually vanishing into the darkness. It came from nowhere and lingered in the obscurity. Sometimes it might be said to have vanished, sometimes it might be said to rise again. Sometimes it was substantial, sometimes it was ethereal. Moving like the cloud or the water, it was not dominated by a single note. Confused by all this, the people in the world went to the sage for instructions, for the sage was one who understood the world and followed the natural course of events. Nature did not set its mechanism to work, but it was endowed with the five senses; nature did not utter sounds, but it was filled with joy: this may be called 'heavenly music'. Therefore, Shennong eulogized it like this: 'When you listen, you

【原文】

声，视之不见其形，充满天地，苞裹六极。’汝欲听之而无接焉，而故惑也。乐也者，始于惧，惧故祟；吾又次之以怠，怠故遁；卒之于惑，惑故愚。愚故道，道可载而与之俱也。”

孔子西游于卫，颜渊问师金曰：“以夫子之行为奚如？”师金曰：“惜乎！而夫子其穷哉？”颜渊曰：“何也？”师金曰：“夫刍狗之未陈也，盛以箧衍，巾以文绣，尸祝斋戒以将之。及其已陈也，行者践其首脊，苏者取而爨之而已。将复取而盛以箧衍，巾以文绣，游居寝卧其下，彼不得梦，必且数眯焉。今而夫子亦取先王已陈刍狗，聚弟子游居寝卧其下。故伐树于宋，削迹于卫，穷于商、周，是非其梦邪？围于陈、蔡之间，七日不火食，死生相与邻，是非其眯邪？夫水行莫如

【今译】

而内心充满喜悦。所以有焱氏歌颂它说：‘听它听不到声音，看它看不到形迹，它充满了天地上下，包罗了四面八方。’你想收听它却无法衔接连贯，所以你又感到迷惑不解。这种音乐嘛，在使人惊惧中开始，因为惊惧所以损伤心神；我又用轻松舒弛的旋律来接下去，轻松舒弛，所以惊惧之情消失；最后让它在使人迷惑中结束，迷惑不解所以才淳朴愚钝。淳朴愚钝所以能体验大道，能胸怀大道便永远与道在一起了。”

孔子往西到卫国去游历，颜渊向师金问道：“你认为先生这次出游怎么样呢？”师金说：“可惜啊！你的先生恐怕会遭遇困厄吧？”颜渊说：“为什么呢？”师金说：“那编扎的草狗还没有陈列献祭的时候，要用竹箱竹筐盛起来，还要用锦绣花布覆盖起来，主祭的人斋戒以后才奉送它。等到献祭陈列完毕，过路人践踏着它的脑袋或脊背，割草打柴的人捡回去烧火做饭罢了。倘若再拿它用箱子筐子盛起来，用锦绣花布盖起来，不管外出还是居家都把它铺垫在床褥下面，那即使不做恶梦，也必定会不断受到困扰惊吓。如今你的先生，也是拿那先王已经祭祀陈列过的草狗，召集弟子不管出游还是居家都形影不离开它。所以在宋国人家要把那棵他曾在下面讲过学的大树砍掉，在卫国被警告永远不准再出现他的足迹，在殷商、东周的故地都遭困窘，这不就是那恶梦吗？在陈国、蔡国之间受到围困，七天没能生火做顿热饭吃，是死是生仅是一纸之隔，这不就是那惊扰吗？走水路没有什么可比得

do not hear its sound; when you look, you do not see its form. It fills all the heaven and the earth; it envelops all the six dimensions.' You wanted to hear the music, but you could not get it. That was why you felt puzzled in the end. I began the music in a note of fear, and so you were afraid that some disaster was imminent. When I played the note of relaxation, your fear disappeared. The music ended in confusion. Confusion led to simplicity of mind, and simplicity of mind led to Tao. In this state of mind, you are already with Tao."

When Confucius went west to the state of Wei, Yan Yuan asked Shi Jin, saying, "What do you think of my master's trip to the state of Wei?"

Shi Jin said, "Alas! Your master will be in a plight!"

Yan Yuan asked, "Why?"

Shi Jin said, "Before the straw dog is offered at the sacrificial ceremony, it is kept in a case wrapped in embroidered cloth. The impersonator of the dead has to fast before he takes it out. But once when the sacrifice is over, passers-by will trample on its head and its back and the grass-gatherers will pick it up for fuel. If anyone should take it, put it in a case wrapped in embroidered cloth and bring it with him all day long, he would have bad dreams or be troubled by nightmares. Now your master is taking the ancient practice as the straw dog which has been offered by the late kings and bringing it with him all day long together with his disciples. As a result, the tree in the state of Song by which he gave his lectures has been cut down; he has been expelled from the state of Wei; his chances in the state of Song and the kingdom of Zhou are slim. Aren't these his bad dreams? When he was besieged in the states of Chen and Cai, he did not have a whole meal for seven days and nights and nearly came to the verge of death. Aren't these true nightmares? For journeys on the water, nothing is better than a boat; for journeys on the land, noth-

【原文】

用舟，而陆行莫如用车。以舟之可行于水也，而求推之于陆，则没世不行寻常。古今非水陆与？周、鲁非舟车与？今蕲行周于鲁，是犹推舟于陆也，劳而无功，身必有殃。彼未知夫无方之传，应物而不穷者也。且子独不见夫桔槔者乎？引之则俯，舍之则仰。彼人之所引，非引人者也，故俯仰而不得罪于人。故夫三皇五帝之礼义法度，不矜于同而矜于治。故譬三皇五帝之礼义法度，其犹柤梨橘柚邪？其味相反而皆可于口。故礼义法度者，应时而变者也。今取猿狙而衣以周公之服，彼必龁啮挽裂，尽去而后慊。观古今之异，犹猿狙之异乎周公也。故西施病心而矉其里，其里之丑人见之而美之，归亦捧心而矉其里。其里之富人见之，坚闭门而不出；贫人见之，挈妻子而去之走。彼知矉美而不知矉之所以美。惜乎，而夫子其穷哉！”

【今译】

上乘船，走旱路没有什么可比得上乘车。倘若以为船能运行于水，便指望把它放到陆地上来推动，那么一辈子也行走不了丈二八尺。古代与现代不就是水路与陆路之别吗？周室和鲁国不就是船和车的不同吗？如今指望把周王室那一套在鲁国来推行，这就如同在陆地上来推运船只哩，徒劳而无功，自身还必定会有祸殃。他还不懂得那没有固定去向的驿车，可以适应交通的需要而用之无穷的道理。再说，你难道没见过桔槔那东西吗？一拽它就下垂，松开手它就抬了上去。它是被人牵引的，并不是牵引人的啊，所以无论垂下还是抬起都不会得罪人。所以那三皇五帝的礼仪法度，不是可贵在它们有共同之处，而是可贵在能治理国家。所以打个比喻说，三皇五帝的礼仪法度，大概如同山楂、梨子、橘子、柚子吧？它们味道各不一样，但却都可口。所以礼仪法度这东西，都是适应时代而变化的。倘若拿猿猴让它们穿上周公的衣服，它们一定要咬坏扯破，彻底把衣服弄掉才会舒服。看看古代和现代的区别，就像猿猴不同于周公一样。所以，西施因心口痛而在乡邻间总是皱着眉头，乡邻中的一位丑闺女见到后觉得很美，回去后也在乡邻间捂着心口皱着眉头。结果，邻里的有钱人见了她，把门关得紧紧的不愿外出；贫穷的人见了她，牵着老婆孩子跑得远远的。她只知道皱眉头好看，却不知道皱眉头为什么好看。可惜呀，你的先生恐怕要遭遇困厄呢！”

ing is better than a cart. A boat can sail on the water, but, if someone pushes it on the land, he will not get far in his lifetime. Aren't the ancient and the modern just like the water and the land? Aren't the Zhou Dynasty and the state of Lu just like the boat and the cart? If your master wishes to practise the ancient ways of the Zhou Dynasty in the state of Lu, he is simply pushing a boat on the land. All his efforts will come to no avail, except for some harm to himself. He does not know that a stage cart without destinations can go anywhere as desired. Haven't you ever seen a well-sweep? When you pull on one end, the other end will fall; if you let it go, the other end will rise. Because it is pulled by men and does not pull men, it will not offend anyone whether it falls or rises. Therefore, the ceremonies and laws established by the three emperors and five kings have been valued not because they were alike but because they brought peace and order to the world. Therefore, they can be compared to hawthorns, pears, oranges and pomelos, which are of different flavours but all of good taste. What's more, the ceremonies and laws vary with the times. Now, if you catch a monkey and dress him up in the robes of the Duke of Zhou, he will certainly bite and tear and he will not be happy until they are torn to pieces. In my opinion, the difference between the ancient and the modern is like that between the monkey and the Duke of Zhou. It so happens that the famous beauty Xishi frowned at her neighbours when she had a heart-ache. An ugly woman in her village thought that it made her beautiful, and so she returned home with her hands over her heart, also frowning at her neighbours. When the rich men in her village saw this, they would close the doors and stay at home. When the poor men saw this, they would bring their wives and children and stay away from her. She knew that frowning was beautiful, but she did not know why it was beautiful. Alas! Your master will be in a plight."

【原文】

孔子行年五十有一而不闻道，乃南之沛见老聃。老聃曰："子来乎！吾闻子北方之贤者也，子亦得道乎？"孔子曰："未得也。"老子曰："子恶乎求之哉？"曰："吾求之于度数，五年而未得也。"老子曰："子又恶乎求之哉？"曰："吾求之于阴阳，十有二年而未得也。"老子曰："然。使道而可献，则人莫不献之于其君；使道而可进，则人莫不进之于其亲；使道而可以告人，则人莫不告其兄弟；使道而可以与人，则人莫不与其子孙。然而不可者，无他也，中无主而不止，外无正而不行。由中出者，不受于外，圣人不出；由外入者，无主于中，圣人不隐。名，公器也，不可多取。仁义，先王之蘧庐也，止可以一宿而不可久处，觏而多责。古之至人，假道于仁，托宿于义，以游逍遥之虚，食于苟简之田，立于不贷之圃。逍遥，无为也；苟简，易养

【今译】

孔子活了五十一岁还没有领悟天道，便往南到沛地去见老子。老子说："你来了吗！我听说，你是北方的贤人，你也领悟了大道吧？"孔子说："还没领悟。"老子说："你是如何去寻求大道的呢？"孔子说："我从制度条款中去寻求大道，五年还没有得到。"老子说："你又怎么去寻求它呢？"孔子说："我又从阴阳的变化中去寻求它，十二年了还是没有得到。"老子说："这就对了。假若道可以用来进献，那么人们没有谁不会把它进献给自己的国君；假若道可以用来奉送，那么人们没有谁不会把它奉送给自己的双亲；假若道可以传告别人，那么人们没有谁不会把它传告给自己的兄弟；假若道可以送给别人，那么人们没有谁不会把它送给自己的子孙。然而之所以不可以，没有别的原因，是自己内心没有禀受道的本质，道就不会在他内心停留；对外界事物不能印证，道就不能得到推行。从内心发出的东西，若不能与外物相印证，圣人就不会让它发出；由外物传入的东西，若在内心得不到禀受的本质，圣人便不会让它停留。名声，如同公用的器物，不可过多取用；仁义，如同先王的旅舍，只能住上一晚而不能久居，长期呆下去就要受到许多责难。古代道德最高尚的人，在仁那儿只是借路，在义那儿只是暂住，遨游在自由自在的境界，凭借随便耕作的田地吃饭，立足于自给自足从不施舍的园圃。自在逍遥便是无为，简略

At the age of fifty-one, Confucius had not learned Tao yet. He went south to the city of Pei and visited Laozi.

Laozi said, "So, you are here? I've heard that you are a sage in the north. Have you also attained Tao?"

Confucius said, "Not yet."

Laozi said, "In what way have you been seeking it?"

Confucius said, "I've been seeking it through regulations and articles. Five years have passed but I still have not attained it."

Laozi said, "In what way else have you been seeking it?"

Confucius said, "I've also been seeking it through *yin* and *yang*. Twelve years have passed but I still have not attained it."

Laozi said, "That's it. If Tao can be presented as a gift, everyone will present it to the king; if Tao can be offered as food, everyone will offer it to his parents; if Tao can be told, everyone will tell it to his brothers; if Tao can be handed down, everyone will hand it down to his posterity. However, all these are quite impossible for no other reason than that if men are not ready to accept Tao, Tao will not stay with them and that if men do not behave themselves properly, Tao cannot be put into practice. If what comes from within is not accepted without, the sage will not speak about it; if what comes from without is not accepted within, the sage will not hold it in his heart. Fame is like a public vessel, from which you may not draw too much. Humaneness and righteousness are like inns of former kings in which you should not stay more than one night. A longer stay will invite blame.

"Perfect men in ancient times took humaneness as a temporary way and used righteousness as a temporary lodging, thus they were able to travel in the world of absolute freedom. They fed themselves on extensive farming and lived a life of self-sufficiency. Absolute freedom implies

【原文】

也；不贷，无出也。古者谓是采真之游。以富为是者，不能让禄；以显为是者，不能让名。亲权者，不能与人柄。操之则栗，舍之则悲，而一无所鉴，以窥其所不休者，是天之戮民也。怨、恩、取、与、谏、教、生、杀八者，正之器也，唯循大变无所湮者为能用之。故曰正者，正也。其心以为不然者，天门弗开矣。”

孔子见老聃而语仁义。老聃曰：“夫播糠眯目，则天地四方易位矣；蚊虻噆肤，则通昔不寐矣。夫仁义憯然，乃（愤）〔愦〕吾心，乱莫大焉。吾子使天下无失其朴，吾子亦放风而动，总德而立矣！又奚杰然若负建鼓而求亡子者邪？夫鹄不日浴而白，乌不日黔而黑。黑白之

【今译】

随便就容易奉养，不施舍别人便不会有损失。古代把这种情况叫做获取纯真本性的遨游。把财富看成好处的人，不可能让出禄利；把显赫看成好处的人，不可能让出名望；迷恋权势的人，不可能将印把子交给别人。把持着这些，战战兢兢地深恐会丢掉，一旦丢掉便无限悲伤，丝毫察觉不到其中的祸害，眼睛只盯住那些无休无止地追求的东西，这都是些被上天施过刑罚，本性已残缺亏损的人。怨恨、恩惠、索取、施与、规劝、教化、生养、杀戮这八种手段，是施政的工具，只有顺应自然无所凝滞的人才能使用它们。所以说，政就是使人端正。内心认为不是这样的人，得道的大门就不会对他打开。”

孔子拜见老子而谈论起仁义。老子说：“播扬糠屑迷了眼睛，那么天地四方就会错位移向；蚊虫叮咬了皮肤，那么通晚便会睡不着觉。仁义给人的毒害尤其惨痛，乃至使我们的心混乱不堪，祸害没有比它更大的了。您想让天下的人不丧失自己的质朴本性，您也就应该随风而动，把握天德而自立于世！又何必拼死拼命地（提倡仁义），就像背着一面大鼓（敲敲打打）去追寻逃跑的孩子呢？那白天鹅不天天洗澡也白，乌鸦不天天涂墨也黑。黑与白都是它们各自的质朴本性，不值得

'taking no action at all'; extensive farming implies 'easy survival'; self-sufficiency implies 'without giving and taking'. The ancients called this 'a travel to gather the genuine nature'.

"Those who justify wealth will not give up their salary; those who justify reputation will not give up their good fame; those who justify power will not give up their position. When they hold these things in their hands, they live in anxiety and apprehension; when they lose these things, they live in sorrow and grief. Without any discrimination, they keep their eyes on what they are pursuing ceaselessly. They are indeed condemned by the heaven. Resentment and gratitude, giving and taking, advice and instruction, life and death —these eight are the means and ways of rectification. Only those who comply with the vicissitude of life and never come to a standstill will be able to make good use of them. Therefore, as the saying goes, 'Those who are rectified can rectify others.' There is no gateway to those who do not believe in this."

On his visit to Laozi, Confucius spoke to him about humaneness and righteousness.

Laozi said, "When you are winnowing and the chaffs blind your eyes, the heaven, the earth and the four directions will look dislocated. When you are bitten by a mosquito or a fly, you won't be able to fall asleep all night. When you are muddled by humaneness and righteousness, you will be thrown into the most serious disorder. If you let the people all over the world keep their purity and simplicity, you'd better go about as freely as the wind, stick to your inborn nature and stand aloof from worldly affairs. Why should you promote humaneness and righteousness as if you were beating the drums and running after a runaway child? The swans are white although they do not bathe themselves every day; the crows are black although they do not dye themselves every day. As the intrinsic

【原文】

朴，不足以为辩；名誉之观，不足以为广。泉涸，鱼相与处于陆，相呴以湿，相濡以沫，不若相忘于江湖。"

孔子见老聃归，三日不谈。弟子问曰："夫子见老聃，亦将何规哉？"孔子曰："吾乃今于是乎见龙。龙，合而成体，散而成章，乘乎云气，而养乎阴阳。予口张而不能嗋，予又何规老聃哉！"子贡曰："然则人固有尸居而龙见，雷声而渊默，发动如天地者乎？赐亦可得而观乎？"遂以孔子声见老聃。老聃方将倨堂而应微，曰："予年运而往矣，子将何以戒我乎？"子贡曰："夫三（王）〔皇〕五帝之治天下不同，其系声名一也。而先生独以为非圣人，如何哉？"老聃曰："小子少进！子何以谓不同？"对曰："尧授舜，舜授禹，禹用力而汤用兵，文

【今译】

强行使之改变；名声荣誉这种外在的东西，不值得夸大张扬。泉水干涸了，鱼儿们依偎在陆地上，互相用湿气往对方身上吹，用唾沫互相滋润，（与其这样）还不如让它们在江河湖海里彼此把对方都遗忘。"

孔子拜见老子回来，三天不说话。弟子们问道："先生见到老聃，都奉劝了他一些什么呢？"孔子说："我如今在他那儿才真见到了龙。那龙，合在一起便成为形体，分散开来便是灿烂的文采，驾驭着云气，而用天地的阴阳二气来将养。我惊得嘴巴张开久久合不拢，我对老聃又还能奉劝什么呢！"子贡说："这么说，人真有一动不动地坐在那里却如神龙般显现，像深渊般沉默却又能让人感到雷霆般的震响，一举一动都像天地运行的吗？我也可以去看看吗？"于是凭借孔子的名义去拜见老子，老子正踞坐在大堂上，轻轻地应答，说："我年岁老迈了，你将用什么来告诫我呢？"子贡说："那三皇五帝治理天下各不相同，但享有盛名却是一样的。可是惟独先生却认为他们不是圣人，怎么回事呢？"老子说："年轻人，你稍许进来一点！你根据什么说他们有不同呢？"子贡回答说："尧让位给舜，舜让位给禹，禹用劳力治水，商汤用武力征伐，文王顺从商纣不敢违背，武王叛逆商纣而不肯顺从，

simplicity of black and white is not to be disputed over, so the extrinsic glory of fame and name is not to be exaggerated. When springs dry up, the fish are stranded on the land, moistening each other with their breath and dampening each other with their slime. But it would be much better for them to live in the rivers and lakes and forget each other."

After his return from his visit to Laozi, Confucius did not speak for three days. One of his disciples asked, "When you met with Laozi, what did you admonish him to do?"

Confucius said, "This time I've indeed seen the dragon in Laozi! A dragon assumes a physical form when it coils itself up and dissolves into splendid colours when it spreads out, riding on the clouds and feeding itself on the vital energy of *yin* and *yang*. Agape with wonder, how can I say anything to admonish him?"

Zigong said, "So, is there really someone who stays as still as a corpse and moves as swiftly as a dragon, speaks as loud as thunder and keeps as silent as a deep abyss, and sets itself into motion as the heaven and the earth? May I pay a visit to him?" Later, he went to see Laozi with an introduction from Confucius.

Laozi was sitting casually in his hall when he received Zigong and said in a soft voice, "I'm getting old now. What do you have to advise me about?"

Zigong said, "The three emperors and five kings all gained their fame and name in spite of their different ways of government. How is it that you alone do not consider them as sages?"

Laozi said, "Come forward, young man. How do you think they were different?"

Zigong said, "King Yao handed down his throne to King Shun, and King Shun handed down his throne to King Yu. King Yu exerted himself

【原文】

王顺纣而不敢逆，武王逆纣而不肯顺，故曰不同。”

老聃曰：“小子少进，余语汝三皇五帝之治天下。黄帝之治天下，使民心一，民有其亲死不哭而民不非也。尧之治天下，使民心亲，民有为其亲杀其（杀）〔服〕而民不非也。舜之治天下，使民心竞，民孕妇十月生子，子生五月而能言，不至乎孩而始谁，则人始有夭矣。禹之治天下，使民心变，人有心而兵有顺，杀盗非杀，人自为种而天下耳。是以天下大骇，儒、墨皆起。其作始有伦，而今乎妇女，何言哉！余语汝：三皇五帝之治天下，名曰治之，而乱莫甚焉。三皇之知，上悖日月之明，下睽山川之精，中堕四时之施。其知憯于蛎虿之尾，

【今译】

所以说不同。”

老子说：“年轻人，你再过来一点，我把三皇五帝治理天下的事告诉你吧。黄帝治理天下，使人们心地纯一而无杂念，人们有谁死了父母亲而不哭泣，别人也不认为他不对。尧治理天下，让人们心向父母，人们有谁为了自己的亲人而减损礼节，别人也不认为他不对。舜治理天下，鼓励人们争强好胜，妇女怀孕十个月生孩子，孩子出生五个月就能说话，还没到会笑就能认识人，于是开始有了短命夭折的人。禹治理天下，使得人心多变，人们有了私心，使用武力被认为是天经地义，杀了盗贼不算杀人，人们各自结成团伙而以天下自居。因此，普天下惶惶不安，儒家、墨家纷纷而起。那刚开始时还有点道理，如今一个个都成了取媚讨好的女人，还说什么呢！我告诉你：三皇五帝治理天下，名义上叫治理，实际上祸乱没有比这更厉害的了。三皇的才智，在上遮掩了日月的光辉，在下违背了山河的精英，中间破坏了四时的运行。这种才智造成的毒害比蝎子尾巴和食人

on irrigation projects and King Tang resorted to arms to overthrow the rule of King Jie. Lord Wen was imprisoned by King Zhou and King Wu raised troops against him. That's why I said they were different."

Laozi said, "Come forward a little bit more, young man. I'll tell you how the three emperors and five kings ruled over the world. The Yellow Emperor kept the people in their inborn nature when he ruled over the world. If someone's parents were dead and he did not cry, nobody would blame him. King Yao made the people love their parents when he ruled over the world. If someone's parents were dead and his relatives observed different forms of mourning, nobody would raise any objection.When King Shun ruled over the world and encouraged competition, babies were born after ten months of pregnancy and some of them could speak in five months after they were born and could recognize people before they knew how to smile. As a result, people began to die prematurely. When King Yu ruled over the world and disintegrated the people's minds, the people began to have a sense of right and wrong and slaughtering was justified—killing a thief or a robber was not considered man-slaughter. With different ulterior motives, people gathered and fought for the throne. Consequently, the people all over the world were thrown into great panic, and there appeared Confucianism and Mohism. There was something in these doctrines, but what can you say about them now that things have degenerated to such a degree? I'll tell you how the three emperors and five kings ruled over the world. They were said to have ruled over the world, but in fact, they brought great disorder to the world. Due to their wisdom, the brilliance of the sun and the moon above was dimmed, the energy of the mountains and the rivers below was consumed, and the alternation of the four seasons between the heaven and the earth was disrupted. Due to their wisdom which was more poisonous

【原文】

鲜规之兽，莫得安其性命之情者，而犹自以为圣人，不可耻乎？其无耻也！”子贡蹴蹴然立不安。

孔子谓老聃曰：“丘治《诗》、《书》、《礼》、《乐》、《易》、《春秋》六经，自以为久矣，孰知其故矣，以奸者七十二君，论先王之道而明周、召之迹，一君无所钩用。甚矣！夫人之难说也？道之难明邪？”老子曰：“幸矣，子之不遇治世之君也！夫六经，先王之陈迹也，岂其所以迹哉！今子之所言，犹迹也。夫迹，履之所出，而迹岂履哉？夫白鶂之相视，眸子不运而风化；虫，雄鸣于上风，雌应于下风而风化；类自为雌雄，故风化。性不可易，命不可变，时不可止，道不可壅。苟得其道，无自而不可；失焉者，无自而可。”

孔子不出三月，复见，曰：“丘得之矣。乌鹊孺，鱼傅沫，细要者

【今译】

猛兽还厉害，害得人们没有谁能安于自己的本性和真情，可他们还自以为是圣人，不是很可耻吗？真是太无耻了！”子贡心慌情乱，站立不安。

孔子对老子说：“我研究《诗》、《书》、《礼》、《乐》、《易》、《春秋》这六部经书，自认为很长时间了，对其中的道理典故很熟悉了，可是用来游说七十二个国君，论述先王的治国方略，阐明周公、召公的业绩，竟没有受到一个国君的采用。太难了！是人们难以说服呢，还是大道难以阐明呢？”老子说：“幸亏你没遇上太平世道的君主！那六种经书，只是先王留下的陈旧脚印，哪里是他们践踏出脚印的原由呢！如今你说的话，正如同脚印啊。那脚印，是鞋子践踏出来的，但脚印难道是鞋子吗？那白鶂鸟相互看着对方，眼珠子一动也不动便能受孕化生；虫子，雄的在风的上方鸣叫，雌的在下方应和，便能受孕化生；叫做‘类’的那种动物本身兼有雌雄二性，所以自行受孕化生。本性不能改，天命不可变，时光不可阻止，大道不能堵塞。如果获得了那大道，没有什么不可以；丧失了大道，没有行得通的。”

孔子三个月不出门，然后又去见老子，说：“我明白了。乌鸦喜鹊下蛋孵化，鱼儿吐出串串唾沫而孵化，土蜂自行化生，有了弟弟，哥

than the tail of a scorpion, even tiny insects were unable to live peacefully in their true nature. Instead of feeling ashamed, they still regard themselves as sages. They are indeed shameless!"

In bewilderment, Zigong stood there ill at ease.

Confucius said to Laozi, "I've been compiling the six classics—*The Book of Poetry*, *The Book of Documents*, *The Book of Etiquettes*, *The Book of Music*, *The Book of Changes* and *Spring and Autumn Annals*—for what I'd call a long period of time. I believe that I am well acquainted with them. However, when I tried to persuade the seventy-two princes by discussing the ways of government by former kings and expounding the accomplishments by Duke of Zhou and Duke of Shao, none of them adopted my suggestions. How difficult it is! Is it difficult to convince men, or is it difficult to expound Tao?"

Laozi said, "How fortunate you are! You have not met with a ruler who rules over the world in good order! The six classics are the traces left over by the former kings. How can you say that they provide the sources of their traces? What you've just said is like the traces. Traces are prints left over by the shoes. How can you say that the traces are the shoes? A pair of white herons gaze at each other with motionless eyes and pregnancy takes place. A male insect buzzes in the distance while the female insect echoes against the wind and pregnancy takes place, too. The hermaphrodite is both male and female, and pregnancy takes place on itself. The inborn nature cannot be changed and the destiny cannot be altered; time cannot be stopped and Tao cannot be blocked. If Tao is with you, you can achieve anything; if Tao is not with you, you cannot achieve anything."

Confucius stayed indoors for three months before he visited Laozi again and said, "Now I've got it! Birds brood, fish milt, wasps adopt, and

【原文】

化，有弟而兄啼。久矣，夫丘不与化为人。不与化为人，安能化人!”老子曰：“可，丘得之矣。”

【今译】

哥便哭啼。很长时间了，我没有与造化为友。不与造化为友，又怎能教化别人呢!”老子说：“行了，孔丘得道了。”

when a baby brother is born the elder brother cries because he will lose favour. For a long time I have not been following the natural course of events. In this case, how can I help others?"

Laozi said, "Splendid! You have attained Tao."

刻意第十五

【原文】

刻意尚行，离世异俗，高论怨诽，为亢而已矣，此山谷之士、非世之人、枯槁赴渊者之所好也。语仁义忠信，恭俭推让，为修而已矣，此平世之士，教诲之人，游居学者之所好也。语大功，立大名，礼君臣，正上下，为治而已矣，此朝廷之士，尊主强国之人，致功并兼者之所好也。就薮泽，处闲旷，钓鱼闲处，无为而已矣，此江海之士，避世之人，闲暇者之所好也。吹呴呼吸，吐故纳新，熊经鸟申，为寿而已矣。此道引之士，养形之人，彭祖寿考者之所好也。若夫不刻意而高，无仁义而修，无功名而治，无江海而闲，不道引而寿，无不忘也，无不有也，淡然无极而众美从之，此天地之道，圣人之德也！

【今译】

拼命约束自己的意欲，一心追求行为的高尚，超脱世俗，与众不同，高谈阔论，抱怨不已，只求行为的清高，这是山林的隐士，愤世嫉俗者，洁身自好、宁可投河自杀的人所爱好的。谈论仁义忠信，恭谨谦让，只注重自我修养，这是太平盛世之士、实施教育者、外出游说或居家讲学的人所爱好的。讲大功，立大名，维护君臣名分，端正上下等级，只求把国家治理好，这是在朝廷做官的、想让国君尊贵国家富强的、是致力于开拓疆土建立功业的人所爱好的。栖身湖泽，隐居荒原，钓鱼闲处，只求自在无为，这是浪迹江湖的人，躲避人世、寻求安闲的人所爱好的。呼吸有快有慢，吐出混浊之气，吸进清新之气，学老熊摇摆而行，学鸟儿伸腿展翅，只求延年益寿，这是讲究气功导引、养练身躯、希望像彭祖那样长寿的人所爱好的。至于那不克制意欲而能高尚，不讲究仁义而有修养，不求功名而能治理好天下，不游江河湖海而能安适悠闲，不做气功导引而能延年益寿，一切都忘怀但一切又都拥有，对一切都无限淡漠但一切美好的东西都随之而来，这才是天地间的大道，圣人的德性啊！

Chapter 15

A Strained Mind

A strained mind, affected behaviours, aloofness from the world, unique practice, high-sounding remarks, grudges and slanders—all these are but signs of arrogance. They are favoured by hermits in the mountains and forests, cynics, and those who would burn themselves or drown themselves. Humaneness, righteousness, loyalty, faith, modesty, frugality, deference and courtesy—all these are but ways and means for self-cultivation. They are favoured by would-be rulers and officials, teachers and instructors, wandering scholars and learners. Great merits, excellent reputation, adequate etiquettes between the king and his ministers, proper ordering of senior and junior officials—all these but show concerns for a better government. They are favoured by courtiers, royalists and warriors. A secluded life in the wilderness, retirement to the fields, angling and a leisurely life—all these are but manifestations of non-action. They are favoured by drifters, escapists and leisure-seekers. Breathing in and out, exhaling the old and inhaling the new, climbing the trees like a bear and stretching like a bird—all these are but exercises for longevity. They are favoured by those who do physical exercises, wish to keep fit and aspire for a long life like Peng Zu. Some people are lofty without straining their minds, self-cultivated without talking about humaneness and righteousness, governing well without gaining merits or reputation, leisurely without wandering in the wilderness, and long-living without doing physical exercises. They forget everything but possess everything; they show

【原文】

故曰：夫恬惔寂漠，虚无无为，此天地之平，而道德之质也。故曰：圣人休休焉则平易矣，平易则恬惔矣。平易、恬惔，则忧患不能入，邪气不能袭，故其德全而神不亏。故曰：圣人之生也天行，其死也物化。静而与阴同德，动而与阳同波。不为福先，不为祸始。感而后应，迫而后动，不得已而后起。去知与故，循天之理。故无天灾，无物累，无人非，无鬼责。其生若浮，其死若休。不思虑，不豫谋。光矣而不耀，信矣而不期。其寝不梦，其觉无忧。其神纯粹，其（魂）〔魄〕不罢。虚无恬惔，乃合天德。故曰：悲乐者，德之邪；喜怒者，道之过；好恶者，德之失。故心不忧乐，德之至也；一而不变，静之至也；无所于忤，虚之至也；不与物交，惔之至也；无所于逆，

【今译】

所以说：恬淡、寂漠、虚空、无为，这是天地的准则，道德的本质。所以说：圣人休心息念就平和简易，平和简易便恬淡了。平和简易，清静淡泊，那么忧患就不会进入内心，邪气就不能侵袭身体，所以他德行完备而精神永不亏损。所以说：圣人活着如天道的运行，他死去如同万物的变化。安静时与阴气同样幽深寂静，运动时与阳气同样飞越播扬。不行善求福，不作恶招祸。受感动然后才有反应，被逼迫然后才有行动，不得已才去做事。抛却心智与巧故，顺依自然之理。所以天不降灾，物不牵累，人不非议，鬼不责咎。他活在世上如在水面漂浮，死去也就好像是休息。不反复考虑，不预先谋算。够光辉的了却不耀眼，够诚信的了却不期待。他睡觉不做梦，醒来无忧虑。他精神纯净精粹，体魄从不疲劳。虚无而恬淡，合乎天地的真性。所以说：悲哀与欢乐，是德性的偏邪；喜悦与愤怒，是大道的过错；爱好与厌恶，是道德的失误。所以内心不忧不喜，是德性的最高境界；专精纯一而不变易，是寂静的最高境界；不与任何事物相遇，是虚无的最高境界；不与外物交往，是恬淡的最高境界；不与任何事物相违背，是纯粹的最高境界。所以说：形体劳累而不休息就会疲困

complete indifference but win the best fame. Such people embody the eternal Tao which permeates the heaven and the earth.

Therefore, it is said, "Indifference, solitude, emptiness and non-action—these are the yardsticks of the heaven and the earth, and the perfection of Tao and virtue."

Therefore, it is said, "The sage finds relaxation in them. When he is relaxed, he is peaceful; when he is peaceful, he is indifferent. When he is peaceful and indifferent, he is free from worry and care, and he is evil-proof. Thus, his virtue is intact and his spirit is sound."

Therefore, it is said, "The sage follows nature when he is alive, changes with everything in the world when he is dead, shares the virtue with *yin* when he is still and shares the movement with *yang* when he is active. He brings neither fortune nor misfortune. He responds to the stimulus, reacts to the pressure and rises when he is obliged to. As he discards wisdom and trickery and follows the natural course of events, he is not afflicted by the heaven, or burdened by worldly affairs, or reproached by people, or condemned by the ghosts. His life seems to float on; his death seems to be a mere rest. He neither contemplates nor premeditates. He is bright but does not shine; he is faithful but does not give promise. He does not dream when he is asleep; he does not worry when he is awake. His mind is pure and simple; his spirit is staunch and tireless. In emptiness and indifference, he conforms to the virtue of the heaven."

Therefore, it is said, "Sorrow and joy are deviations from virtue; happiness and anger are violations of Tao; likes and dislikes are offenses against the true nature. Freedom from anxiety and joy is the perfection of virtue; concentration and steadfastness are the perfection of stillness; isolation from worldly things is the perfection of indifference; freedom from antagonism is the perfection of purity."

【原文】

粹之至也。故曰：形劳而不休则弊，精用而不已则劳，劳则竭。水之性，不杂则清，莫动则平；郁闭而不流，亦不能清。天德之象也。故曰：纯粹而不杂，静一而不变，惔而无为，动而以天行，此养神之道也。

夫有干越之剑者，柙而藏之，不敢用也，宝之至也。精神四达并流，无所不极，上际于天，下蟠于地，化育万物，不可为象，其名为同帝。纯素之道，惟神是守。守而勿失，与神为一。一之精通，合于天伦。野语有之曰："众人重利，廉士重名，贤士尚志，圣人贵精。"故素也者，谓其无所与杂也；纯也者，谓其不亏其神也。能体纯素，谓之真人。

【今译】

不堪，精神使用而不止歇就会衰萎，衰萎就会枯竭。水的本性，没有杂质就清澈，不搅动就平静；郁积堵塞就不流动，也就不能清澈。这是天地真性的写照啊。所以说：纯净精粹而不混杂，寂静专一而不变易，恬淡而无为，运动而依顺自然，这就是修心养神的奥妙。

那拥有干溪、越山所出宝剑的人，把宝剑收藏在匣子里，不敢轻易动用，这是因为它太宝贵啊。精神可以四通八达，无所不到，上达于天，下及于地，化育万物，不能描述它的形象，它的名望可以说如同天帝。获取纯净素朴的办法，只是持守着精神。持守而不丧失，跟精神融合为一。合一就精神通泰，合乎自然之理。有这样几句俗话，说："普通人看重财利，廉洁的人看重名声，有才干的人崇尚理想，圣人珍惜精神。"因此，所谓素，就是说它不与任何东西相混杂；所谓纯，就是说它没有亏损那精神。能够体现出纯净素朴，就称他为真人。

Therefore, it is said, "If the body is overworked without rest, it will wear out; if the spirit is overworked without cessation, it will tire out and tiredness will lead to exhaustion."

Therefore, it is said, "It is the nature of water that it will be clear if it is not polluted and that it will be level if it is not disturbed. The water cannot be clear if it is blocked and is thus unable to flow. This is a natural phenomenon."

Therefore, it is said, "Purity without foreign substance, concentration without wavering, indifference without action, and movement in accordance with nature—these are the essentials of attaining mental tranquility."

The swords made in the states of Wu and Yue are stored in the scabbards and seldom used because they are the most precious treasures. Pure spirit flows in all directions and reaches all places. It rises up to the heaven above and spreads all over the earth below, transforming and nurturing everything in the world without leaving a single trace. It functions in the same way as the the heaven and the earth.

Tao in its pure and simple form lies in adherence to the spirit. If you adhere to the spirit, it seems that your body has been transformed into spirit and has become one with it. When your body and spirit become one, you will be conformed to the natural order. As the popular saying goes, "The common man values profit and gain; the frugal man values fame and name; the wise man prizes aims and purposes; the sage treasures the spirit." Therefore, purity means "being without foreign substance"; simplicity means "being without impairing the spirit". He who comprehends purity and simplicity is called a "true man".

缮性第十六

【原文】

缮性于俗学，以求复其初，滑欲于俗思，以求致其明，谓之蔽蒙之民。

古之治道者，以恬养知；知生而无以知为也，谓之以知养恬。知与恬交相养，而和理出其性。夫德，和也；道，理也。德无不容，仁也；道无不理，义也；义明而物亲，忠也；中纯实而反乎情，乐也；信行容体而顺乎文，礼也。礼乐（遍）〔偏〕行，则天下乱矣。彼正而蒙己德，德则不冒，冒则物必失其性也。古之人在混芒之中，与一世而得淡漠焉。当是时也，阴阳和静，鬼神不扰，四时得节，万物不伤，

【今译】

用世俗的学问来修养心性，以求本性的恢复，用世俗的观念来控制情欲，以求明智的获得，这叫做孤陋愚昧的人。

古时候修治道德的人，用恬淡来保养智慧；有了智慧但不凭智巧行事，这叫做用智慧来保养恬淡的性情。恬淡与智慧互相养护，谐和顺应之情便在他的秉性中形成。德，就是谐和；道，就是顺应。德容纳一切，就是仁；道顺应一切，就是义。义理彰明，万物亲附，就是忠；内心纯朴厚实而回复到天然本性，就是乐；以诚信行事，以宽容为本，合乎自然文理节度，就是礼。礼乐推行过于偏失，那么天下就大乱了。各人自我端正而收敛自己的德行，德行就不会冲犯别人，冲犯别人那么就会使别人丧失本性。古代的人在混沌茫昧的状态中，相处一辈子都能恬淡寂寞。在那个时候，阴阳二气谐和宁静，鬼神不来惊扰，四时的运行与节令相适应，万物都不受伤害，一切生命都能安

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Chapter 16

Cultivation of the Inborn Nature

Those who are cultivating their inborn nature through worldly learning, with the vain hope of restoring their original state, and those who disturb their minds with worldly concepts and with the vain hope of attaining enlightenment — those people may be said to be blind and ignorant.

The men of old who practised Tao nurtured their intelligence through tranquility; they were intelligent but did not resort to their intelligence. Such people may be said to have nurtured their tranquility through intelligence. When intelligence and tranquility nurture each other, harmony and order grow out of their inborn nature. Virtue is the embodiment of harmony and Tao is the embodiment of order. From virtue in perfect conformity comes humaneness; from Tao in perfect order comes righteousness; from righteousness in perfect judgement and sincerity comes royalty; from a simple and integrated heart that reflects the inborn nature comes music; from good faith and appropriate demeanour comes formality. When music and formality overwhelm in the world, everything will fall into disorder. If everyone rectifies himself and keeps his virtue to himself, he will not enforce his virtue upon others; otherwise, everything in the world will lose its inborn nature.

In ignorance and simplicity, the men of old were all quiet and tranquil. During those days, *yin* and *yang* were in harmony and equilibrium, the ghosts and spirits made no disturbance, the four seasons succeeded each

【原文】

群生不夭，人虽有知，无所用之，此之谓至一。当是时也，莫之为而常自然。

逮德下衰，及燧人、伏羲始为天下，是故顺而不一。德又下衰，及神农、黄帝始为天下，是故安而不顺。德又下衰，及唐、虞始为天下，兴治化之流，澆淳散朴，离道以善，险德以行，然后去性而从于心。心与心识知，而不足以定天下，然后附之以文，益之以博。文灭质，博溺心，然后民始惑乱，无以反其性情而复其初。

由是观之，世丧道矣，道丧世矣。世与道交相丧也，道之人何由兴乎世，世亦何由兴乎道哉！道无以兴乎世，世无以兴乎道，虽圣人不在山林之中，其德隐矣。隐，故不自隐。古之所谓隐士者，非伏其身而弗见也，非闭其言而不出也，非藏其知而不发也，时命大谬也。

【今译】

享天年，人们虽有智慧却无处可派上用场，这叫做最为纯一。在这个时代，人人无为而常常合乎自然。

等到道德衰落，到了燧人氏、伏羲氏开始治理天下，因而只能顺应民心而不纯一。道德又进一步衰落，到了神农氏、黄帝开始治理天下，因而只能安抚而不能顺应。道德又进一步衰落，到了唐尧、虞舜开始治理天下，大兴统治、教化的风气，扰乱了醇和，破坏了朴实，人们背离大道去行善，损害德性而行事，然后丢弃了自然本性而屈服于心欲。心与心彼此窥知，不能使天下安定，然后就附加上繁缛的文辞，增添出各方面的学问。文辞泯灭了天性，学问淹没了心灵，这样一来人们开始迷惑动乱，无法返归本真而恢复自己的原初天性。

由此看来，人世抛弃了大道，大道抛弃了人世。人世与大道相互抛弃了，有道的人又如何能在人世兴起，人世又如何能够通过道来振兴呢！道无法在人世兴起，人世不能凭借道来振兴，即使圣人不躲在深山老林之中，他们的德行也会隐没的了。德行隐没，所以不是自身隐没。古代所说的隐士，并不是隐伏自己的身躯而不露面，并不是闭上自己的嘴巴而不说话，并不是埋藏自己的智慧而不运用，只是时运

other in due order, nothing was ever hurt, everything lived the full circle of life, and men had nowhere to employ their intelligence—this was an age of oneness between men and nature. During those days, men did nothing but follow the natural course of events.

As time went by, virtue gradually deteriorated and declined. When Suiren and King Fuxi began to rule over the world, they followed the people's bent but failed to retain the perfect state of oneness. When Shennong and the Yellow Emperor began to rule over the world, they attained stability but failed to follow the people's bent. Virtue continued to deteriorate and decline. When King Yao and King Shun began to rule over the world, they introduced systems of government and instruction with the result that purity was defiled and simplicity was spoiled. They violated Tao so as to promote good deeds and neglected virtue so as to promote proper behaviours. Then, they disregarded their inborn nature and followed their own minds. When people began to probe into each other's minds, the world could no longer be kept in order. Afterwards, formalities were introduced and worldly learning promoted. The former concealed the inborn nature and the latter drowned the mind. As a result, the people began to get confused and to cause disorder. There has been no way to recover their inborn nature and to restore their original purity and simplicity.

From the above we can see that the world no longer follows Tao and that Tao no longer prevails in the world. The world and Tao have lost hold of each other. Tao is not in a position to rejuvenate the world and the world is not in a position to rejuvenate Tao. Even though the sage does not live in the deep mountains, his virtue is buried in oblivion.

The so-called hermits in ancient times did not hide themselves to keep away from the world; they did not shut their mouths to keep silent; they

【原文】

当时命而大行乎天下，则反一无迹；不当时命而大穷乎天下，则深根宁极而待：此存身之道也。古之存身者，不以辩饰知，不以知穷天下，不以知穷德，危然处其所而反其性已，又何为哉？道固不小行，德固不小识。小识伤德，小行伤道。故曰正己而已矣。

乐全之谓得志。古之所谓得志者，非轩冕之谓也，谓其无以益其乐而已矣；今之所谓得志者，轩冕之谓也。轩冕在身，非性命也，物之傥来，寄者也。寄之，其来不可圉，其去不可止。故不为轩冕肆志，不为穷约趋俗，其乐彼与此同，故无忧而已矣。今寄去则不乐，

【今译】

机遇太乖谬啊。赶上了时运机遇而能在天下通行无阻，便返归于纯一而不露丝毫形迹；不逢时运机遇而在天下走投无路，便深深扎下本根，保持高度的宁静而等待时运的变化：这就是保存自我的方法。古代保存自我的人，不用巧辩来点缀心智，不用心智而令天下困窘，也不用心智损害德行，卓然独立安居自己的处所而归返自己的本性罢了，又还做些什么呢？道本来不是一时一地的片面推行，德本来不是一知半解的小小见识。小小见识损害德性，片面推行妨碍大道。所以说自己履行正道就是了。

以天性完满无损为乐，这就叫得志。古代所说的得志，不是就官位显达而言，只是说自身的快乐无以复加罢了；如今所说的得志，是说官位显达啊。高官显爵加在身上，不是本性真情的东西，只是偶然来到的外物，一种暂时的寄托。既是寄托，它的来到挡不住，它的离去不能留。所以既不因为获得高官显爵而骄纵放肆，也不因为穷困贫乏而随波逐流，其间的快乐彼此都一样，所以无忧无虑罢了。如今寄

did not conceal their wisdom to keep to themselves. They did so because they were living in adverse times. When times were favourable and they could do great deeds, they would efface themselves by resorting to Tao; when times were unfavourble for them and they found themselves in deep mire, they would lie in wait in perfect calm. This is the way for self-preservation.

Those who preserved themselves in ancient times did not ornament their intelligence with eloquence; they did not burden the world with their intelligence; they did not trouble themselves to perfect their intelligence. All by themselves, they lived in their proper places and restored their inborn nature. In this case, what on earth was there for them to do! Tao does not mean such petty deeds as humaneness and righteousness; virtue does not mean such petty knowledge as the discrimination of right and wrong. Petty knowledge will do harm to virtue and petty deeds will do harm to Tao. Therefore, as the saying goes, " Self-rectification is all you should do." Deriving pleasure from one's inborn nature is called "fulfillment of ambition".

By "fulfillment of ambition", the men of old did not mean obtaining high ranks of office, but meant enjoying infinite pleasure. By "fulfillment of ambition", the men of today mean obtaining high ranks of office. A high position is not part of your inborn nature, but something that happens to come your way and is deposited in your place for a short time. When it comes, you cannot prevent it; when it goes, you cannot stop it. Therefore, do not swell with pride when you obtain a high position and do not mix with the vulgar world when you are in poverty. If you draw the same pleasure from both situations, you will be free from worry and care. If you are displeased when you lose something you have obtained, it means that your pleasure came from a disturbed heart. Therefore, as the saying

【原文】

由是观之，虽乐，未尝不荒也。故曰：丧己于物，失性于俗者，谓之倒置之民。

【今译】

托的东西离去便不快乐，由此看来，虽然快乐，却未尝不是本性的迷乱。所以说：因为外物而丧失自我，因为世俗而丧失本性的人，不妨把他叫做本末倒置的人。

goes, "Those who lose themselves in pursuit of something and those who lose their inborn nature under the influence of worldliness are men who put the cart before the horse."

秋水第十七

【原文】

秋水时至，百川灌河。泾流之大，两涘渚崖之间，不辩牛马。于是焉河伯欣然自喜，以天下之美为尽在己。顺流而东行，至于北海，东面而视，不见水端。于是焉河伯始旋其面目，望洋向若而叹曰："野语有之曰，'闻道百，以为莫己若'者，我之谓也。且夫我尝闻少仲尼之闻而轻伯夷之义者，始吾弗信；今我睹子之难穷也，吾非至于子之门则殆矣。吾长见笑于大方之家。"

北海若曰："井蛙不可以语于海者，拘于虚也；夏虫不可以语于冰者，笃于时也；曲士不可以语于道者，束于教也。今尔出于崖涘，观于大海，乃知尔丑，尔将可与语大理矣。天下之水，莫大于海，万川

【今译】

秋水依时令到了，所有的小川都灌注到黄河里。河水浩浩荡荡，两岸及河中的水洲之间，连牛马都分辨不清。处在这情景之中，河伯洋洋得意，自以为天下的所有美景都集中在他的领地之上。他顺着水流向着东方行走，到达了北海；他向东放眼一望，看不见水的边际。在这种情况下河伯才回转头来，神情茫然地对着北海若感叹道："有一句俗话：'听了许多道理，总以为没有人比得上自己！'这就是说我的啊！而且我曾经听说有人小看孔子的学识、轻视伯夷的义行，我开头不相信有这样的事，现在我目睹了您的浩渺无边，倘若我不是到了您的大门口，那就危险了，我就会永远被大方之家耻笑了！"

北海若回答道："井里的青蛙之所以不能谈论大海，是因为它受地域局限；夏天的虫子之所以不能同它谈论冰雪，是因为它受季节的限制；孤陋寡闻的人之所以不能同他谈论大道，是因为他受教育的局限。现在你走出了河岸，看到了大海，因而知道了自己的鄙陋，这就可以跟你谈论大道理了。天下的水，没有比海更大的了，千千万万的

Chapter 17

Autumn Floods

At the time of autumn floods when hundreds of streams poured into the Yellow River, the torrents were so violent that it was impossible to distinguish an ox from a horse from the other side of the river. Then the River God was overwhelmed with joy, feeling that all the beauty under the heaven belonged to him alone. Down the river he travelled east until he reached the North Sea. Looking eastward at the boundless expanse of water, he changed his countenance and sighed to the Sea God, saying, "As the popular saying goes, 'There are men who have heard a lot about Tao but still think that no one can surpass them.' I am one of such men. Upon hearing people belittle Confucius' learning and humiliate Bo Yi's righteousness, I simply could not believe a word they said. Now that I have seen your boundless expanse, I realize that I would have been in danger if I had not come to you. I would always be sneered at by those who are well-versed in Tao."

The Sea God said, "You cannot discuss the sea with a frog at the bottom of a well because it is confined to its dwelling place; you cannot discuss ice with a summer moth because it is limited to one season; you cannot discuss Tao with a bookworm because he is restrained to the book knowledge. Now that you have left the riverside and seen the vast sea, you are aware of your insignificance. Thus it is possible now to discuss Tao with you. Of all the waters under the heaven, nothing is greater than the sea. It receives the endless flow of ten thousand rivers

【原文】

归之，不知何时止而不盈，尾闾泄之，不知何时已而不虚；春秋不变，水旱不知。此其过江河之流，不可为量数。而吾未尝以此自多者，自以比形于天地，而受气于阴阳，吾在天地之间，犹小石小木之在大山也。方存乎见少，又奚以自多！计四海之在天地之间也，不似礨空之在大泽乎？计中国之在海内，不似稊米之在大仓乎？号物之数谓之万，人处一焉；人卒九州，谷食之所生，舟车之所通，人处一焉；此其比万物也，不似豪末之在于马体乎？五帝之所连，三王之所争，仁人之所忧，任士之所劳，尽此矣。伯夷辞之以为名，仲尼语之以为博，此其自多也，不似尔向之自多于水乎？

河伯曰："然则吾大天地而小毫末，可乎？"

北海若曰："否。夫物，量无穷，时无止，分无常，终始无故。是故大知观于远近，故小而不寡，大而不多，知量无穷；证曏今故。故

【今译】

河川都流向它，不知何时可以停止，但大海总也不满溢；海水从尾闾流泄出去，不知何时停止，但大海总是不虚竭。无论春天还是秋天，水量总是没有变化；无论洪涝还是大旱，水量总是不受影响。它超过江河的水量，简直不可以数量来计算。但是我从来并不因此而自以为了不起，这是因为我自己认为我的形体是天地赋予的，我的元气是从阴阳禀受的，我在天地之间的地位，正犹如小石小木在大山里一样，只存在一个自己见识太少的念头，又怎么会自以为了不起呢！估量一下四海在天地间的地位，不像大泽中的一个小孔吗？估量一下中国在四海之内的地位，不就像小米粒在大仓库里一样吗？物类名称的数目有万种之多，人类只是其中的一种；人类聚居九州，那里还生长五谷粮食，通行舟船车马，个人只占有那么一小块，这和万物比起来，不像细小的毫毛长在马身上一样吗？凡是五帝相继禅让，三王所争夺的，仁人所忧虑的，贤士所操劳的，全都是这毫毛般的东西。伯夷辞让它求得了名誉，孔子谈论它以显示渊博，如此自满自夸，不就像你以前因河水的浩荡而自以为了不起吗？"

河伯说："那么，我以天地为大，以毫毛的尖尖为小，可以吗？"

北海若说："不行。那万物，数量是没有穷尽的，时间是没有终极的，得失是没有一定的，终始是没有不变的。因此大智者从远近来观察事物，则小的并不就是少的，大的并不就是多的，因为他知道物量

but it is never full. It is leaking endlessly but it is never empty. It does not change with spring or autumn; it does not know flood or drought. It holds so much more water than the Yangtze River and the Yellow River that it is absolutely beyond measure. Yet I am never conceited about the amount. I assume my shape from the heaven and the earth, and accumulate my vigour from *yin* and *yang*. I stay here between the heaven and the earth, just like a small stone or a small tree on a huge mountain. How can I over-estimate myself when I know that I am so insignificant! Don't the four seas between the heaven and the earth resemble small holes in a large swamp? Don't the central states within the four seas resemble grains of millet in a large granary? There are hundreds and thousands of things in the world; humanity is but one of them. Human beings live in regions where grains grow and where boats and carts come and go; an individual man is but one of them. Compared with the hundreds and thousands of things, isn't an individual man but a tiny down on a horse? The succession of the five kings, the strife between the three emperors, the worries of the humane gentlemen, and the efforts of the capable officials — all is no more than this. Bo Yi gained fame by refusing to accept the throne; Confucius displayed his learning by lecturing all around. Isn't this self-lauding very much the same as what you did not long ago about your water?"

The River God said, "In that case, can I take the heaven and the earth as something great and the tiny down as something small?"

The Sea God said, "No, you can't. There is no limit for the size of things, no stand-still for time, no set rules for gains and losses, and no fixed point for beginning and ending. Therefore, with a sharp observation for everything far and near, men of great intelligence neither regard the small as insignificant nor regard the large as important, for they know

【原文】

遥而不闷，掇而不跂，知时无止；察乎盈虚，故得而不喜，失而不忧，知分之无常也；明乎坦途，故生而不说，死而不祸，知终始之不可故也。计人之所知，不若其所不知；其生之时，不若未生之时。以其至小，求穷其至大之域，是故迷乱而不能自得也。由此观之，又何以知毫末之足以定至细之倪？又何以知天地之足以穷至大之域？”

河伯曰：“世之议者皆曰：‘至精无形，至大不可围。’是信情乎？”

北海若曰：“夫自细视大者不尽，自大视细者不明。夫精，小之微也；垺，大之殷也。故异便，此势之有也。夫精粗者，期于有形者也；无形者，数之所不能分也；不可围者，数之所不能穷也。可以言论者，物之粗也；可以意致者，物之精也。言之所不能论，意之所不

【今译】

没有穷尽；从古今来验证事物，则既不会对遥远的过去茫然不解，也不会对伸手可得的眼前踮起脚去求取，因为他懂得时间无休无止；从盈虚来观察事物，则不以有所得而沾沾自喜，不以有所失而忧虑重重，因为他知道得失是没有一定的；从生死坦途来明察事物，则不以活着是喜事，不以死亡是祸殃，因为他知道终结和开始并非固定不变。估量一下人们所知道的事物，总不及他们所不知道的事物，所活在人世的时间，总不及他所不活在人世的时间；用他的有限的知识和短暂的生命去穷究那无限广大的领域，这就必然感到迷惑纷乱而不能有所收获。由此看来，又怎么知道毫毛的尖尖足以确定最小的限度，又怎么知道天地可以穷尽最大的领域呢？”

河伯说：“世俗的议论者都说：‘最细小的东西没有形体，最大的东西不可围量。’这是真实情况吗？”

北海若说：“从细小物体的角度去观察巨大物体是看不完全的，从巨大物体的角度去观察细小物体是看不分明的。所谓精，是细小中的微小者；所谓垺，是巨大中的特大者。所以大小不同，各有所便，这是客观形势所决定的。所谓细小与粗大，只限于有形的物体；至于无形的东西，是不能用数的概念来分辨的；不可围量的东西，是不能用数字算得穷尽的。可以用言语讨论的，乃是物体中的粗大者，可以用意念想象的，乃是物体中的精细者。至于不能用言语讨论、不能用意

that there is no limit for the size of things. With a profound knowledge of things past and present, they neither worry about the remote past nor attempt to seize the immediate present, for they know that there is no stand-still for time. With a keen insight into gains and losses, they neither rejoice over gains nor grieve over losses, for they know that there are no set rules for gains and losses. With a clear understanding of the smooth passage of life and death, they neither take life as a pleasure nor take death as a disaster, for they know that there is no fixed point for beginning and ending. If you make a calculation, you will find that what man knows is much less than what he does not know and that the time when man is alive is much shorter than the time when he is dead. If you try to pursue unlimited knowledge with your limited life, you will only be puzzled and will achieve nothing. From this point of view, how can you take the tiny down as something small and take the heaven and the earth as something great?"

The River God said, "The worldly men are all of the opinion that the tiniest thing has no form and the largest thing has no boundary. Is that true?"

The Sea God said, "From the viewpoint of the small, you cannot get a comprehensive picture of the large; from the viewpoint of the large, you cannot discern the distinctive features of the small. The tiny is the smallest of the small; the huge is the largest of the large. The large and the small have their respective advantages, depending on the circumstances. The small and the large are confined to things with forms while formless things are indivisible and boundless things are inexhaustible. What can be verbalized is something large; what can be mentally visualized is something small; what can be neither verbalized nor mentally visualized has nothing to do with smallness or largeness.

【原文】

能察致者，不期精粗焉。是故大人之行，不出乎害人，不多仁恩；动不为利，不贱门隶；货财弗争，不多辞让；事焉不借人，不多食乎力，不贱贪污；行殊乎俗，不多辟异；为在从众，不贱佞谄；世之爵禄不足以为劝，戮耻不足以为辱；知是非之不可为分，细大之不可为倪。闻曰：'道人不闻，至德不得，大人无己。'约分之至也。"

河伯曰："若物之外，若物之内，恶至而倪贵贱？恶至而倪小大？"

北海若曰："以道观之，物无贵贱。以物观之，自贵而相贱。以俗观之，贵贱不在己。以差观之，因其所大而大之，则万物莫不大；因其所小而小之，则万物莫不小。知天地之为稊米也，知毫末之为丘山也，则差数睹矣。以功观之，因其所有而有之，则万物莫不有；因其所无而无之，则万物莫不无。知东西之相反而不可以相无，则功分定

【今译】

念想象的东西，那就不在粗大和精细之列了。所以道德高尚的人的行为，不去损害他人，也不赞美仁爱恩惠；行动不是谋取利益，但也不以守门的隶役为卑贱；不争夺钱财，但也不赞美辞财让物；做事不假手他人，但也不赞美自食其力，不以贪婪污浊为鄙贱；品行超群脱俗，但也不赞美标新立异；一切作为都顺从大众，但也不以佞下谄上为卑贱；世俗的高官厚禄不足以使他受到鼓舞，刑戮和羞耻不足以使他感到侮辱；深知是和非的界限无法划分，大和小的标准也无法确定。听说有这样的话：'得道的人不求扬名显世，德高的人不求有所得，伟大的人没有自我。'这是约束自己安于本分达到极点啊！"

河伯说："那物体的外观，那物体的内质，从什么地方来分贵贱？从什么地方来分大小呢？"

北海若说："从道的观点看，物体没有贵贱之分。从物体本身看，万物都自以为贵重而互相轻贱。从世俗的观点来看，贵贱都不在物体本身。从差别来看，顺着它大的一面而认为它是大的，那就万物没有不是大的了；顺着它小的一面而认为它是小的，那就万物没有不是小的了。懂得天地等同于小米粒的道理，懂得毫毛尖尖同于山丘的道理，那么事物间的差别的观念就清楚了。从功用来看，顺着它有用的一面而认为它有用，那么万物没有不是有用的；顺着它无用的一面而认为它无用，那么万物没有不是无用的了。懂得东西方向相反但是不能互相否定的道理，那么它的功用和职能就可以确定了。从事物的取

"Therefore, the truly great man neither harms others nor brags about his humaneness or graces. He neither seeks after profit nor despises the profit-seekers. He neither grabs for wealth and property nor prides himself for declining them. He neither relies on others nor lauds over his self-reliance nor belittles avarice. He neither complies with the vulgar world nor aims at eccentricity. He neither acts differently from others nor scorns the flatterers. He neither takes position and stipend as stimuli nor takes penalty and humiliation as disgrace. He knows that right and wrong cannot be distinguished and that small and large cannot be defined. I have heard the saying 'A man well-versed in Tao does not seek after fame; a man with perfect virtue does not seek after gains; a truly great man ignores himself.' This is self-discipline in the highest form."

The River God said, "How do we make the distinction both externally and internally between the noble and the mean, and between the large and the small?"

The Sea God said, "From the viewpoint of Tao, there is nothing noble or mean; from the viewpoint of things, an individual often thinks highly of himself and thinks lowly of others; from the viewpoint of worldly learning, the distinction lies outside things themselves. From the viewpoint of distinctions, if we say that something is large because it is relatively large, then everything can be said to be large. If we say that something is small because it is relatively small, then everything can be said to be small. Once you know why the heaven and the earth are like grains of millet and why a tiny down is like a hill, you will understand the distinctions between large and small. From the viewpoint of functions, if we say that something is useful because it is useful in one respect, then everything can be said to be useful. If we say that something is useless in another respect, then everything can be said to be useless. Once you know that

【原文】

矣。以趣观之，因其所然而然之，则万物莫不然；因其所非而非之，则万物莫不非。知尧、桀之自然而相非，则趣操睹矣。昔者尧、舜让而帝，之、哙让而绝；汤、武争而王，白公争而灭。由此观之，争让之礼，尧桀之行，贵贱有时，未可以为常也。梁丽可以冲城，而不可以窒穴，言殊器也；骐骥骅骝一日而驰千里，捕鼠不如狸狌，言殊技也；鸱鸺夜撮蚤，察毫末，昼出瞋目，而不见丘山，言殊性也。故曰：'盖师是而无非，师治而无乱乎？'是未明天地之理，万物之情者也。是犹师天而无地，师阴而无阳，其不可行明矣。然且语而不舍，非愚则诬也。帝王殊禅，三代殊继。差其时、逆其俗者，谓之篡夫；当

【今译】

向来看，顺着它应该肯定的一面而肯定它，那么万物没有不该肯定的；顺着它应该否定的一面而否定它，那么万物没有不该否定的。了解尧和桀都自认为正确而互相攻击，那么他们的取向和操守就明白了。从前尧舜禅让而做了帝王，燕王哙和燕相子之禅让而遭毁灭，商汤王和周武王都以争夺而成为王，白公胜因争夺而杀身。由此观之，争夺和禅让的礼法，唐尧夏桀的行为，孰贵孰贱因时而异，不可以作为常规来看待的。栋梁之木可以用来冲垮城墙，但不可以用来堵塞小洞，这是说器材的用处各不相同。作为骏马的骐骥骅骝，一天能奔驰千里，但是不如黄鼠狼和猫会捉老鼠，这是说各自的技能不同。猫头鹰晚上可以捉到跳蚤，看清毫毛的尖尖，但是大白天出来睁大眼睛却看不见高山大丘，这是说生性不同啊。常常有人说：'何不效法正确而抛弃错误、效法治理而抛弃动乱呢？'这种言论是不了解天地的道理，万物的实情，正像只取法于天而不取法于地、取法于阴而不取法于阳一样，那不可能行得通是很明显的了。但是仍然说个不休，不是愚昧无知便是故意瞎说了。帝王的禅让彼此不同，三代的继承各有差别。不合时代，违反潮流的，就被称作篡夺王权的人，符

east and west are opposite and mutually indispensable, you will understand the functions and usages of things. From the viewpoint of preference, if we say that something is right because it is right in one sense, then everything can be said to be right. If we say that something is wrong because it is wrong in another sense, then everything can be said to be wrong. Once you know that both King Yao and King Jie justified himself and condemned the other, you will understand the preferences of things.

"In the past, when King Yao abdicated his throne to Shun and the latter became the king; when Prince Kuai in the state of Yan abdicated his throne to Zizhi, the latter was killed. Tang and Wu seized the throne by resorting to military forces while Baigong Sheng failed in a like attempt. From the seizure and abduction of power, and from the deeds of King Yao and the deeds of King Jie, it can be seen that the noble or the mean is but a matter of timing: there are no fixed rules for it. A battering-ram can be used to knock down a city-wall but cannot be used to fill a hole, for the uses of the implements are different. A good steed can gallop a thousand *li* a day but cannot equal a cat or a weasel in catching the mice, for the skills of the animals are different. An owl can catch fleas and see the tip of a down at night but cannot see a hill with its eyes wide open at daytime, for the inborn natures of the birds are different. People often say, 'Why don't you adopt the right and discard the wrong? Why don't you adopt order and discard disorder?' People say this because they do not know the law of heaven and earth or nature of things in the world. This is like saying 'Adopt the heaven and discard the earth; adopt *yin* and discard *yang*', which is clearly impossible. If one keeps on blabbing about this incessantly, he is either stupid or absurd. The Three Emperors and Five Kings abdicated their thrones in different forms; the three dynasties of Xia, Shang and Zhou succeeded in different ways. Those who

【原文】

其时、顺其俗者，谓之义徒。默默乎河伯！女恶知贵贱之门、小大之家？”

河伯曰：“然则我何为乎？何不为乎？吾辞受趣舍，吾终奈何？”北海若曰：“以道观之，何贵何贱？是谓反衍；无拘而志，与道大蹇。何少何多？是谓谢施；无一而行，与道参差。严乎若国之有君，其无私德；繇繇乎若祭之有社，其无私福。泛泛乎若四方之无穷，其无所畛域。兼怀万物，其孰承翼？是谓无方。万物一齐，孰短孰长？道无终始，物有死生，不恃其成。一虚一满，不位乎其形。年不可举，时不可止。消息盈虚，终则有始。是所以语大义之方，论万物之理也。物之生也，若骤若驰，无动而不变，无时而不移。何为乎，何不为乎？夫固将自化。”

【今译】

合时代，顺应潮流的，就被称作实行仁义的人。别说了吧，河伯！你怎么知道贵贱门庭、大小区别！”

河伯说：“这样，那么我应该做什么？不应该做什么呢？对于事物的辞、受、取、舍，我到底应该怎么办？”

北海若说：“从道的观点来看，无所谓贵贱之分，贵贱都各自向相反的方面发展变化——贵可反而为贱，贱可衍而为贵；不要让你的思想受拘束，以免与道相违背；无所谓多少的区别，多少都是代谢转移的——多可谢而为少，少可聚而为多；不要让你的行为拘守一隅，以免与大道相抵触。威严可敬，像一个国家的君主，他没有偏私的恩惠；悠然自得，好像受祭祀的社神，没有偏私的降福；汪洋浩瀚，好像天底下的四方无穷无尽，它没有什么彼此的界限。对万物兼容并包，岂只有谁来承受庇护？这就是所谓无所偏向。万物都是齐一的，没有什么长短可分？大道无终无始，万物有生有死，不要持一成不变的观点；万物时而空虚，时而盈满，没有固定不变的形状。年月不可穷尽，时间不可停留。消亡、生长，盈满、空虚，终结了又再开始。这就是讨论大义的方向，评说万物的道理。万物的生长，如同快马奔驰，一举一动都在变化，无时无刻不在迁移。应该做什么，不应该做什么？——万物原本会自然变化啊！”

are ill-timed and run counter to the people's will are called usurpers; those who are well-timed and conform to the people's will are called men of humaneness and righteousness. Keep your mouth shut, River God! How can you know the distinction between the noble and the mean, between the large and the small?"

The River God said, "In that case, what am I to do and what am I not to do? What am I to do at all when I accept or reject something, when I adopt or discard something?"

The Sea God said, "From the viewpoint of Tao, nothing can be called noble or mean because the noble and the mean succeed each other endlessly. Don't stick to one point of view, or you will be away from Tao. Nothing can be called too little or too much because the little and the much transform into each other. Don't adhere to one way of behaviour, or you will run counter to Tao. Be as solemn as the ruler of a state who is fair and just, and be as dispassionate as the deity of the consecration who is disinterested and unbiased. Be as broad-minded as the water which is all-pervasive and boundless. If your mind is all-embracing, whom are you to show special favour to? This is called impartiality. Since all things are equal, where lies the long and the short of anything? While Tao is infinite, all other things have their life and death, impermanent in their perfection. Now better, now worse, they never remain in the same state. Past years cannot be restored; flowing time cannot be stopped. They grow and decay; they wax and wane — there is a beginning for every ending. That is how we describe the general tendency of Tao and the universal truth of things. The life of things elapses as swiftly as a galloping horse, changing in every movement and shifting at any time. What is to be done? What is not to be done? You only have to wait and see, for everything will follow its natural course of development."

【原文】

河伯曰："然则何贵于道邪？"

北海若曰："知道者必达于理，达于理者必明于权，明于权者不以物害己。至德者，火弗能热，水弗能溺，寒暑弗能害，禽兽弗能贼。非谓其薄之也，言察乎安危，宁于祸福，谨于去就，莫之能害也。故曰：'天在内，人在外，德在乎天。'知天人之行，本乎天，位乎得，蹢躅而屈伸，反要而语极。"

曰："何谓天？何谓人？"

北海若曰："牛马四足，是谓天；落马首，穿牛鼻，是谓人。故曰：'无以人灭天，无以故灭命，无以得殉名。'谨守而勿失，是谓反其真。"

夔怜蚿，蚿怜蛇，蛇怜风，风怜目，目怜心。

【今译】

河伯说："既然如此，道还有什么可贵的呢？"

北海若说："懂得道的人必定通达事理，通达事理的人必定善于权变，善于权变的人必定不会让外物伤害自己。道德修养到家的人，火不能烧他，水不能淹他，寒暑不能损害他，禽兽不能侵扰他。这并不是说它们迫近他而不伤害他，而是说他对于安危的来临进行观察预测，处于祸福的境地，宁静而不惊扰，对于去就进退采取审慎冷静的态度，因而没有什么可以伤害他。所以说：'天性藏于心内，人为露在身外，德行存在于天性之中。'知道天然的本质和人为的本质，以天然为本，处于自得的境地，能进能退，能屈能伸。这就回到了道的根本，而不是言语可以表述的了。"

河伯说："什么叫做天性？什么叫做人为呢？"

北海若说："牛马生来有四只脚，这就叫做天性。把马头络起来，把牛鼻子穿起来，这就叫做人为。所以说，不要用人为去毁灭天性，不要用故意造作来毁灭性命，不要贪得无厌而牺牲本性。谨守这些原则而不要忘怀。这就叫做返回纯真的本性。"

夔羡慕蚿，蚿羡慕蛇，蛇羡慕风，风羡慕眼睛，眼睛羡慕心。

The River God said, "In that case, what is to be valued about Tao?"

The Sea God said, "Those who are well versed in Tao will be acquainted with the universal truth of things; those who are acquainted with the universal truth of things will adapt themselves to the situation; those who adapt themselves to the situation will not get themselves harmed by things. Those who are endowed with perfect virtue will not be burnt by fire, or drowned by water, or hurt by heat and cold, or injured by birds and beasts of prey. This does not mean that they are immune to the injuries, but that they are aware of the fortune and misfortune. Not disturbed by whatever comes to them, they are prudent in making their decisions, thus avoiding injuries. Therefore, it is said, 'The inborn human nature resides within and the enforced human behaviours reside without while perfect virtue lies in the inborn nature.' Once you understand the inborn nature and the enforced behaviours, you will adapt yourself to the siltation and make the right decision. By so doing, you will be able to restore your inborn nature and be said to have reached perfection."

The River God said, "What is the inborn nature and what are the enforced behaviours?"

The Sea God said, "That the oxen and the horses have four feet is what I mean by their inborn nature; that the horses are bridled and the oxen are led by the nose is what I mean by their enforced behaviour. Therefore, it is said, 'Don't destroy the inborn nature with the enforced behaviours; don't destroy the destined fate with affectations; don't damage the fame in pursuit of gains. ' To abide by these principles is what I mean by restoring the inborn nature."

The monopode beast envies the centipede, for the latter has so many legs; the centipede envies the snake for the latter moves without legs; the snake envies the wind, for the latter flies without a form; the wind

【原文】

夔谓蚿曰："吾以一足趻踔而行，予无如矣。今子之使万足，独奈何？"

蚿曰："不然。子不见夫唾者乎？喷则大者如珠，小者如雾，杂而下者不可胜数也。今予动吾天机，而不知其所以然。"

蚿谓蛇曰："吾以众足行，而不及子之无足，何也？"

蛇曰："夫天机之所动，何可易邪？吾安用足哉？"

蛇谓风曰："予动吾脊胁而行，则有似也。今子蓬蓬然起于北海，蓬蓬然入于南海，而似无有，何也？"

风曰："然。予蓬蓬然起于北海，而入于南海也。然而指我则胜我，鳍我亦胜我。虽然，夫折大木，蜚大屋者，唯我能也。故以众小不胜为大胜也。为大胜者，唯圣人能之。"

孔子游于匡，宋人围之数匝，而弦歌不辍。子路入见，曰："何夫子之娱也？"

孔子曰："来，吾语女。我讳穷久矣，而不免，命也；求通久矣，

【今译】

夔对蚿说："我用一只脚跳着走，是无可奈何的。如今您用万只脚走，怎么走法呢？"

蚿说："并非如此。你没有见过吐唾沫的人吗？一喷，大的像珠子，小的像细雾，杂着落下来的就数不清了。如今我是按天然本能行走，而不知道为什么会这样。"

蚿对蛇说："我用许多脚行走，却不如你没有脚走得快，什么原因呢？"

蛇说："这是天生的动作，怎么可以改变呢？我何必用脚呢？"

蛇对风说："我运动着脊骨和两肋而行走，还是有形迹的。如今您呼呼地从北海刮起，又呼呼地刮到了南海，而没有任何形迹，这是为什么呢？"

风说："是这样，我呼呼地从北海刮起，直刮到南海；然而人们用手指挡我就胜了我，用脚踏我也能胜了我。虽然如此，那折断大树、掀翻大屋的事，只有我才能做到。所以，我虽不能胜过小的，却能胜过大的。完成大的胜利，只有圣人才能做到。"

孔子到匡邑去游历，被宋国人重重包围起来，他还是不停止弹琴吟唱。子路走进去拜见他，说："怎么老师还这样快乐呢？"

孔子说："过来，我告诉你。我很久以来就怕道行不通，陷入穷困潦倒的境地，但是免不了，这是命里注定的啊；很久以来我也寻求通

envies the eye, for the latter can see; the eye envies the mind, for the latter can think.

The monopode beast said to the centipede, "I hop with one leg; it's as simple as simple can be. How can you walk with so many legs?"

The centipede said, "You have not hit the point. Haven't you ever seen someone who sneezes? When saliva is ejected, the large drops are like pearls and the small drops are like particles of mist. They fall promiscuously in innumerable numbers. Now that I move according to my inborn nature, I really don't know how I am acting like this."

Later, the centipede said to the snake, "I have so many legs and you have none. Why is it that I cannot move as freely as you?"

The snake said, "How can I change the functions of my inborn nature? Why should I need legs?"

Later, the snake said to the wind, "When I wriggle along by moving my backbone and ribs, my movements are visible. However, when you rise in a gust from the North Sea and blow all the way down to the South Sea, your movements are invisible. How are things like this?"

The wind said, "It's true that I rise in a gust from the North Sea and blow all the way to the South Sea, but people can overcome me when they point at me and tread on me. However, I am the only one who can break huge trees and destroy large mansions. That is how I win a major victory by suffering from numerous minor defeats. None but the sages can win major victories."

When Confucius was heavily surrounded by the Wei troops during his tour in Kuang, he kept singing to the lute. Zilu came in to see him, saying, "Why are you still happy and gay, Master?"

Confucius said, "Come near and I'll tell you why. For a long time I've tried to get out of misfortunes, but I failed — it is destined by my fate.

【原文】

而不得，时也。当尧舜，而天下无穷人，非知得也；当桀纣，而天下无通人，非知失也：时势适然。夫水行不避蛟龙者，渔父之勇也；陆行不避兕虎者，猎夫之勇也；白刃交于前，视死若生者，烈士之勇也；知穷之有命，知通之有时，临大难而不惧者，圣人之勇也。由，处矣。吾命有所制矣。”

无几何，将甲者进辞曰：“以为阳虎也，故围之。今非也，请辞而退。”

公孙龙问于魏牟曰：“龙少学先王之道，长而明仁义之行；合同异，离坚白；然不然，可不可；困百家之知，穷众口之辩。吾自以为至达已。今吾闻庄子之言，汒焉异之。不知论之不及与？知之弗若与？今吾无所开吾喙，敢问其方。”

【今译】

达的道路以推行我的道，但是不可得，这是时运啊！在唐尧、虞舜的时代，普天之下没有穷困潦倒、郁郁不得志的人，这并非人们的才智高超；在夏桀、商纣的时代，普天之下没有得志的人，并非他们智能低下。这都是时势造成的啊！那些在水中活动而不避开蛟龙的，是渔父的勇敢；那些在陆上活动而不躲避犀牛虎豹的，是猎人的勇敢；那些当明晃晃的刀子交错着放在眼前，把死亡看作生存一样的，是英烈壮士的勇敢；那些知道穷困潦倒是由于命运，通达得志是由于时运，大难临头而不惧怕的，是圣人的勇敢。子路，你好好歇着吧。我的命运是受制约的啊！”

不多一会，统率士兵的将官进来，道歉说：“把你当作阳虎，所以包围了起来。现在知道你不是，请原谅，我撤退了！”

公孙龙向魏牟问道：“我年轻时候学了先王治国的道理，长大以后又懂得什么才是仁义的行为。我能把相同的和不相同的说成一样；把一物的坚硬和白色区分开来；把错误说成正确，把不可能说成可能。使百家的才智之士感到困惑，使众多的巧辩之才感到辞穷。我自以为是最通达的学者了。今天我听了庄子的言论，茫茫然感到很惊异。不知是我的理论不及他呢，还是知识不及他呢？如今我没法开口了，请问这是什么道理。”

For a long time I've tried to gain success, but I failed — it is due to the adversity of times. Under the rule of King Yao and King Shun, there were no people in misfortune, but it was not due to their intelligence; under the rule of King Jie and King Zhou, there were no people in good fortune, but it was not due to their ignorance. It was due to the times and the circumstances. To travel by the water in defiance of the flood dragons shows the valour of the fishermen; to travel on the land in defiance of the rhinos and tigers shows the valour of the hunters; to confront sword blades in defiance of death shows the valour of the warriors; to know that fortune and misfortune are determined by the times and to brave dangers without fear shows the valour of the sages. Zhongyou, rest at ease! My fate is predestined by the heaven."

Not long afterwards, an officer of the troops came in to make apologies, saying, "We surrounded you as we thought that you were Yanghu and his men. Now that we see our error, we apologize to you and will withdraw."

Gongsun Long asked Prince Mu, "I learned the instructions of the former kings when I was young, and I know what practice is humaneness and righteousness when I have grown up. I can argue the uniformity of the same and the different; I can argue the separation of the qualities of hardness and whiteness from the object itself. I can verify what is refuted; I can justify what is prohibited. I can puzzle all the scholars; I can confuse all the debaters. I thought that I had reached perfection in reasoning, but I was at a loss after I heard what Zhuangzi had said. I don't know whether I am inferior to him in my power of reasoning or in my knowledge. I even don't know how I am to open my mouth. May I ask how I came to this?"

Prince Mu of Wei leaned against the stool and sighed. Then he looked

【原文】

公子牟隐机大息，仰天而笑，曰：“子独不闻夫坎井之蛙乎？谓东海之鳖曰：‘吾乐与！出，跳梁乎井干之上；入，休乎缺甃之崖。赴水则接腋持颐，蹶泥则没足灭跗。还虷、蟹与科斗，莫吾能若也。且夫擅一壑之水，而跨跱坎井之乐，此亦至矣。夫子奚不时来入观乎？’东海之鳖左足未入，而右膝已絷矣。于是逡巡而却，告之海曰：‘夫千里之远，不足以举其大；千仞之高，不足以极其深。禹之时，十年九潦，而水弗为加益；汤之时，八年七旱，而崖不为加损。夫不为顷久推移，不以多少进退者，此亦东海之大乐也。’于是坎井之蛙闻之，适适然惊，规规然自失也。

“且夫知不知是非之竟，而犹欲观于庄子之言，是犹使蚊负山，商蚷驰河也，必不胜任矣。且夫知不知论极妙之言，而自适一时之利者，是非坎井之蛙与？且彼方跐黄泉而登大皇，无南无北，奭然四解，

【今译】

魏公子牟靠着椅子，深深地叹了口气，又仰起头来笑着说道：“您难道没听说那浅井里的蛤蟆的故事吗？它对东海里的大鳖说：‘我真快乐呀！出来，我便到井栏杆上跳来跳去，进到井里，我便在井壁的破砖洞里休息；我下到水里，井水就浸到我的胳肢窝，托住我的面颊；踩到泥里，便淹没了我腿脚；我环视那些孑孓、小蟹和蝌蚪，谁也没有我那样自由快乐。况且，我独占一坑水，盘踞一口浅井的快乐，这也达到顶点了。先生，您为什么不常常到这儿来看看呢？’东海里的大鳖左脚还没有伸进去，右膝就被绊住了。于是它慢慢退回来，把海的情况告诉它说：‘讲到千里的遥远，不足以形容它的大，万尺的高峻，不足以形容它的深。夏禹时代，十年有九年涨大水，而海里的水没有增加；商汤时代，八年有七年遭干旱，而海岸没有变化。它不因为时间的长短而改变，不因为雨水的多少而增减，这也是东海的大乐趣啊！’浅井里的蛤蟆听了这一席话，惊慌失措，茫茫然像失魂落魄的样子。

“再说，有的人的智力弄不清是非的究竟，还想去观察庄子的言论，这正像让蚊子背起一座大山，使百足虫马蚿过河，一定是不能胜任的。而且那些智力不足以弄清极微妙的理论的讨论而自己满足于一时的口舌胜利的人，这不是浅井里的蛤蟆吗？而且庄子的理论正像脚踏黄泉头顶青天，无南无北，四面通达，深入到不可计算的

up at the sky and laughed, saying, "Haven't you ever heard of the story of the frog in the shallow well? The frog said to the turtle from the East Sea, 'How happy I am! I leap onto the rim of the well and then leap back to rest on the broken wall of the well. When I swim, the water lifts up my legs and my chin; when I walk, the mud is above my ankles. When I look around, I notice that the clams, crabs and tadpoles are by no means as happy as I am. As master of this pool of water, I enjoy the full pleasure of residing in this place. Why don't you come in and have a look?' The turtle from the East Sea got its right knee stuck in the mire before its left foot touched the bottom of the well. It hesitated for a moment and withdrew from the well. Then, it started to tell the frog about the sea, saying, 'The distance of a thousand *li* is not enough to describe the vastness of the sea; the height of eight thousand feet is not enough to describe the depth of the sea. In the times of King Yu, there were floods nine out of ten years, but the sea water did not increase thereby; in the times of King Tang of the Shang Dynasty, there were droughts seven out of eight years, but the seashore did not recede thereby. The sea neither changes with the passage of time nor alters its dimension with the amount of the rainfall. This is the greatest pleasure for the East Sea.' Upon hearing these words, the frog was panic-stricken and utterly at a loss.

"Moreover, you are not yet intelligent enough to detect the distinctions between the right and the wrong, and yet you want to comprehend the thoughts of Zhuangzi. You are like a mosquito who wants to carry a mountain on its back and like a centipede who wants to cross the river. You will surely come to nothing. Furthermore, you are not intelligent enough to comment on sophisticated theories, and yet you are contented with your eloquence in some debates. Aren't you like the frog in the shallow well? What's more, Zhuangzi's words are so mysterious and unfathom-

【原文】

沦于不测；无东无西，始于玄冥，反于大通。子乃规规然而求之以察，索之以辩，是直用管窥天，用锥指地也，不亦小乎！子往矣。且子独不闻寿陵馀子之学行于邯郸与？未得国能，又失其故行矣，直匍匐而归耳。今子不去，将忘子之故，失子之业。"

公孙龙口呿而不合，舌举而不下，乃逸而走。

庄子钓于濮水，楚王使大夫二人往先焉。曰："愿以境内累矣。"庄子持竿不顾，曰："吾闻楚有神龟，死已三千岁矣。王巾笥而藏之庙堂之上。此龟者，宁其死为留骨而贵乎？宁其生而曳尾于涂中乎？"

二大夫曰："宁生而曳尾涂中。"

庄子曰："往矣！吾将曳尾于涂中。"

【今译】

领域；无西无东，从看不见的幽深玄远的地方开始，直达到无所不通的顶峰。而你竟循规蹈矩地用考察去追求，以辩论去探索，这简直是用竹管窥测天空，用锥子去计量大地，那不太渺小了吗？您走开吧！您就没听说寿陵的少年到邯郸去学走路的故事吗？他没有学到赵国走路的技能，又丢掉了原来的老走法，只好伏在地上爬着回家了。如果您还不走开，就将忘掉您原来的东西，丢掉您原来的事业。"

公孙龙听罢，张大了嘴巴合不拢来，翘起了舌头放不下去，悄悄地逃跑了。

庄子在濮水钓鱼，楚王派两位大夫先去传达他的意思，说："希望把国家大事托付给先生操劳。"

庄子拿着钓竿连头也不回，说："我听说楚国有个神龟，已经死了三千年了。楚王用手巾包起来用竹箱装着，收藏在庙堂之上。对于这个神龟来说，是宁愿死了留下骨头受人崇奉呢，还是宁愿活着拖着尾巴在泥里爬行呢？"

两个大夫说："宁愿活着拖着尾巴在泥里爬行。"

able. Now they seem to be rooted in the nadir of the earth and now they seem to soar to the zenith of the sky. In disregard of the north and the south, his words touch upon everything, far beyond common knowledge. In disregard of the east and the west, his words set out in obscurity and get home in clarity. Now that you are searching for his philosophy with the common practice of observation and argumentation, you are no more than peeping at the sky through a tube and drilling the earth with an awl. Aren't you insignificant indeed? You'd better go away. Haven't you heard of the story about a young man from Shoulin in the state of Yan learning how to walk in Handan in the state of Zhao? He failed to learn how to walk as the people in Handan, and forgot how to walk in his own way. He had to go home on his hands and knees. If you don't go away, you will forget what you used to know and lose what you have already attained. "

Gongsun Long stood gaping and tongue-tied, and then left in a hurry.

Zhuangzi was angling in the Pu River when Lord Wei from the state of Chu sent two ministers to invite him, saying, "We'd like to entrust you with the state affairs."

Holding the fishing rod in his hand, Zhuangzi did not look back, saying, "I've heard that there is a sacred turtle in the state of Chu, which was dead for three thousand years. The lord keeps it in a bamboo case covered with a kerchief. Would this turtle prefer to be dead and kept in such a grand style or to be alive and able to drag its tail in the mud?"

The ministers said, "It would prefer to be alive and drag its tail in the mud."

Zhuangzi said, "Please go away, then. I'd rather drag my tail in the mud."

When Huizi became the prime minister in the state of Liang, Zhuangzi

【原文】

惠子相梁，庄子往见之。或谓惠子曰："庄子来，欲代子相。"于是惠子恐，搜于国中三日三夜。

庄子往见之，曰："南方有鸟，其名为鹓鸰，子知之乎？夫鹓鸰，发于南海而飞于北海，非梧桐不止，非练实不食，非醴泉不饮。于是鸱得腐鼠，鹓鸰过之，仰而视之，曰：'吓！'今子欲以子之梁国而吓我邪？"

庄子与惠子游于濠梁之上。庄子曰："儵鱼出游从容，是鱼之乐也。"

惠子曰："子非鱼，安知鱼之乐？"

庄子曰："子非我，安知我不知鱼之乐？"

惠子曰："我非子，固不知子矣；子固非鱼也，子之不知鱼之乐，全矣。"

庄子曰："请循其本。子曰'汝安知鱼乐'云者，既已知吾知之而问我，我知之濠上也。"

【今译】

庄子曰："你们请走吧！我愿意活着在泥里爬行。"

惠子做梁惠王的宰相，庄子去看望他。有人对惠子说："庄子来，是想取代您来做宰相。"于是惠子恐慌起来，在城内搜寻庄子，搜了三天三夜。

庄子去看望他，说："南方有一种鸟，名叫鹓鸰，您知道吗？那鹓鸰，从南海出发，向北海飞翔，不是梧桐树它不休息，不是竹子的果实它不吃，不是甜美的泉水它不饮。在这个时候，一只猫头鹰得到一只腐烂了的老鼠，鹓鸰从那里飞过，猫头鹰抬起头望着鹓鸰吼了一声：'吓！'如今您想用您的梁国的宰相禄位来吓我一声吗？"

庄子和惠子在濠水桥上游玩。庄子说："白鲦鱼从容不迫地游来游去，这是鱼的快乐啊！"

惠子说："您不是鱼，怎么知道鱼是快乐的？"

庄子说："您不是我，怎么知道我不晓得鱼的快乐？"

惠子说："我不是您，固然不知道您；您本来也不是鱼，那么您不知道鱼的快乐，是完全可以肯定的了。"

庄子说："请回到原来的话题吧。您说'你怎么知道鱼的快乐'这句话，就是您已知道我晓得鱼的快乐而来问我的，——我是在濠水桥上知道的啊！"

was going to see him. Someone said to Huizi, "Zhuangzi is coming. He wishes to replace you as the prime minister." Thereupon Huizi grew afraid and sent people to search for Zhuangzi for three days and nights.

Zhuangzi indeed went and saw Huizi. He said, "Do you know a kind of bird in the south, by the name of phoenix? It set out from the South Sea and flew toward the North Sea. It stopped only on the parasol tree, ate only the bamboo fruit and drank only the sweet water from the spring. As it passed by, an owl which had just caught a rotten rat looked up and threatened with a screech. Now, are you trying to threaten me with your state of Liang?"

Travelling with Huizi over a bridge on the Hao River, Zhuangzi said, "The fish is swimming at ease. This is how the fish enjoy themselves."

Huizi said, "You are not a fish. How do you know the fish are enjoying themselves?"

Zhuangzi said, "You are not me. How do you know I don't know about the fish?"

Huizi said, "I am not you and I certainly don't know about you; you are certainly not a fish and you will not know about the fish. That's for sure."

Zhuangzi said, "Let's trace back to your original question. You said, 'How do you know the fish are enjoying themselves?' This question shows that you know I know about the fish. Since you know about me, why can't I know about the fish? I got to know it over a bridge on the Hao River."

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Zhuangzi

II

汪榕培　英译

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至乐第十八

【原文】

天下有至乐无有哉？有可以活身者无有哉？今奚为奚据？奚避奚处？奚就奚去？奚乐奚恶？

夫天下之所尊者，富贵寿善也；所乐者，身安、厚味、美服、好色、音声也；所下者，贫贱、夭恶也；所苦者，身不得安逸，口不得厚味，形不得美服，目不得好色，耳不得音声。若不得者，则大忧以惧。其为形也，亦愚哉？

夫富者，苦身疾作，多积财而不得尽用，其为形也亦外矣？夫贵者，夜以继日，思虑善否，其为形也亦疏矣。人之生也，与忧俱生，寿者惛惛，久忧不死，何苦也！其为形也，亦远矣。烈士为天下见善矣，未足以活身。吾未知善之诚善邪，诚不善邪？若以为善矣，不足活

【今译】

天下有没有最大的快乐呢？有没有养活身体和生命的方法呢？如果有，该做些什么，依靠什么？回避什么，接受什么？随顺什么，舍弃什么？喜欢什么，厌恶什么？

世界上所尊崇的是富贵、长寿、美名；所喜好的是身体的安适、丰盛的食物、华丽的服饰、漂亮的颜色与悦耳的声音；所厌恶的是贫穷、卑贱、短命、恶名；所苦恼的是身体得不到安逸，嘴里吃不到美味佳肴，身上穿不到华丽的服饰，眼睛看不到美丽的颜色，耳朵听不到动听的声音——如果得不到这些，就大为忧虑害怕。这样保养身体不是太愚昧了吗？

富贵的人身体劳苦，辛勤工作，虽然聚了很多钱财，却不能完全享用，这样来保养自己的身体不是太外行了吗？尊贵的人日夜不停地思考并担忧言行的对错以求保住权位，这样对于保养身体也太疏忽了吗。人一出生，忧虑愁苦就随着一块产生了。长寿的人成天昏昏沉沉，长期受忧愁的折磨却死不了，多么痛苦啊！这样保养身体不是差得远吗？烈士为天下人所称道，却保不住自己的性命。我不知道这种好名声究竟是完善呢，还是不完善呢？假如说是完善的，却保不住自己

Chapter 18

Perfect Happiness

Is there really perfect happiness in the world? Is there really some way by which we can enjoy life? If there is, what should we do and what should we depend on? What should we avoid and what should we adhere to? What should we follow and what should we evade? What should we like and what should we dislike?

What men in the world esteem is wealth, honours, longevity and good fame. What men in the world enjoy is a comfortable life, abundant food, fine clothes, beautiful colours and sweet music. What men in the world despise is poverty, disgrace, premature death, and bad fame. What men in the world worry about is lack of a comfortable life, lack of abundant food, lack of fine clothes, lack of beautiful colours and lack of sweet music. They are greatly worried and upset when they are in lack of these pleasures. How foolish they are in their way of valuing life!

Men of wealth toil and moil to accumulate more riches than they can possibly consume. How superfluous they are in their way of valuing life! Men of distinction ponder over good and evil day and night. How irrelevant they are in their way of valuing life! Men are born into this world together with worry and care. In a muddled state of mind, men of longevity live a long life of worry and care. How distressing they are! How pointless they are in their way of valuing life! Men of martyrdom are eulogized by men in the world, but they have failed to preserve their lives. I do not know whether their merits are good or not. Perhaps I should

【原文】

身；以为不善矣，足以活人。故曰：“忠谏不听，蹲循勿争。”故夫子胥争之以残其形，不争，名亦不成。诚有善无有哉？

今俗之所为与其所乐，吾又未知乐之果乐邪，果不乐邪？吾观夫俗之所乐，举群趣者，诠诠然如将不得已，而皆曰乐者，吾未知之乐也，亦未知之不乐也。果有乐无有哉？吾以无为诚乐矣，又俗之所大苦也。故曰：“至乐无乐，至誉无誉。”

天下是非果未可定也。虽然，无为可以定是非。至乐活身，惟无为几存。请尝试言之：天无为以之清，地无为以之宁，故两无为相合，万物皆化生。芒乎芴乎，而无从出乎！芴乎芒乎，而无有象乎！万物职职，皆从无为殖。故曰天地无为也而无不为也，人也孰能得无

【今译】

的性命；假如说是不完善的，却能救活别人。俗话说：“忠诚的规劝不被听取，那就要退开不要力争。”前人伍子胥因为极力进谏而遭到残杀，但他若不力争，又成不了这么大的名。这样说来到底真的有没有完善呢？

现在世俗的人所做的和所喜欢的事，我不知果真是快乐呢，还是不快乐？我看世俗的人所感快乐的，总是成群结伙地去追求，一门心思好像由不得自己，而大家都说这是快乐的，我没有感到快乐，也没有感到不快乐。世上究竟有没有快乐呢？我认为清静无为才是真正的快乐。但这又是世人所大感苦恼的。所以说：“最大的快乐在于‘无乐’，最高的荣誉在于‘无誉’。”

天下的是非确实还难以下定论。尽管如此，“无为”可以定是非。最大的快乐能存活身心，而只有清静无为才几乎可以存活身心。请让我说说试试看：天“无为”，因而清虚；地“无为”，因而宁静，天与地这两个无为的合一，才孕育出万物的存在。恍恍惚惚，不知道它们从哪里生出来！恍恍惚惚，找不出一点迹象来！万物繁多，都从无为的状态中产生。所以说：“天地无心作为，却没有一样东西不是从它们之中产生出来的。”人们有谁能够达到这种“无为”的境界呢？

大中华文库

think that their merits are good, but they have not been able to preserve their lives; perhaps I should think that their merits are not good, but they have preserved the lives of other people. Therefore, as the saying goes, "When your loyal admonitions are not accepted, you should withdraw and refrain from argument." As a result, Wu Zixu argued with the king and was put to death; if he had not argued with the king, he would not have gained his good fame. Is there really something that can be regarded as good?

As to what the people practise and enjoy, I do not know whether their happiness is genuine or not. As to what the people enjoy — what they pursue and go all the way to strive after and universally claim to be happiness — I do not know whether their happiness is genuine or not. Is there really something that can be regarded as happiness? In my opinion, genuine happiness lies in the refrainment from action while people regard it as sorrow and grief. Therefore, as the saying goes, "Perfect happiness is derived from the absence of happiness; perfect fame is derived from the absence of fame."

In this world of ours, it is impossible to decide what is right and what is wrong. Nevertheless, refrainment from action can help to solve this puzzle. In refrainment of action we are closest to perfect happiness and enjoyment of life. I shall try to put it this way. The heaven is clear because it does nothing; the earth is quiet because it does nothing. As neither the heaven nor the earth does anything, everything in the world is born out of them. Opaque and obscure, they seem to come from nowhere. Obscure and opaque, they seem to have left no trace whatsoever. Everything in the world is born with nothing having done anything. Therefore, as the saying goes, "The heaven and the earth do nothing and there is nothing they cannot do." However, who among the men can

【原文】

为哉？

庄子妻死，惠子吊之，庄子则方箕踞鼓盆而歌。

惠子曰："与人居，长子、老、身死，不哭亦足矣，又鼓盆而歌，不亦甚乎！"

庄子曰："不然。是其始死也，我独何能无概然！察其始而本无生，非徒无生也而本无形，非徒无形也而本无气。杂乎芒芴之间，变而有气，气变而有形，形变而有生，今又变而之死，是相与为春秋冬夏四时行也。人且偃然寝于巨室，而我噭噭然，随而哭之，自以为不通乎命，故止也。"

支离叔与滑介叔观于冥伯之丘，昆仑之虚，黄帝之所休。俄而柳生其左肘，其意蹶蹶然恶之。

支离叔曰："子恶之乎？"

滑介叔曰："亡，予何恶！生者，假借也；假之而生生者，尘垢也。

【今译】

庄子的妻子死了，惠子去吊丧，看到庄子正像簸箕一样蹲坐在地上敲着瓦盆唱歌。

惠子说："你和妻子居住生活在一起，生儿育女，一直到老，现在她死了，你不哭也就够了，还要敲着盆子唱歌，这岂不太过分了吗？"

庄子说："不是这样，在她刚死的时候，我一个人怎能不感伤？然而推究起来，她当初本来是没有生命的；不仅没有生命，而且没有形体；不仅没有形体，而且原本也没有气息。在恍恍惚惚、若有若无之间，变化而有了气息，气息变化而成形体，形体变化而有了生命，现在又变化而为死，这种生来死去的变化就像春夏秋冬四季交替进行一样。人家已安息在天地之间，而我还在哭哭啼啼，我认为这是不明白生命的道理，所以才不哭泣。"

支离叔与滑介叔一同到冥伯丘陵和昆仑荒野去游览，那是黄帝曾经休息过的地方。不久滑介叔的左肘部生了一个瘤子，他产生了焦躁不安的厌恶情绪。

支离叔问："你讨厌它吗？"

滑介叔说："不！我为什么厌恶！生命乃是假合而成；假合尘垢而产

refrain from taking action?

Zhuangzi's wife died. When Huizi went to express his condolence, he saw that Zhuangzi was squatting on the ground, singing and beating time on a basin.

Huizi said, "Your wife has lived such a long time with you. She has born and reared children for you. Now that she has grown old and died, you are pitiless enough if you do not even shed a tear. Haven't you gone too far when you sing and beat time on a basin?"

Zhuangzi said, "By no means. When my wife just died, how could I refrain from sorrow? But if we trace her beginning, she did not have life before she was born. Neither did she have life, nor had she physical form at all. Neither did she have physical form, nor had she had vital energy at all. Amid what was opaque and obscure, transformation took place and she obtained her vital energy. Another transformation took place with her vital energy and she obtained her physical form. Yet another transformation took place with her physical form and she obtained life. Now that one more transformation has taken place and she has returned to death, this is like the succession of spring, summer, autumn and winter. My deceased wife is now lying peacefully between the heaven and the earth. If I were to weep over her death, I think, this would mean that I am ignorant of fate. That is why I stopped weeping."

Zhili Shu and Gujie Shu were sightseeing around Mount Mingbo on the plains near the Kunlun Mountains, where the Yellow Emperor had rested. All at once, a tumour appeared on Gujie Shu's left elbow. He was startled and seemed to be disgusted at the sight of it.

Zhili Shu asked, "Are you disgusted at the tumour?"

Gujie Shu said, "Not at all. What is there to be disgusted at? My life is but a loan from Tao. A tumour that grows on the loan from Tao is nothing

【原文】

死生为昼夜。且吾与子观化而化及我，我又何恶焉？”

庄子之楚，见空髑髅，髐然有形，撽以马捶，因而问之，曰：“夫子贪生失理，而为此乎？将子有亡国之事，斧钺之诛，而为此乎？将子有不善之行，愧遗父母妻子之丑，而为此乎？将子有冻馁之患，而为此乎？将子之春秋故及此乎？”

于是语卒，援髑髅，枕而卧。夜半，髑髅见梦曰：“子之谈者似辩士。视子所言，皆生人之累也，死则无此矣。子欲闻死之说乎？”

庄子曰：“然。”

髑髅曰：“死，无君于上，无臣于下，亦无四时之事，从然以天地为春秋，虽南面王乐，不能过也。”

庄子不信，曰：“吾使司命复生子形，为子骨肉肌肤，反子父母、妻子、闾里、知识，子欲之乎？”

髑髅深暝蹙频曰：“吾安能弃南面王乐而复为人间之劳乎？”

【今译】

生生命，乃是暂时的凑合。死生如昼夜变化一样。我和你一同出来观察万物的变化，现在变化到我的身上，我为什么要厌恶它呢？”

庄子到楚国去，看见一个骷髅，空枯还保持着人形。庄子用马鞭敲击，问：“先生是因为贪生怕死而违背情理以至于死的呢？还是国家灭亡，遭到斧钺砍杀而死于战乱的呢？先生是做了坏事，有愧于玷辱了父母亲、妻子儿女的脸面而自杀的呢？还是因为挨饿受冻的灾难而致死的呢？或者是上了年纪而自然老死的呢？”

他问完之后，就拿着骷髅当枕头睡了。半夜，庄子梦见骷髅对他说：“听你讲起来好像是个能言善辩的人。你所说的，都是人生的拖累祸患，死了就没有这些忧虑拖累了。你想不想听听死后的情形呢？”

庄子说：“想听。”

骷髅说：“人死了，上面没有君主，下面没有臣仆，也没有一年四季的冷暖变化，自然随意地与天地共存，即使是做君王的快乐，也不会胜过这呢。”

庄子不相信，说：“我让掌管生命的神恢复你的本来的形体，还给你骨肉肌肤，把你送还到你的父母、妻子、故乡、朋友那里去，你愿意吗？”

骷髅听了庄子的话，眉头间露出忧愁的神色说：“我怎么能放弃国王般的快乐而再去受人间的劳苦呢？”

but a dust. The succession of life and death is like the succession of day and night. You and I have been observing the transformation of things. Now that transformation has come on me, why should I feel disgusted at it?"

On his way to the state of Chu, Zhuangzi saw an empty skull, parched but preserving its form. Zhuangzi struck it with his horse whip and said, "Have you been reduced to this condition because you craved for life and lost your power of reason? Or because you were beheaded when your country perished? Or because you did evils that brought shame to your parents, wife and children? Or because you suffered from cold and hunger? Or because you died a natural death?"

When he finished asking these questions, he went to sleep, using the skull as his pillow. At midnight, he heard the skull speaking in his dream, "You seem to be an eloquent speaker, but your words have revealed all the human bondage. The dead are not burdened with these things. Would you like to hear about what it is like in the world of the dead?"

Zhuangzi said, "Yes."

The skull said, "In the world of the dead, there is neither ruler above nor subjects below. With no changes of the four seasons, ease and comfort last eternally. Even the happiness of a king in the human world cannot surpass this!"

Zhuangzi did not believe in his words and said, "If Fate were to restore your physical form and restore your skin and bones so that you could return to your parents, wife, children, neighbours and friends, would you be willing to do that?"

The skull said sadly, "How can I abandon the happiness of a king to suffer from the hardships in the human world?"

When Yan Yuan had gone east to the state of Qi, Confucius had a

【原文】

颜渊东之齐，孔子有忧色，子贡下席而问曰：“小子敢问，回东之齐，夫子有忧色，何邪？”

孔子曰：“善哉，汝问！昔者管子有言，丘甚善之。曰：‘褚小者不可以怀大，绠短者不可以汲深。’夫若是者，以为命有所成而形有所适也，夫不可损益。吾恐回与齐侯言尧舜黄帝之道，而重以燧人神农之言。彼将内求于己而不得，不得则惑，人惑则死。

“且女独不闻邪？昔者海鸟止于鲁郊，鲁侯御而觞之于庙，奏《九韶》以为乐，具太牢以为膳。鸟乃眩视忧悲，不敢食一脔，不敢饮一杯，三日而死。此以己养养鸟也，非以鸟养养鸟也。夫以鸟养养鸟者，宜栖之深林，游之坛陆，浮之江湖，食之鳅鲦，随行列而止，委蛇而处。彼唯人言之恶闻，奚以夫譊譊为乎！《咸池》、《九韶》之乐，张之洞庭之野，鸟闻之而飞，兽闻之而走，鱼闻之而下入，人卒闻之，相与还而观之。鱼处水而生，人处水而死，彼必相与异，其好

【今译】

颜渊要东行到齐国去，孔子面有担忧之色。子贡走下座位向前问道：“学生斗胆问一下，颜回东到齐国去，先生面有忧色，是为什么呢？”

孔子说：“你问得很好！从前管仲有句话，我十分赞同。他说：‘袋子小就装不下大东西，绳子短就汲不起深井的水。’这样说来，认为性命各有它的形成之理，而形体各有它的适宜之处，这是不可改变的。我担心颜回去跟齐国国君讲尧舜之道或跟他重申燧人氏神农氏的圣言。齐国国君听了以后，会自己反省却不能领悟，不能领悟就会起疑心，起了疑心，就有杀身之祸了。

“你难道没有听说过吗，古时有只海鸟飞落在鲁国国都郊外，鲁侯把它迎进太庙，给它敬酒，奏《九韶》名乐给它取乐，宰牛羊给它吃。海鸟目光迷惑而心中悲哀，不敢吃一块肉，不敢饮一杯酒，到了第三天就死了。这是鲁侯用养他自己的方式去养鸟，不是用养鸟的方式去养鸟。用养鸟的方式去养鸟，就应该让鸟在深茂的树林里栖息，在沙滩上漫游，在江湖中漂浮，吃白鱼和泥鳅，随鸟群行列活动止息，自由自在地生活。鸟类最怕听到人类的声音，为什么还要这般喧哗呢！如果在洞庭的野外演奏《咸池》、《九韶》的音乐，鸟听见了就会飞走，野兽听见了就会逃走，鱼听见了也会沉入深水中，然而人听见了，却会围过来观赏。鱼在水中才能生存，人在水中就会淹死，人和

worried look on his face. Zigong left his seat and asked, "May I ask why you look worried when Yan Yuan has gone east to the state of Qi?"

Confucius said, "It's a good question! There is a saying by Guanzi which I appreciate very much. He said, 'A small bag cannot hold large things; a short rope cannot reach a deep well.' Thus, as life is pre-destined, so physical forms are prearranged. Neither can be altered. I am afraid that Yan Hui will talk with the Marquis of Qi about the ways of King Yao, King Shun and the Yellow Emperor and the teachings of Suiren and Shennong. The Marquis of Qi will reflect on himself and find Yan Hui's words beyond his comprehension. He will be puzzled over what is beyond his comprehension. And then he will kill Yan Hui when he is puzzled.

"Have you never heard about the story of a sea-bird that perched on the outskirts near the capital of the state of Lu? The sovereign went to welcome it and offered it wine in the ancestral temple. Jiushao music was played to amuse it, and pork, beef and mutton were prepared to feed it. Bewildered and sad, the sea-bird did not dare to eat a morsel of meat or drink a cup of wine. It died in three days. The sovereign tried to take care of the bird as if he had been taking care of himself. To take care of the bird in its own way is to allow it to perch in the woods, to fly over the islets, to float on the rivers and lakes, to feed itself on eels and other small fish, to fly and rest with the flock and to live at ease. Why make such a loud noise when the bird detests human voices? When Xianchi music and Jiushao music are played in the wilderness, the birds will fly away, the beasts will take to their heels, and the fish will dive deeply to the bottom of waters. Only men will come and gather together to listen to the music. Fish can only survive in waters while men will die in waters. As differences do exist between men and fish, they must have different likes and

【原文】

恶故异也。故先圣不一其能，不同其事。名止于实，义设于适，是之谓条达而福持。"

列子行食于道从，见百岁髑髅，攓蓬而指之曰："唯予与汝知而未尝死，未尝生也。若果养乎？予果欢乎？"

种有几，得水则为继，得水土之际则为蛙蠙之衣，生于陵屯则为陵舄，陵舄得郁栖则为乌足。乌足之根为蛴螬，其叶为胡蝶。胡蝶胥也化而为虫，生于灶下，其状若脱，其名为鸲掇。鸲掇千日为鸟，其名为干馀骨。干馀骨之沫为斯弥，斯弥为食醯。颐辂生乎食醯；黄軦生乎九猷；瞀芮生乎腐蠸。羊奚比乎不箰，久竹生青宁；青宁生程，程生马，马生人，人又反入于机。万物皆出于机，皆入于机。

【今译】

鱼的生存必备条件各自不同，所以好恶也就不同了。因此圣人不要求人具有同等的才能，不要求他们做同等的事。名要和实相符，事理的确定应该适合于各自的特性，这就叫做'条理通达而福气长存'。"

列子旅行中在路旁吃饭，看见一个上百年的骷髅，拔一根茅草指着它说："只有我和你知道你没有死，也没有生。你果真忧愁吗？我果真欢乐吗？"

生物中有一种极小的种类叫做"几"，它得水滋养便成为断续如丝的继草，在水土的交界处便长成青苔，生长在高地就变成车前草，车前草得到粪土滋养就长成乌足草，乌足草的根变成蝎子，它的叶变成蝴蝶。蝴蝶不久就化为虫，生在火灶底下，形状就像蜕化下来的皮，它的名字叫鸲掇。鸲掇虫过了一千天以后又化成鸟，名叫干馀骨。干馀骨的唾沫又变成斯弥虫，斯弥虫又变成酒缸里的蠛蠓虫。颐辂虫生于蠛蠓虫，黄軦虫生于九猷虫，瞀芮虫生于萤火虫。羊奚草和久不长笋的竹子结合就生出青宁虫，青宁虫生出豹，豹生出马，马生出人，人又复归于自然。万物都生于自然，又复归于自然。

dislikes. That is why the former sages did not hope that everybody would have the same talent or do the same thing. Names should conform with reality and propriety should conform with individuality. They can be said to have acquired a proper way of reasoning and to have enjoyed everlasting bliss."

During one of his tours, Liezi saw a century-old skull while he was eating on the roadside. He plucked a weed and pointed it at the skull, saying, "Only you and I know that you were never alive or dead. Are you really sad? Am I really happy?"

Among the various species, there is a microorganism which propagates in water. It becomes moss on the water margin and it becomes plantain on the highlands. The plantain becomes water plantain, the root of which becomes the larva of the dung-beetle and the leaf of which becomes the butterfly. Soon afterwards, the butterfly becomes an insect in a moulted form by the name of *quduo*, which lives under the stove. In a thousand days the *quduo* becomes a bird by the name of *ganyugu*, whose saliva in turn becomes an insect by the name of *simi*, which again in turn becomes another insect by the name of *shixi*, from which the insect by the name of *yilu* is born. The insect by the name of *huangkuang* is born from the insect by the name of *jiuyou*; the insect by the name of *maorui* is born from the insect by the name of *fuquan*. The *yangxi* grass lives with the bamboo that no longer sprouts, which gives birth to an insect by the name of *qingning*, which in turn gives birth to the leopard, and which again in turn gives birth to the horse, which again in turn gives birth to the man. The man, in his turn, reverts to the microorganism. Everything in the world comes out of a microorganism and goes back to it.

达生第十九

【原文】

达生之情者，不务生之所无以为；达命之情者，不务命之所无奈何。养形必先之以物，物有馀而形不养者有之矣。有生必先无离形，形不离而生亡者有之矣。生之来不能却，其去不能止。悲夫！世之人以为养形足以存生，而养形果不足以存生，则世奚足为哉？虽不足为而不可不为者，其为不免矣。

夫欲免为形者，莫如弃世。弃世则无累，无累则正平，正平则与彼更生，更生则几矣。事奚足弃而生奚足遗？弃事则形不劳，遗生则精

【今译】

明白人生情理的，不追求人生没有办法做到的事情；通晓命运实情的，不追求命运无能为力的东西。保养形体必然先用物资，可是有的人物资富余而形体却保养不好。保存生命首先必须使形体不离散，可是有些人形体虽然未曾离散但生命却已结束了。生命的来临无法拒绝，生命的离去也无法阻止。可悲啊！世上的人认为保养形体便是保存生命，但是保养形体确实并不能完全保存生命，那么世间的事情还有什么值得去做呢？虽然不值得做却又不能不去做，这样勉强去做就免不了受累了。

要想避免为形体所累，不如舍弃世俗。脱俗弃世就没有拖累，没有拖累就心正气平，心正气平就和自然共同变化，和自然共同变化就接近于道了。为什么俗事值得舍弃而生命也值得遗忘？舍弃俗事，形体

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Chapter 19

A Thorough Understanding of Life

Those who have a thorough understanding of the essence of life do not seek after what is beyond the reach of life; those who have a thorough understanding of the essence of fate do not seek after what is beyond the power of fate. For the nourishment of the physical form, certain things are needed; yet there are cases in which the physical form is not well nourished although a surplus of things is provided. For the preservation of life, it is of primary importance to prevent life from leaving the physical form; yet there are cases in which the physical form still exists although life no longer exists. The coming of life cannot be rejected while the going of life cannot be hindered. Alas! The people think that they can preserve life by nourishing the physical form, but if nourishment of the physical form is not enough to preserve life, what else on earth is worth doing at all? Nourishment of the physical form is indeed not worth doing and still has to be done, because it cannot be done away with.

He who wants to get rid of the burden of nourishing his physical form had better abandon the worldly affairs. By abandoning the worldly affairs, he will be able to stay away from these things; by staying away from the worldly affairs, he will be able to keep a pure and calm heart; by keeping a pure and calm heart, he will be able to transform with nature; by transforming with nature, he will be able to approach Tao. Why should worldly affairs be abandoned? Why should life be forgotten? By abandoning the worldly affairs, he will not toil his physical form; by forgetting

【原文】

不亏。夫形全精复，与天为一。天地者，万物之父母也，合则成体，散则成始。形精不亏，是谓能移；精而又精，反以相天。

子列子问关尹曰："至人潜行不窒，蹈火不热，行乎万物之上而不慄。请问何以至于此？"

关尹曰："是纯气之守也，非知巧果敢之列。居，予语汝！凡有貌象声色者，皆物也，物与物何以相远？夫奚足以至乎先？是色而已！则物之造乎不形而止乎无所化，夫得是而穷之者，物焉得而止焉？彼将处乎不淫之度，而藏乎无端之纪，游乎万物之所终始，壹其性，养其气，合其德，以通乎物之所造。夫若是者，其天守全，其神无郤，物奚自入焉？

"夫醉者之坠车，虽疾不死。骨节与人同而犯害与人异，其神全

【今译】

就不会受累，忘记生命，精神就不会亏损。形体健全，精神饱满，便能和天合而为一。天地是产生万物的父母，相合便生成万物的形体，离散则成为另一物体结合的开始。形体精神不亏损，就能随自然变化而更新；精神进一步精粹完美，就反过来有助于自然。

列子问关尹："达到最高境界的人潜行水中不会窒息，走在火上不觉灼热，行于万物之上而不恐惧。请问为什么能做到这样？"

关尹说："这是保守了纯精之气的缘故，并不是靠智巧勇敢而达到的。坐下来，我告诉你！凡是有形象声色的，都是人，人与人能有多大差别？有的人为什么能超越到一般人的前面，不都一样是有形象声色之物吗！而圣人能达到不露形迹而不变不灭的境地，能达到这种境地且穷尽其妙的，他物又怎能阻碍得了呢？至人要身处不过分的限度，而藏心于循环变化的境地，神游于万物终始之境，专一其本性，涵养其精气，融合其德性，以通向自然。像这样的人，他的天性完备，他的精神凝聚，外物怎么能侵入呢？

"喝醉酒的人坠落车下，虽然受伤但不会摔死。他的骨节与众人相同，而其受的损伤与别人不一样，因为他的精神无杂念。他坐上车

his life, he will not waste his vital energy. A wholesome physical form and sufficient vital energy will enable him to conform with nature. The heaven and the earth give birth to everything in the world. The combination of the physical form and the vital energy results in things; the separation of the physical form from the vital energy marks the beginning of new things. The perfect state of the physical form and the vital energy is called the "potential for transformation." A perfection of the perfect state of the vital energy will in turn facilitate the transformation of nature.

Liezi asked Guan Yin, "The perfect man will not be choked when he swims in the water; he will not be burnt when he treads on the fire; he will not be terrified when he experiences anything in the world. May I ask how he has attained this?"

Guan Yin said, "Because he keeps his breath in its purest state. Not because he is intelligent or courageous. Sit down and I'll tell you in detail. All those that have forms, images, sounds and colours are men. Why are there great differences between men? How can one man be superior to another while all of them are men with forms and colours? Perfect men are created out of the formless Tao and will finally return to the eternal Tao. How can worldly affairs confine the perfect man who has comprehended and exhausted this truth? He stays within reasonable limits, hides himself in obscurity and wanders in the realm of Tao where everything has its beginning and ending. He adheres to his natural disposition, nourishes his vital energy and conforms his virtue with the Tao of the heaven so that he can communicate with nature. By so doing, he keeps intact his natural disposition and his vital energy. How can anything enter him and affect him?

"A drunken man who is tumbled out of a cart, though he may be injured, will not lose his life. He has the same kind of bones and joints as

【原文】

也。乘亦不知也，坠亦不知也，死生惊惧不入乎其胸中，是故遻物而不慴。彼得全于酒而犹若是，而况得全于天乎！圣人藏于天，故莫之能伤也。复仇者不折镆干，虽有忮心者不怨飘瓦。是以天下平均，故无攻战之乱，无杀戮之刑者，由此道也。不开人之天，而开天之天。开天者德生，开人者贼生。不厌其天，不忽于人，民几乎以其真。”

仲尼适楚，出于林中，见佝偻者承蜩，犹掇之也。

仲尼曰：“子巧乎！有道邪？”

曰：“我有道也。五六月累丸二而不坠，则失者锱铢；累三而不坠，则失者十一；累五而不坠，犹掇之也。吾处身也，若橛株枸；吾

【今译】

时不知自己是在坐车，坠下车时自己也不知道，死生惊惧之情他全然没有，所以撞到外物时毫不惊恐。那借着酒力得以保全生命的人尚且如此，更何况那借着自然之道保全生命的人呢！圣人藏于自然之中，所以外物伤害不了他。报仇的人不至于折断仇人的宝剑，即使容易忌恨的人也不会忌恨那飘落下来偶然伤了他的瓦片。因此天下人们能够平等相待，就可以没有攻守争斗的战乱，没有砍杀刺割的刑罚，全都是保持天性的结果啊。不要诱发人为的情性，而要开发天然的真性。开发了天然真性就能产生道德，诱发人为的情性便会产生残害之心。不满足天性的受益，不忽略人为的危害，人们也就接近于纯真了。”

孔子到楚国去，在树林中，看见一个驼背人在捕蝉，好像拾取东西一样容易。

孔子说：“先生真是手巧啊！有什么窍门吗？”

捕蝉人说：“我有窍门。经过五六个月的训练，如果在竿头上叠放两个丸子而不掉下来，那样失手的时候就很少；叠放三个丸子而不掉下来，那么失手的机会只有十分之一；叠放五个丸子而不掉下来，那么就像拾取地上的东西一样容易了。我站着，犹如木桩；我用臂执竿，

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other men but he is not so seriously wounded as other men because his mind is an organic whole. He is unconscious when he is riding and he is unconscious when he is tumbled out of the cart. As he is unaffected by the terror of life and death, he is by no means frightened by the accident. If wine can preserve his life like this, how much more can nature do to preserve a man's life! The sage seeks refuge in nature, and so he is not hurt by anything in the world. When the vengeful man does not snap the sword that has wounded him and the ill-tempered man does not complain about the tile that has fallen upon him, the world will be in peace and order. There will be no more turmoil of war; there will be no more punishments of death. It is because everyone seeks refuge in nature.

"In stead of developing worldly wisdom, try to develop the natural disposition. By developing the natural disposition, virtue will arise; by developing worldly wisdom, evil will arise. Do not be content with the gifts from nature or neglect the wisdom of man, and people will be closer to nature."

On his way to the state of Chu, Confucius went through a forest where he saw a hunch-backed old man catching cicadas with a sticky pole as easily as if he were picking them with his hand.

Confucius said, "How clever you are! Do you have a special way of doing this?"

The old man said, "Yes, I have. After five or six months of practice, if I put two balls on the top of the pole and they do not fall, I know that I will not miss many cicadas. If I put three balls on the top of the pole and they do not fall, I know that I will miss at most one cicada out of ten. If I put five balls on the top of the pole and they do not fall, I know that I will catch cicadas as easily as if I were picking them with my hand. I stand as firmly as a trunk and hold out my arm as a withered branch. For

【原文】

执臂也，若槁木之枝，虽天地之大，万物之多，而唯蜩翼之知。吾不反不侧，不以万物易蜩之翼，何为而不得?”

孔子顾谓弟子曰:“用志不分，乃凝于神，其痀偻丈人之谓乎!”

颜渊问仲尼曰:“吾尝济乎觞深之渊，津人操舟若神。吾问焉，曰:‘操舟可学邪?’曰:‘可。善游者数能。若乃夫没人，则未尝见舟而便操之也。’吾问焉而不吾告，敢问何谓也?”

仲尼曰:“善游者数能，忘水也。若乃夫没人则未尝见舟而便操之也，彼视渊若陵，视舟之覆犹其车却也。覆却万方陈乎前而不得入其舍，恶往而不暇!以瓦注者巧，以钩注者惮，以黄金注者殙。其巧一也，而有所矜，则重外也。凡外重者内拙。”

田开之见周威公。威公曰:“吾闻祝肾学生，吾子与祝肾游，亦何闻焉?”

田开之曰:“开之操拔篲以侍门庭，亦何闻于夫子!”

【今译】

好像枯槁树枝，虽面对广阔天地，纷繁万物，却只用心在蝉翼。我从不左顾右盼，不分散心思，不因纷繁的万物来改变对蝉翼的注意力。(这样一来，)什么会做不到呢?”

孔子转身对弟子们说:“用心不分散，集中注意力，不就是说的这位驼背老人吗!”

颜渊问孔子说:“我曾在觞深河里渡过，看见摆渡的人行船如神。我问:‘摇船可学吗?’他回答说:‘可以。会游泳的很快就学会。若是会潜水的，则即使从未见过船也会驾驶它。’我再问其道理，他不告诉我。请问这话的道理怎么讲呢?”

孔子说:“会游泳的人很快就学会驾船，这是因为他适于水性。会潜水的人没有见过船也会驾船，这是因为他把深渊看作山地，把船的倾覆看作车的退却。覆没倒退的万种景象呈现在他眼前而不会搅动他的心，到哪里他不从容呢!用瓦片作赌注的人心神自在，用带钩作赌注的人便内心恐惧，用黄金作赌注的便心智昏乱。本来技巧一样并未变化，只是因为有所顾惜，重视外物。凡是重视外物的，内心就笨拙。”

田开之拜见周威公。威公问:“我听说祝肾学习养生之道，你师从祝肾，听到些什么?”

田开之说:“我拿扫帚给祝先生在门庭扫地，哪里听得到先生的教导?”

all the vastness of the heaven and the earth and for all the things around me, I think about nothing but the cicada wings. I am so concentrated that nothing will distract my attention on the cicada wings. How can I fail to catch the cicadas?"

Confucius turned to his disciples and said, "An undistracted heart fosters a concentrated mind. Isn't this saying referring to the hunch-backed old man?"

Yan Yuan asked Confucius, saying, "When I crossed the Shangshen Gulf, the ferryman handled his boat with marvellous skill. I asked him, 'Can anyone learn to handle a boat? ' The ferryman said, 'Yes. A good swimmer can learn it in no time. A good diver can learn it even if he has never seen a boat before.' I asked him to explain further, but he said no more. Would you tell me what he meant?"

Confucius said, "A good swimmer can learn it in no time because he has adapted himself to water. A good diver who has not even seen a boat before can learn it because he looks upon deep waters as a hill and regards the upsetting of a boat as the withdrawing of a cart. Tens of thousands of such scenes will not affect or disturb him in the least. Wherever he goes, he will be at ease. The man will play with skill when he makes a bet with tiles; he will play with worry and care when he makes a bet with a silver buckle; he will lose his wits when he makes a bet with gold. His skill is the same, but his anxiety grows with the increasing value of his bet. Consideration of external things always disturbs people internally."

When Tian Kaizhi went to see Duke Wei of Zhou, the duke said, "I've heard that Zhu Shen is learning the way of keeping good health. As you have been on a study tour with him, what have you heard on this subject?"

Tian Kaizhi said, "What I do is no more than sweeping the courtyard

【原文】

威公曰："田子无让，寡人愿闻之。"

开之曰："闻之夫子曰：'善养生者，若牧羊然，视其后者而鞭之。'"

威公曰："何谓也？"

田开之曰："鲁有单豹者，岩居而水饮，不与民共利，行年七十而犹有婴儿之色；不幸遇饿虎，饿虎杀而食之。有张毅者，高门县薄，无不走也，行年四十而有内热之病以死。豹养其内而虎食其外，毅养其外而病攻其内。此二子者，皆不鞭其后者也。"

仲尼曰："无入而藏，无出而阳，柴立其中央。三者若得，其名必极。夫畏途者，十杀一人，则父子兄弟相戒也，必盛卒徒而后敢出焉，不亦知乎！人之所取畏者，衽席之上，饮食之间；而不知为之戒者，过也！"

祝宗人玄端以临牢筴，说彘曰："汝奚恶死？吾将三月豢汝，十日

【今译】

威公说："田先生不必谦虚，我想要听听。"

田开之说："我听祝先生说，'善于养生的人就像放羊一样，看见落后的，就用鞭子抽它。"'

威公问："这是什么意思？"

田开之说："鲁国有个叫单豹的人，栖身山崖，饮泉水为生，不与他人争利，活到七十岁面容还像婴儿。不幸遇上饿虎，把他撕吃了。还有个叫张毅的，豪门寒户，无不来往，活到四十岁便得了内热病而死。单豹调养内心却被老虎吃掉了形体，张毅修炼形体却内火攻心。这两个人，都好比是不鞭打落在后头的羊一样，不能弥补自己的不足。"

孔子说："不要钻得太深地潜藏起来，也不要太外露地张扬，要像干柴一样无心地立于动静之间。三者若都能做到，可称至人。若是路有劫盗，行人害怕，十人中有一人被杀害，于是父子兄弟就会互相提醒，一定要多结伙伴才敢出外，不是也很聪明么？人所最该畏惧的，是在卧席之上饮食之间；若不知道有所警戒，这才是过错啊！"

祭祀官穿着黑色的礼服进了猪圈，对猪说："你为什么怕死？我要喂你三

with a broom. How can I learn anything from my master?"

The duke said, "Don't be modest, Master Tian. I'd like to hear something about it."

Tian Kaizhi said, "I have heard my master saying, 'Keeping a good health is like keeping a flock of sheep — keep whipping the stragglers up!' "

The duke asked, "What does that mean?"

Tian Kaizhi said, " In the state of Lu, a man by the name of Shan Bao lived in the caves, drank cold water and never scrambled for gains with other people. At the age of seventy, he still looked like a new-born baby. Unfortunately, he chanced upon a hungry tiger, who killed him and ate him. A man by the name of Zhang Yi was a favourite among the rich and the poor alike. At the age of forty, he died of a fever. Shan Bao minded his internal cultivation, but his physical form was eaten by a tiger. Zhang Yi minded his external behaviour, but a disease struck him from the inside. Neither of them attended to their weak links."

Confucius said, "Don't go too far in concealing yourself; don't go too far in vaunting yourself; stand unmoved in the middle way like a withered tree. He who follows these three rules will enjoy the highest renown. On a dangerous route where one traveller out of ten is killed, the parents and sons and brothers will warn each other to be vigilant and will not set off until they join a large group of people. Aren't they wise enough? However, debauchery in the bed and at the table brings the greatest danger to the people. They are in the wrong if they fail to take warnings against this danger."

Dressed in a black robe, the official in charge of the sacrificial rites came to the pigsty and said to the pigs, "Why should you fear death? I shall fatten you for three months. Then, after ten days of penance and

【原文】

戒，三日斋，藉白茅，加汝肩尻乎雕俎之上，则汝为之乎？”为彘谋，曰不如食以糠糟而错之牢筴之中；自为谋，则苟生有轩冕之尊，死得于豫楯之上、聚偻之中则为之。为彘谋则去之，自为谋则取之，所异彘者何也？

桓公田于泽，管仲御，见鬼焉。公抚管仲之手曰：“仲父何见？”对曰：“臣无所见。”

公反，诶诒为病，数日不出。齐士有皇子告敖者曰：“公则自伤，鬼恶能伤公！夫忿滀之气，散而不反，则为不足；上而不下，则使人善怒；下而不上，则使人善忘；不上不下，中身当心，则为病。”

桓公曰：“然则有鬼乎？”

曰：“有。沈有履，灶有髻。户内之烦壤，雷霆处之；东北方之下者，倍阿鲑蠪跃之；西北方之下者，则泆阳处之。水有罔象，丘有峷，

【今译】

个月，十天戒，三天斋，铺上白茅，把你的肩臀放在雕刻的板上，你愿意吗？”若为猪考虑，认为不如用糟糠来喂养，放在猪栏里。人们若为自己考虑，就希望生时有轩车冕服的尊贵，死后能放在雕刻的柩车上面和彩饰的棺材之中。为猪打算就认为该抛弃白茅、雕刻的砧板，为自己打算就认为应谋取荣华富贵。这和猪有什么不同呢？

齐桓公在山泽里打猎，管仲驾车，见到了鬼。齐桓公抓住管仲的手问：“仲父见到什么了？”管仲回答：“什么也没看见。”

齐桓公回到家，因受到惊吓而生病，几天不出房门。齐国贤士皇子告敖来看望桓公，说：“您是自己伤自己，鬼怎么能伤您呢？若是郁结的气，被冲散而不复结，就会感到精力不足，气上升而下不通，就使人容易发怒；气下沉而不上达，就使人健忘，上不通下不达，闷在心中，就会致病。”

齐桓公问：“那么有鬼吗？”

皇子告敖说：“有。沟泥中有履神，灶上有髻神，室内扰攘处，有雷神居住；东北方墙根下，有倍阿、鲑蠪神跳来跳去；西北方墙根下，有泆阳神居住。水中有罔象神，丘陵有峷神，山中有夔神，野外

three days of fasting, I shall lay the white cogon and place your shoulders and rump on a carved sacrificial container. Are you willing to do that?"

If he had been thinking for the pigs, he would have said that they would rather be fed on chaff and stay in the pigsty. If he had been thinking for himself, he would have said that he would rather live in honour and distinction and lie in an ornamented coffin on a decorated hearse when he died. When he was thinking for the pigs, he would reject the white cogon and the carved sacrificial container. When he was thinking for himself, he would strive after honour and distinction. How is he different from the pigs?

When Duke Huan of Qi was hunting in the swamps, Guan Zhong was his chariot driver. The duke saw a ghost and grasped Guan Zhong by the hand, saying, "What did you see?"

Guan Zhong said, "I saw nothing."

Upon returning to his palace, the duke fell ill and did not appear in court for several days. A courtier by the name of Huangzi Gao'ao said, "Your Lordship is hurting yourself. How can a ghost hurt you? When the breath that is stored in you disperses and does not return, you will suffer from a shortage of breath. When the breath only goes upward and does not go downward, you will become irritated. When the breath only goes downward and does not go upward, you will become forgetful. When the breath neither goes upward nor goes downward, you will fall ill."

Duke Huan asked, "Then, are there really such things as ghosts?"

Huangzi Gao'ao said, "Yes, indeed. There is the Lü in the hearth and there is the Ji in the stove. There is the Leiting on the garbage heap inside the gate, there is the Bei'a beneath the northeastern wall and there is the Yiyang beneath the northwestern wall. There is the Wangxiang in the water and there is the Shen in the hills. There is the Kui in the

【原文】

山有夔，野有彷徨，泽有委蛇。”

公曰：“请问，委蛇之状何如？”

皇子曰：“委蛇，其大如毂，其长如辕，紫衣而朱冠。其为物也，恶闻雷车之声，则捧其首而立。见之者殆乎霸。”

桓公辴然而笑曰：“此寡人之所见者也。”于是正衣冠与之坐，不终日而不知病之去也。

纪渻子为王养斗鸡。

十日而问：“鸡可斗已乎？”曰：“未也，方虚憍而恃气。”

十日又问，曰：“未也。犹应响景。”

十日又问，曰：“未也。犹疾视而盛气。”

十日又问，曰：“几矣。鸡虽有鸣者，已无变矣，望之似木鸡矣，其德全矣，异鸡无敢应者，反走矣。”

孔子观于吕梁，县水三十仞，流沫四十里，鼋鼍鱼鳖之所不能游也。见一丈夫游之，以为有苦而欲死也，使弟子并流而拯之。数百步

【今译】

有彷徨神，大河中有委蛇神。”

桓公说：“请问，委蛇神的形状怎么样？”

皇子告敖说：“委蛇神，大如车毂，长如车辕，穿着紫衣，戴着红帽。这种鬼神，怕听雷车的声音，听到了就抱头站住。看到它的人会成为霸主。”

齐桓公开怀地笑着说：“这就是我所看见的。”于是整衣帽和皇子告敖坐谈，不到一天病已不知不觉地好了。

纪渻子替周宣王养斗鸡。刚过十天，宣王就问：“鸡可以斗了吗？”纪渻子回答说：“不行。它还虚骄而恃气。”

过十天，宣王又问。回答说：“还不行。它听见声音看见影子还会马上作出反应。”

再过十天，宣王又问。回答说：“还不行。它还怒视而气盛。”

又过十天，宣王又问。回答说：“差不多了。别的鸡鸣叫，它却不动声色，看起来像只木鸡。它的素质很全面了，别的鸡都不敢应战，见到它就会吓得掉头逃去。”

孔子在吕梁游玩，看见有瀑布高悬近三十丈，激流飞沫四十里，鼋鼍鱼鳖都无法在水里头游动。忽见一男子在这瀑布飞流里游水，孔子以为他是有苦痛而想自杀的，连忙叫弟子们顺着河边赶上去拯救。那男

mountains, the Panghuang on the plains and the Weiyi in the swamps."

Duke Huan said, "May I ask what the Weiyi looks like?"

Huangzi Gao'ao said, "The Weiyi is as large as a wheel hub and as tall as a cart shaft. It wears a purple dress and a scarlet hat. This creature dislikes the rumbling of the thunder or the chariot. When it hears such rumblings, it will stand with its head in its hand. He who sees it is likely to become the overlord."

Duke Huan laughed heartily, saying, "This is exactly the ghost I saw." Then he adjusted his dress and hat and sat talking with Huangzi Gao'ao. He no longer felt ill before the day was over.

Ji Shengzi was training a fighting cock for King Xuan of Zhou.

When ten days went by, King Xuan asked, "Is the cock ready for a fight?" Ji Shengzi said, "Not yet. It is still haughty and conceited."

When another ten days went by, King Xuan asked again and Ji Shengzi said, "Not yet. It still responds to the sound and the shadow."

When another ten days went by, King Xuan asked again and Ji Shengzi said, "Not yet. It is still glaring and domineering."

When another ten days went by, King Xuan asked again and Ji Shengzi said, "It is about to be ready for the fight. When other cocks crow, it is not affected. It looks like a wooden cock. Its virtue is complete. Other cocks dare not challenge it. They will simply run away."

Confucius was on a tour in Lüliang, where a waterfall of thirty fathoms roared and sprayed for forty *li*, so swift that no turtles, fish or other water creatures could swim upstream in it. When he saw a man floating in the water, he thought that the man had met with some trouble and wanted to commit suicide. Thus he told his disciples to run along the torrent to save him. But the man did not come out of the water until he had gone downstream for a few hundred paces. With his hair hanging

【原文】

而出，被发行歌而游于塘下。

孔子从而问焉，曰：“吾以子为鬼，察子则人也。请问，蹈水有道乎？”

曰：“亡，吾无道。吾始乎故，长乎性，成乎命。与齐俱入，与汩偕出，从水道而不为私焉。此吾所以蹈之也。”

孔子曰：“何谓始乎故，长乎性，成乎命？”

曰：“吾生于陵而安于陵，故也；长于水而安于水，性也；不知吾所以然而然，命也。”

梓庆削木为鐻，鐻成，见者惊犹鬼神。鲁侯见而问焉，曰“子何术以为焉？”

对曰：“臣，工人，何术之有！虽然，有一焉。臣将为鐻，未尝敢以耗气也，必斋以静心。斋三日，而不敢怀庆赏爵禄；斋五日，不敢怀非誉巧拙；斋七日，辄然忘吾有四枝形体也。当是时也，无公朝，其

【今译】

子一会儿在数百步之外的水中冒出来，披着长发哼着歌游到岸下。

孔子走上去问：“我以为您是鬼，仔细一看你是人。请问：游水有什么方法吗？”

男子回答：“没有。我没有特别的方法。我起初是习以为常，长大是习惯成性，有所成是顺于自然。和漩涡一起潜入，与激流一起浮出，顺着水势而不由自己任意乱来。这就是我游水的心得。”

孔子问：“什么叫做习以为常，习惯成性，成就于自然呢？”

男子答：“我生在高地而安于高地，这就是习以为常；成长于水边而安于水，这就是习性；我不知道为什么这样做而这样做了，这就是顺乎自然。”

有位叫梓庆的木匠削木做乐器钟鼓，乐器做成了，看见的人都惊叹它为鬼斧神工。鲁国国君见了问道：“你用什么技术做成的呢？”

庆木匠回答说：“我是一个工匠，哪里有什么技巧呢！不过，只有一点：就是我要做钟鼓的时候，不敢耗费精气，必定斋戒以静下心来。斋戒三天，不敢想庆赏封官之事；斋戒五天，不敢有毁誉巧拙之想；斋戒七天，不再想到我有四肢形体。在这个时候，忘记了朝廷，

down his back, he walked along the water-edge, singing to himself.

Confucius followed behind him and said, "I thought that you were a ghost, but now I see that you are a man. May I ask if you have a special way of staying afloat on the water?"

The man said, "No, I don't have any special way. I started by doing what I used to, gradually grew accustomed to it, and finally followed the fate. I dive with the swirls and float with the torrent. I simply accommodate myself to the waters and never try to make the waters accommodate me. That is why I can swim freely in the waters."

Confucius said, "What do you mean by doing what you used to, growing accustomed to it and finally following the fate?"

The man said, "I was born in the hills, and so I was used to it. I grew upalong the waters, and so I grew accustomed to it. I did what I did not know, and so I followed the fate. "

Qing the Carpenter carved a piece of wood to make a bell frame. When the bell frame was completed, all those who saw it were astonished as though it were a supernatural accomplishment. Upon seeing it, the Marquis of Lu asked Qing, saying, "What is the mystery in your art?"

Qing the Carpenter said, "I am but a carpenter, how can I have any mystery in my art! However, I have one thing to say. When I was about to work on the frame, I dared not have my energy distracted. I must fast to concentrate my mind on it. After three days of fasting, I no longer had any thought of rewards or gains; after five days of fasting, I no longer had any thought of comments or skills; after seven days of fasting, I no longer had any thought of my limbs or my physical form. At that time, with no thought of the royal court, I was concentrated on my craftsmanship and I dispelled from me all thoughts of the outside world. Then I

【原文】

巧专而外骨消；然后入山林，观天性；形躯至矣，然后成见鐻，然后加手焉；不然则已。则以天合天，器之所以疑神者，其是与！"

东野稷以御见庄公，进退中绳，左右旋中规。庄公以为文弗过也，使之钩百而反。

颜阖遇之，入见曰："稷之马将败。"公密而不应。

少焉，果败而反。公曰："子何以知之？"

曰："其马力竭矣，而犹求焉，故曰败。"

工倕旋而盖规矩，指与物化而不以心稽，故其灵台一而不桎。忘足，履之适也；忘腰，带之适也；知忘是非，心之适也；不内变，不外从，事会之适也。始乎适而未尝不适者，忘适之适也。

【今译】

技巧专一而外界纷扰消失；然后进入山林，观察树木的性质；看到形态极适于做钟鼓的，一个成形的钟鼓好像就呈现在眼前，然后才动手做；不是这样就不做。这样，以我的自然来迎合树木的自然。乐器被看作神工，大概是由于这个原因吧！"

东野稷因善于驾车而得以见到鲁庄公，他驾车前后进退像绳子一样的直，左右旋转像圆规一样的圆。庄公以为画图也比不上这样，要他打一百个转转。

颜阖遇见了，进来见庄公说："东野稷的马将被累坏了。"庄公默然不答。

一会儿，东野稷的马果然筋疲力尽而返回。庄公问颜阖："你怎么知道的呢？"

颜阖说："他的马力气快用完了，而他还驾着马打圈圈，所以知道马会累坏。"

巧匠工倕用手指画图简直超过用圆规矩尺，手指与所拿之物像合而为一，不必用心思去算计，所以他的内心专一而无窒碍。忘了脚，是鞋子的舒适；忘了腰，是腰带的舒适；忘了是非，是心灵的安适。内心不变，外不随物，是处境的安适。本性常适而没有什么不安适，这就是忘了安适的安适。

entered a mountain forest to observe the natural qualities of the wood. When I found a tree for the right shape, I saw the bell frame in my mind's eye and set my hand to the job. If not, I just let it go. In this way, I matched my natural disposition with the natural disposition of the tree. That is probably why the bell frame looks as though it were a supernatural accomplishment."

Dongye Ji was good at cart-driving and thereby had an opportunity to see Duke Zhuang of Lu. He drove back and forth in a straight line and turned right and left in a perfect circle. Thinking that even Zaofu could do no better, Duke Zhuang ordered him to drive a hundred rounds and then back to the palace.

Yan He happened to be on the spot. He went into the palace to see the duke, saying, "I'm afraid that Dongye Ji's horses are about to collapse." Duke Zhuang did not utter a word.

In a short time, Dongye's horses collapsed and then returned to the palace. Duke Zhuang asked Yan He, saying, "How did you know that the horses would collapse?"

Yan He said, "His horses were exhausted, but he kept them galloping. That is why I said that they would collapse."

Chui the Artisan could draw a circle better than those who used the compass because his fingers moved with the drawing so dexterously that he did not have to fix his attention on it. You forget your feet because your shoes fit; you forget your waist because your girdle fits; you forget the right and the wrong because you have your heart at ease; you neither change your mind nor follow others because you are at ease with the outside world. To be always at ease and never ill at ease is the ease of forgetting about being at ease.

A man by the name of Sun Xiu came to Master Bian Qing's house

【原文】

有孙休者，踵门而诧子扁庆子曰："休居乡不见谓不修，临难不见谓不勇，然而田原不遇岁，事君不遇世，宾于乡里，逐于州部，则胡罪乎天哉？休恶遇此命也？"

扁子曰："子独不闻夫至人之自行邪？忘其肝胆，遗其耳目，芒然彷徨乎尘垢之外，逍遥乎无事之业，是谓为而不恃，长而不宰。今汝饰知以惊愚，修身以明污，昭昭乎若揭日月而行也。汝得全而形躯，具而九窍，无中道夭于聋盲跛蹇而比于人数，亦幸矣，又何暇乎天之怨哉！子往矣！"

孙子出。扁子入，坐有间，仰天而叹。弟子问曰："先生何为叹乎？"

扁子曰："向者休来，吾告之以至人之德，吾恐其惊而遂至于惑也。"

弟子曰："不然。孙子之所言是邪？先生之所言非邪？非固不能惑是。孙子所言非邪？先生所言是邪？彼固惑而来矣，又奚罪焉？"

【今译】

有个叫孙休的人，上门到扁庆子家，深感疑惑地问道："我孙休住在乡下，没有听人说我修养不好，临到危难没有听人说我不勇敢，然而耕种田地总碰不到好年成，想为国君效力又遇不上好时运，被乡里所摈弃，又被州部所排斥，到底怎样得罪了上天呢？我孙休怎么遇上这种命运呢？"

扁子说："您难道没听说那道德极高的人的自我修养吗？他忘却肝胆，忘却了耳目，茫茫然在尘世之外彷徨游荡，在无所事事中逍遥自在，这叫做虽有所为而不恃其能，虽为民长上而不主宰人。于今你把才智包装起来以使愚人感到惊异，修养自我以彰明人家的污浊，光明灿烂好像举起太阳和月亮走路。你能保全你的形体躯壳，具备你的九窍，没有在人生半路上由于聋盲瘸拐而短命夭折，而排列在人群的行列里，也算万幸了，哪有闲工夫来埋怨上天呢！您走吧！"

孙休走了出来。扁子走进房里，坐了一会儿，仰天长叹起来。弟子问道："老师为什么感叹起来？"

扁子说："刚才孙休来见我，我把道德修养极高的人的德行讲给他听，我怕他惊异而至于困惑。"

弟子说："不会这样的。孙先生的话对吗？老师的话不对吗？不对的并不能使对的困惑。孙先生的话不对吗？老师的话对吗？他本来是困惑而来的，又哪里会开罪他呢？"

and said in amazement, "In my village I have never been called virtueless; in times of difficulty, I have never been called valourless. And yet, I have never reaped a good crop or served a sagacious king. I am rejected by the neighbours and expelled by the officials. What wrong have I done to the heaven? Why should I have come to this?"

Bianzi said, "Haven't you ever heard how the perfect man behaves himself? The perfect man forgets about his liver and gall and neglects his eyes and ears. Ignorant and aimless, he roams beyond the dust and dirt of the human world; free and easy, he wanders in the realm of non-action. This is what is meant by 'working without taking credit, guiding without dominating'. Now you are trying to sharpen your wisdom in order to awaken the stupid, cultivate yourself in order to contrast with the evildoers, and show off your abilities as if you were walking and holding the sun and the moon in your hands. You are lucky enough if you can preserve your physical form, retain your senses, have not been reduced to the state of being deaf, blind, crippled and deformed in the middle of your career, and are listed among the normal people. How can you have the leisure time to complain against the heaven? You'd better get out at once!"

When Sun Xiu was gone, Bianzi came into the house. After he sat for a while, he looked at the sky and heaved a sigh. His disciples asked, "Why are you sighing?"

Bianzi said, "When Sun Xiu was here, I told him about the virtue of the perfect man. I'm afraid that he will be frightened and confounded."

The disciples said, "Surely he will not. If Sun Xiu's words were correct and your words were wrong, what was wrong could not confound what was correct. If Sun Xiu's words were wrong and your words were correct, he had been confounded when he came. And so, what fault do

【原文】

扁子曰："不然。昔者有鸟止于鲁郊，鲁君说之，为具太牢以飨之，奏《九韶》以乐之，鸟乃始忧悲眩视，不敢饮食。此之谓以己养养鸟也。若夫以鸟养养鸟者，宜栖之深林，浮之江湖，食之以委蛇，则平陆而已矣。今休，款启寡闻之民也，吾告以至人之德，譬之若载鼷以车马，乐鴳以钟鼓也。彼又恶能无惊乎哉！"

【今译】

扁子说："不是这样的。从前有一只鸟落在了鲁国都城的郊外，鲁君很高兴，替它准备了牛肉羊肉来喂养它，演奏《九韶》乐曲来使它快乐，这只鸟便开始忧愁悲伤起来，以至头昏眼花，不敢吃也不敢喝。这叫做以养自己的方法去养鸟啊！如果是用养鸟的方法来养鸟，那就应该让它在深林中栖息，在江湖中浮游，用泥鳅、黄鳝喂养它，那么一块平地也就可以了。于今这个孙休，孤陋寡闻的一个人而已，我却给它讲了道德极高的人的德行，打个比方，就像用车马装载鼷鼠，用钟鼓乐来娱乐鴳雀，他又怎能没有惊恐呢！"

you have?"

Bianzi said, "You have not hit the point. Once upon a time, a bird stopped at the outskirts of the capital of Lu. As the ruler of Lu liked it very much, he prepared a sumptuous banquet to entertain it and played the Jiushao music to amuse it. Full of worry and care, the bird felt dazzled and dared not to eat or drink. This is called nourishing the bird in your own way as a man. If you are to nourish the bird in the bird's way, you should allow it to perch in the deep forest, to fly above the rivers and lakes, to eat eels and live in the open fields. Sun Xiu is ignorant and ill-informed. For me to tell him about the virtue of the perfect man is like giving a mouse a ride in a carriage and amusing a quail with the music of bells and drums. How can they not be frightened?"

山木第二十

【原文】

庄子行于山中，见大木枝叶盛茂，伐木者止其旁而不取也。问其故，曰：“无所可用。”庄子曰：“此木以不材得终其天年！”

夫子出于山，舍于故人之家。故人喜，命竖子杀雁而烹之。竖子请曰：“其一能鸣，其一不能鸣，请奚杀？”主人曰：“杀不能鸣者。”

明日，弟子问于庄子曰：“昨日山中之木，以不材得终其天年；今主人之雁，以不材死。先生将何处？”

庄子笑曰：“周将处乎材与不材之间。材与不材之间，似之而非也，故未免乎累。若夫乘道德而浮游则不然。无誉无訾，一龙一蛇，与时俱化，而无肯专为；一上一下，以和为量，浮游乎万物之祖；物

【今译】

庄子走在山中，看见一棵大树，枝叶茂盛，但伐木者却停在树旁而不去砍它。问什么原因，伐木人说：“因为它没有什么用处。”庄子感慨地说：“这棵树因为无用才得以享尽自然的寿数啊！”

庄子出了山，投宿在一位友人家中。友人很高兴，忙叫小仆人杀只鹅煮给庄子吃。小仆人问：“一只鹅会叫，一只不会叫，杀哪一只？”这主人说：“杀那只不会叫的。”

第二天，学生问庄子说：“昨日山中之树是因为无用得以享尽自然的寿命，现在主人家的鹅因为不会叫而被杀死。如此说来，先生自己的处世之道是怎样的呢？”

庄子笑着说：“我要处身于有用无用之间。有用与无用之间，好像是恰当的，又好像不恰当，所以还是不能避免牵累。假如顺应自然来处世，就不是这样了。没有损害，也没有赞美，时显时隐好比龙蛇，随时间的变化而变化，而不固执于任何一件事；时进时退，以顺其自然原则，神游于万物的根源；统治外物而不被外物所统治，这样怎么

Chapter 20

A Mountain Tree

Zhuangzi was walking on a mountain when he saw a huge tree with luxuriant branches and leaves. A woodcutter stopped by the tree but did not care to cut it. When Zhuangzi asked him why he did not care to cut it, the woodcutter said, "It's useless." Zhuangzi said, "This tree will live out its natural life-span because it is worthless."

Zhuangzi stayed overnight in the home of an old friend after he left the mountain. His friend was so delighted that he told his boy servant to kill a goose and cook it. The boy servant asked, "Which should I kill, the one that cackles or the other that does not cackle?" The host said, "Kill the one that does not cackle."

On the following day, the disciples asked Zhuangzi, "Yesterday the tree on the mountain would live out its natural life-span because it was worthless; and now the goose in the host's house was killed because it was worthless. Would you rather be worthful or worthless, Master?"

Zhuangzi said with a smile, "I'd rather be somewhat worthful and somewhat worthless. To be somewhat worthful and somewhat worthless seems to be all right, but in fact not. Therefore, I cannot avoid trouble. If I can follow the natural course of events and wander freely, I shall have no trouble at all. The perfect man is free from praise or blame, appears and disappears at will, and adapts himself to the times without sticking to anything. He goes up and down in perfect harmony with nature, wandering freely in Tao, which is the origin of everything. He is the

【原文】

物而不物于物，则胡可得而累邪！此神农黄帝之法则也。若夫万物之情，人伦之传，则不然。合则离，成则毁，廉则挫，尊则议，有为则亏，贤则谋，不肖则欺，胡可得而必乎哉！悲夫！弟子志之，其唯道德之乡乎！"

市南宜僚见鲁侯，鲁侯有忧色。市南子曰："君有忧色，何也？"

鲁侯曰："吾学先王之道，修先君之业；吾敬鬼神尊贤，亲而行之，无须臾离居；然不免于患，吾是以忧。"

市南子曰："君之除患之术浅矣！夫丰狐文豹，栖于山林，伏于岩穴，静也；夜行昼居，戒也；虽饥渴隐约，犹且胥疏于江湖之上而求食焉，定也；然且不免于网罗机辟之患。是何罪之有哉？其皮为之灾也！今鲁国独非君之皮邪？吾愿君刳形去皮，洒心去欲，而游于无人之野。南越有邑焉，名为建德之国。其民愚而朴，少私而寡欲；知作

【今译】

会受到牵累呢？这就是神农、黄帝的处世原则。然而世俗的情感，人类的习惯就不是这样。有聚合就有分离，有成功就有失败，有锐利就有挫折，有尊贵就要遭非议，有作为就有亏失，有才能就要被算计，无本事就会被欺负，怎么可以偏执一端呢！可悲啊，学生们要记住，什么事都要顺其自然啊！"

市南宜僚去拜见鲁侯，鲁侯面显忧愁。市南宜僚问："陛下面露忧色，为什么呢？"

鲁侯说："我学习先王之道，继承先君的事业，我敬奉鬼神，尊重贤人，身体力行，一会儿也不休息，但还是免不了祸害，因此我才忧虑。"

市南先生说："陛下避免祸患的方法也太简单了啊！譬如皮毛丰满的狐狸和有文采的豹子，居住在深山，伏藏于岩洞，够安静的了；夜里出来行动，白天躲在洞中休息，够警惕的了；虽然饥饿逼困，仍很少到江湖上去求食，够稳定的了。尽管如此，还是免不了遭到罗网机关的祸患。它们有什么过错呢？是它们自己的皮毛招来祸患啊！现在鲁国不正是陛下的皮毛吗？我希望陛下去掉这层毛皮，洗净内心，除掉物欲，而遨游于没有人烟的旷野。南越有个地方，名叫建德国。那里的人民单纯而朴实，很少私心和欲望；只知耕作而不知储存，

大中华文库

master of everything who is not mastered by anything. How then can he have any trouble? This was the way followed by Shennong and the Yellow Emperor. But this is not the case with worldly tastes and human relationships. Where there is union there is separation; where there is completion there is destruction; where there is honesty there is hindrance; where there is honour there is reproach; where there is accomplishment there is failure; where there is capability there is undermining; where there is incapability there is bullying. How can you have something for sure? Sad indeed! My disciples, keep it in mind that nature is the only thing you can rely on!"

When Shinan Yiliao paid a visit to the Marquis of Lu, the latter looked worried. Shinanzi asked, "Why do you look worried?"

The Marquis of Lu said, "I have been studying the ways of the former kings and carrying on their cause. I have always respected the holy spirits and honoured the sages. I earnestly practise all these points without a moment's relaxation, but still cannot avoid trouble. That's why I'm worried."

Shinanzi said, "Your way of avoiding trouble is too superficial! Living in the mountain forests and hiding in the caves, the furry foxes and spotty leopards are quiet indeed. Coming out at night and staying in the caves at daytime, they are cautious indeed. Seeking food around the distant rivers and lakes although they are thirsty and hungry and tired, they are prudent indeed. However, they cannot avoid being trapped and snared. What on earth are their faults? Their misfortune comes from their fur and skin. Isn't the state of Lu your fur and skin? I hope that you will discard your physical form, get rid of your fur and skin, cleanse your mind, forget your desires and then wander in the wilderness. In Nanyue there is a district called Jiande. The people there are simple and honest, with little thought

【原文】

而不知藏，与而不求其报；不知义之所适，不知礼之所将；猖狂妄行，乃蹈乎大方。其生可乐，其死可葬。吾愿君去国捐俗，与道相辅而行。”

君曰：“彼其道远而险，又有江山，我无舟车奈何？”

市南子曰：“君无形倨，无留居，以为君车。”

君曰：“彼其道幽远而无人，吾谁与为邻？吾无粮，我无食，安得而至焉？”

市南子曰：“少君之费，寡君之欲，虽无粮而乃足。君其涉于江而浮于海，望之而不见其崖，愈往而不知其所穷。送君者皆自崖而反，君自此远矣！故有人者累，见有于人者忧。故尧非有人，非见有于人也。吾愿去君之累，除君之忧，而独与道游于大莫之国。方舟而济于河，有虚船来触舟，虽有惼心之人不怒；有一人在其上，则呼张歙之；

【今译】

只知给予却不求回报；不知怎样才合于义，不知怎么做才算礼；随心所欲，任意而行，却合于大道。生时可以欢乐，死后得以安葬。我希望陛下舍去国家，抛开俗事与道相辅而行。”

鲁侯说：“到那个国家路途遥远且有险阻，还有山河远隔，我没有车辆船只，怎么办呢？”

市南子说：“你不要倨傲，不要固执，这就可以作为你的车辆。”

鲁侯说：“去那里路途遥远，荒无人烟，有谁跟我作伴？我没有米粮，没有食物，怎么能到达那里呢？”

市南子说：“减少你的花销，节制你的欲望，虽然没有食粮，也足够了。陛下渡过河而飘向海，一望而不见岸，越往前越不知尽头。给您送行的人从岸边回去后，您从此就远离了！所以役用别人的人就有负担，被别人役用的人就有忧愁。所以尧不役用别人，也不被别人役用。我希望除去陛下的累患，消除陛下的忧虑，只和大道共游于广漠旷野。拼起船只过河，有只空船撞上来，即使性急的人也不会恼怒；但若那只船上有个人，这船上的人就会大喊：‘撑开！退后！’喊一声

of themselves and few desires. They work but do not hoard; they give but do not take; they do not know what righteousness is meant; they do not know what formalism is aimed at; they follow their own natural bent and thus conform themselves to Tao; they are happy and gay when they are alive and are properly buried when they are dead. I hope that you will abdicate your throne and leave the mundane world, and thus coincide with Tao."

The Marquis of Lu said, "The road to Tao is long and hazardous; rivers and mountains lie on the way. When I have neither boat nor carriage, what can I do, then?"

Shinanzi said, "If you are not haughty toward your subjects or reluctant to leave your place, you already have your boat and carriage toward Tao."

The Marquis of Lu said, " The road to Tao is long and uninhabited; who will be my companion? When I have neither grain nor food, how can I reach my destination, then?"

Shinanzi said, "Reduce your cost and weaken your desire, and you will have more than enough even if you do not have any grain. Ford the rivers and cross the seas, and you will see no end of your journey. The farther you go, the farther away is your destination. When those who see you off have turned back from the river-bank, you will soon enter the remote region of Tao! Those who rule over others have troubles while those who are ruled over by others have worries. Therefore, King Yao neither ruled over others nor was ruled over by others. I hope that I can rid you of your troubles and worries so that Tao alone will be your companion when you wander in the realm of perfect freedom. Suppose a man is crossing the river in a boat and an empty boat happens to collide with his boat. Even an irritable man will not lose his temper in such a

【原文】

一呼而不闻，再呼而不闻，于是三呼邪，则必以恶声随之。向也不怒而今也怒，向也虚而今也实。人能虚己以游世，其孰能害之！”

北宫奢为卫灵公赋敛以为钟，为坛乎郭门之外，三月而成上下之县。王子庆忌见而问焉。曰：“子何术之设？”

奢曰：“一之间，无敢设也。奢闻之，‘既雕既琢，复归于朴。’侗乎其无识，傥乎其怠疑；萃乎芒乎，其送往而迎来；来者勿禁，往者勿止；从其强梁，随其曲傅，因其自穷，故朝夕赋敛而毫毛不挫，而况有大途者乎！”

孔子围于陈蔡之间，七日不火食。

【今译】

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北宫奢替卫灵公募捐铸钟，他在城门外设了一个祭坛，三个月就完成了上下两层的钟架。王子庆忌见到他说：“你用的是什么方法？”

北宫奢说：“专心如一地铸造乐器，没有什么特殊方法。我听说：‘已经雕刻琢磨，还要再回复质朴。’我好像纯真无知的样子，又好像无心急于求成的神态；任大家聚在一块儿，来来往往分辨不清；不拒绝来的人，不阻止去的人；不愿捐献的听其自便，愿意赞助的随其心意，听任各人尽力而为。所以虽然早晚募捐，但人民没有丝毫亏损，更何况有懂得大道的人呢！”

孔子被围困在陈国、蔡国之间，七天没有生火做饭了。

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case. But if there is someone in that other boat, he will shout at him, telling him to veer his boat. If the other man does not listen to him for the first time, he will shout again. If the other man does not listen to him for a second time, he will shout for a third time. If the other man does not listen to him for a third time, he will surely burst into curses. The man does not get irritated in the first case because the boat is vacant; the man gets irritated in the second case because the boat is occupied. Who can do any harm to the man who wanders in the world with a free and empty mind?"

Beigong She was collecting donations for Duke Ling of Wei to make a set of bells. He first made a terrace outside the gate of the outer city wall, and in three months the set of bells was completed.

Prince Qingji came across Beigong She and asked, "How did you manage this within such a short time?"

Beigong She said, "I was concentrated on this business. That's all. I've heard people say that what is carved and polished will eventually return to its simple natural state. Simple and impassive, I am ignorant of the gathering crowd. I welcome those who come and see off those who go. I do not reject those who come and do not retain those who go. I do not compel those who are not willing to donate and do not interfere with those who are willing to donate. From everyone according to his ability, I collect donations from morning till night, without doing any harm to the people. How much more can be accomplished for those who are endowed with Tao!"

When Confucius was besieged in the fields between the state of Chen and the state of Cai, he did not light a fire to cook any food for seven days.

An old man by the name of Ren went to express his sympathy, saying,

【原文】

大公任往吊之曰："子几死乎？"曰："然。""子恶死乎？"曰："然。"

任曰："予尝言不死之道。东海有鸟焉，其名为意怠。其为鸟也，翂翂翐翐，而似无能；引援而飞，迫胁而栖；进不敢为前，退不敢为后；食不敢先尝，必取其绪。是故其行列不斥，而外人卒不得害，是以免于患。直木先伐，甘井先竭。子其意者饰知以惊愚，修身以明污，昭昭乎如揭日月而行，故不免也。昔吾闻之大成之人曰：'自伐者无功，功成者堕，名成者亏。'孰能去功与名而还与众人！道流而不明居，德行而不名处；纯纯常常，乃比于狂；削迹捐势，不为功名。是故无责于人，人亦无责焉。至人不闻，子何喜哉？"

孔子曰："善哉！"辞其交游，去其弟子，逃于大泽；衣裘褐，食杼

【今译】

大公任前去拜见孔子，问："先生快要死了吗？"孔子回答："是的。""您害怕死吗？"回答说："是的。"

大公任说："请听我讲讲不死之道。东海有一种鸟，名叫意怠。这种鸟呀，飞行缓慢，好像没有力气的样子，随群而飞，栖息时挤在一起；前进时不敢飞在最前面，后退时不敢飞在最后边；吃东西不敢先尝，一定吃别的鸟剩下的。所以在同群鸟中不受排斥，外人最终也不能伤害它，所以它能免于祸患。笔直的树木先被砍伐，甘甜的井水先被汲干。先生老想用文饰才智来惊骇愚昧的人，修身养性以映衬别人的污浊，闪亮光辉就像举着太阳、月亮走路，所以当然免不了招来祸患。从前我曾听老子说过：'自己夸耀的人不能成就功业，成就功业的人终将堕败，名声太大的人必遭损害。'谁能舍去功名而返回到普通人之中！大道畅行而不炫耀自居，道德完备而不自我张扬；纯朴平常，如同愚昧放任的人；放弃权势、地位，不求功名。因此，不求人，人也不求我。至人不追求名声，你为什么那么喜好名声呢？"

孔子答道："说得好呀！"于是告别友人，离开弟子，躲到大泽国

"Are you on the verge of death?"

Confucius said, "Yes."

Ren said, "Are you afraid of death?"

Confucius said, "Yes."

Ren said, "Let me try to tell you about the way to immortality. In the East Sea, there is a kind of bird called *Yidai*. Floating and sliding above the ocean, these birds seem to be rather incompetent. They fly in flocks and perch side by side. They dare not take the lead or lag behind. They never take the first bite and always eat the leftovers. As a result, they are never rejected from the flock or harassed by other creatures. That's why they are never in danger. A straight tree is the first to be cut down; a sweet well is the first to be drawn dry. You deliberately sharpen your wisdom in order to awaken the stupid, cultivate yourself in order to contrast the evil-doers, and show off your abilities as if you were walking and holding the sun and the moon in your hands. That's why you cannot avoid danger. I once heard a saying from Laozi: 'He who is conceited will not do himself credit; he who is intoxicated with his success will come to ruin; he who rests on his fame will suffer from losses.' Who can give up his success and fame and join the common people? For such a man, Tao prevails but does not reveal itself while virtue spreads but does not display itself. Simple and plain, he seems close to madness. Leaving no traces and keeping no position, he does not work for success or fame. He does not demand anything of anybody, and nobody demands anything of him. A perfect man like this does not seek fame; why should you delight in doing this?"

Confucius said, "Well said!" Soon afterwards, he left his friends, dismissed his disciples and retired to the great swamps. He was dressed in

【原文】

栗；入兽不乱群，入鸟不乱行。鸟兽不恶，而况人乎！

孔子问子桑雽曰："吾再逐于鲁，伐树于宋，削迹于卫，穷于商周，围于陈、蔡之间。吾犯此数患，亲交益疏，徒友益散，何与？"

子桑雽曰："子独不闻假人之亡与？林回弃千金之璧，负赤子而趋。或曰：'为其布与？赤子之布寡矣；为其累与？赤子之累多矣。弃千金之璧，负赤子而趋，何也？'林回曰：'彼以利合，此以天属也。'夫以利合者，迫穷祸患害相弃也；以天属者，迫穷祸患害相收也。夫相收之与相弃亦远矣。且君子之交淡若水，小人之交甘若醴；君子淡以亲，小人甘以绝。彼无故以合者，则无故以离。"

【今译】

里；穿粗布衣，吃野果子，走进兽群兽不惊走，走近鸟群鸟不惊飞。鸟兽都不厌恶他，何况人呢！

孔子问子桑雽："我两次被鲁国驱逐出境，在宋国遭受了砍倒大树的屈辱，在卫国被禁止逗留，在商周郁郁不得志，在陈、蔡两国之间被围困。我遇到这些祸患，亲戚旧交愈来愈疏远。学生朋友也越来越离散，这是为什么呢？"

子桑雽说："你难道没听说过假国的人逃亡的事吗？有个叫林回的人舍弃了价值千金的宝玉，背着婴儿逃走。有人问他：'为了钱财吗？婴儿不值钱；为了怕拖累吗？婴儿的拖累太多了。舍弃价值千金的宝玉，背着婴儿逃亡，为什么呢？'林回回答说：'我和宝玉是利的结合，我和婴儿则是天性的联系。'所以，以利结合的，遇到失意、困顿、灾祸时就互相遗弃；以天性相联的，遇到失意、困顿、灾祸时就互相收留。相互收留和相互遗弃之间的差别太大了。况且君子之间的交情淡得像白水一样，小人之间的交情甜得像甜酒一样；君子间的交情虽然清淡但是亲切，小人间的交情虽然甘甜但容易断绝。所以，凡是没有缘故结合的，也就没有缘故而离散了。"

coarse clothes and fed on wild fruits. When he walked among the beasts, the beasts would not be disturbed; when he walked among the birds, the birds would not be disturbed either. When birds and beasts did not resent him, how much less would men!

Confucius asked Zisang Hu, saying, "I was twice repulsed from the state of Lu; I was insulted in the state of Song where the tree by which I gave lectures was cut down; I was repelled from the state of Wei; I had no way out in the state of Song and the kingdom of Zhou; I was besieged between the state of Chen and the state of Cai. I have suffered so many misfortunes. My kith and kin are leaving me; my disciples and friends are deserting me. Why should I have come to this?"

Zisang Hu said, "Haven't you heard of the story about a man fleeing from the state of Jia? The man, by the name of Lin Hui, left his valuable jade behind and ran away with his baby son on his back. Someone asked him, 'Were you thinking in terms of money? But the baby was not of much worth. Were you thinking in terms of burden? The baby was much heavier than the jade. Why did you leave the valuable jade behind and run away with the baby on your back?' Lin Hui said, 'The jade is related to me in terms of profit while my baby is related to me in terms of nature. ' Those who are related to each other in terms of profit will discard each other in times of distress, poverty, disaster and danger while those who are related to each other in terms of nature will cling to each other in such times. There is a great difference whether they cling to each other or discard each other. The relationship between superior men is as natural as plain water while the relationship between inferior men is as sweet as wine. The former is plain but close while the latter is sweet but callous. The relationship between inferior men begins for no justified reason and

【原文】

孔子曰："敬闻命矣！"徐行翔佯而归，绝学捐书，弟子无挹于前，其爱益加进。

异日，桑雽又曰："舜之将死，乃命禹曰：'汝戒之哉！形莫若缘，情莫若率。'缘则不离，率则不劳；不离不劳，则不求文以待形，不求文以待形，固不待物。"

庄子衣大布而补之，正緳系履而过魏王。魏王曰："何先生之惫邪？"

庄子曰："贫也，非惫也。士有道德不能行，惫也；衣弊履穿，贫也，非惫也；此所谓非遭时也！王独不见夫腾猿乎？其得柟梓豫章也，揽蔓其枝而王长其间，虽羿、蓬蒙不能眄睨也。及其得柘棘枳枸之间也，危行侧视，振动悼栗，此筋骨非有加急而不柔也，处势不便，

【今译】

孔子说："我诚心接受你的教诲！"于是悠然自得地漫步而返，停止学习，抛开圣书，学生们无须到面前拜揖，但他们对他的敬爱却更深了。

过了几天，子桑雽又说："舜快要死的时候，告诉禹说：'你要警惕啊！形体莫如顺其自然，感情莫如坦率纯真。'顺其自然就不会离散，坦率纯真就不会劳顿；不离散、不劳顿，就不希望用虚文来装饰形体；不想用虚文来装饰形体，所以就不需依赖外物。"

庄子穿着有补丁的粗布衣服、穿着用麻绳系着的布鞋去见魏王。魏王说："先生怎么这般疲惫的样子呢？"

庄子说："是贫困，不是疲惫。读书人有理想却不能实行，这才是疲惫啊！穿破衣服破鞋是贫困，不是疲惫啊；这就是生不逢时啦！陛下难道没有见过跳跃的猿猴吗？当它爬在楠、梓、豫、樟等大树上的时候，攀援着树枝，在那儿自得其乐，即使善射的羿和蓬蒙也不敢小看它。等它落到柘、棘、枳、枸等多刺的树丛中时，行动谨慎，左顾右望，内心还十分害怕。这并不是它的筋骨受到限制而不灵活，而是它

ends for no justified reason."

Confucius said, "I am honoured to have heard your instructions." Then in leisurely steps he went back with his mind at ease. He put an end to his studies and gave away his books. His disciples no longer bowed and scraped before him, but they showed more affection for him than ever before.

On another occasion, San Hu said, "On his death-bed, King Shun said to King Yu, 'Mark my words! For your physical form, nothing is better than a conformity with nature; for your disposition, nothing is better than sincerity. If you conform with nature, you will not drop your natural traits; if you are sincere, you will not strain your heart. When you do not drop your natural traits and do not strain your heart, you do not have to take special care of your physical form. When you do not take special care of your physical form, you do not have to depend on material things.'"

Zhuangzi put on a patched coarse robe and tied his shoes with hemp strings. When he paid a visit to the Lord of Wei, the latter asked, "Why do you look so miserable?"

Zhuangzi said, "I am poor, not miserable. A scholar is miserable when he is unable to implement his Tao and virtue. A scholar is poor when he wears wretched clothes and shoes. This is what is meant by 'not born in the right times'. Haven't you ever seen monkeys skipping and jumping? Among the nanmu trees, catalpa trees, oak trees or camphor trees, they swing and sway at will from branch to branch. Even famous archers like Houyi the Archer and Peng Meng can hardly take accurate aim at them. However, among the cadrania trees, jujube trees, trifoliate orange trees or citron trees, they move cautiously, look this way and that and tremble with fear. It does not mean that their sinews and bones have stiffened. It

【原文】

未足以逞其能也。今处昏上乱相之间，而欲无惫，奚可得邪？此比干之见剖心征也夫。”

孔子穷于陈、蔡之间，七日不火食，左据槁木，右击槁枝，而歌猋氏之风，有其具而无其数，有其声而无宫角，木声与人声，犁然有当于人之心。

颜回端拱还目而窥之。仲尼恐其广己而造大也，爱己而造哀也，曰：“回，无受天损易，无受人益难。无始而非卒也，人与天一也。夫今之歌者其谁乎？”

回曰：“敢问无受天损易。”

仲尼曰：“饥渴寒暑，穷桎不行，天地之行也，运物之泄也，言与之偕逝之谓也。为人臣者，不敢去之。执臣之道犹若是，而况乎所以

【今译】

处在不利的情势下，不能充分施展它的才能啊。现在处在君相昏庸淫乱的时代，要想不疲惫，怎么可能呢？就像比干被纣王剖心，就是一个明显的例证。”

孔子被围困在陈、蔡两国边境，七天没生火做饭了。他左手扶着枯树，右手敲着枯枝，唱着神农时代的歌谣。虽有击节的工具而没有节奏，虽有击木的声音而没有音律，但击木声和歌唱声却悠悠然，让人感到舒畅。

颜回恭敬地直立在旁边，转过眼来看孔子。孔子怕他张扬自己而过于夸大，爱惜自己而太哀伤，就说：“回，不受自然的损害容易，不接受人的利禄却难。（世上）没有哪一件事的开始不是终结，人和自然是一致的。现在唱歌的是谁呢？”

颜回问：“什么叫做‘不受自然的损害容易’？”

孔子说：“饥饿、干渴、寒冷、酷热，穷困潦倒，都是天地的运行，万物的运转，这就是说与天地共同变化啊。为国君做臣子的，不敢逃避国家的使命。做人臣的道理尚且如此，何况对待自然呢？”

is simply because they are not in the favourable circumstances and thus cannot bring their competence into full play. How can the scholars be not miserable now that they live in times of fatuous lords and wicked officials? This was the portent before Prime Minister Bigan had his heart torn out."

When Confucius was besieged in the fields between the state of Chen and the state of Cai, he did not light a fire to cook any food for seven days. He supported himself on a withered tree with his left hand and tapped it with a withered branch in his right hand, singing a song from the times of Emperor Biao(also called Emperor Yan, Emperor Youyan or Shennong). He had the baton, but not up to the standard; he uttered the sound, but not in tune. However, the tapping and the singing clearly struck the hearts of the audience.

Yan Hui stood aside respectively with his hands cupped in front of his chest and turned his eyes at Confucius. Fearing that Yan Hui might place high esteem or over-esteem on him and might feel grievous for love of him, Confucius said, "It is easy to escape from the afflictions by the heaven while it is difficult to decline the favours from men. There is no beginning without an ending; men and the heaven are one and the same. Who is it that was singing just now?"

Yan Hui said, "May I ask what you mean by saying that it is easy to escape from the afflictions by the heaven?"

Confucius said, "For example, hunger, thirst, cold and heat, and poverty and destitution — these all come from the operation of the heaven and the earth and from the movement of things. To escape from the afflictions by the heaven means to change with the operation of the heaven and the earth and with the movement of things. The subjects dare not deviate from the decrees of the rulers, let alone from the Tao of the

【原文】

待天乎？”

“何谓无受人益难？”

仲尼曰：“始用四达，爵禄并至而不穷，物之所利，乃非己也，吾命其在外者也。君子不为盗，贤人不为窃。吾若取之，何哉！故曰，鸟莫知于鹩鸸，目之所不宜处，不给视，虽落其实，弃之而走，其畏人也。而袭诸人间，社稷存焉尔。”

“何谓无始而非卒？”

仲尼曰：“化其万物而不知其禅之者，焉知其所终？焉知其所始？正而待之而已耳。”

“何谓人与天一邪？”

仲尼曰：“有人，天也；有天，亦天也。人之不能有天，性也，圣人晏然体逝而终矣！”

庄周游于雕陵之樊，睹一异鹊自南方来者，翼广七尺，目大运寸，

【今译】

颜回问：“什么叫做‘不接受人的利禄困难呢’？”

孔子说：“初次升官就很顺利，爵位利禄一齐而来没有穷尽，但是身外之物的利益，并不是属于自己的，只是机遇让我得到这些外在之物罢了。君子不去盗劫，贤人不去偷窃。我如果去追求这些身外之物，那还有什么可说呢！所以说，鸟类中没有比燕子更聪明的了。看到不适于它的地方，就不再看第二眼，虽然失去了口中的食物，也舍弃不顾照样飞走。它怕人却又进入人们的屋舍筑巢而居，这不过把窝寄托在那里罢了。”

颜回问：“什么叫做‘没有哪一件事的开始不是终结’？”

孔子说：“万物变化而不知道谁会代替它，怎能知道它的终结？怎能知道它的开始？顺其自然地变化就是了。”

颜回问：“什么叫做‘人和天是一致呢’？”

孔子说：“人，产生于自然；自然，也产生于自然。人不能拥有自然，这是本性的限制。只有圣人安然地任形体消逝而终结一生。”

庄子到雕陵的栗园里游玩，看见一只怪异的鸟从南面飞来，翅膀

heaven!"

Yan Hui said, "What do you mean by saying that it is difficult to decline the favours from men?"

Confucius said, "Everything went on smoothly when I was first assigned a position. My rank and payment kept me away from poverty. The material benefit does not belong to me — it is something 'external'. The gentleman does no robbery; the worthy man does no thievery. If I were to accept the rank and payment, what kind of people would I be? Therefore, it is said that no other birds are smarter than the swallow. Not willing to take a second look at any unsuitable place, it flies away at once even if the food in its beaks drops on that place. It is afraid of men, but it stays under men's eaves and builds its nest there."

Yan Hui said, "What do you mean by saying that there is no beginning without an ending?"

Confucius said, "Everything is undergoing changes, but we do not know how it is transforming, where is the ending and where is the beginning. We simply keep to our true nature and follow the natural course of events."

Yan Hui said, "What do you mean by saying that men and the heaven are one and the same?"

Confucius said, "Men came into existence because of the Tao of the heaven;the heaven likewise came into existence because of the Tao of the heaven. Men cannot embody the Tao of the heaven because of their inborn nature. Only the sages can calmly experience the transformation imposed by the Tao of the heaven and die a natural death."

Zhuangzi was wandering in the chestnut-yard on the Eagle Hill when he saw an extraordinary magpie flying from the south. Its wings were seven feet in width and its eyes were one inch in diameter. It brushed

【原文】

感周之颡而集于栗林。庄周曰："此何鸟哉，翼殷不逝，目大不睹？"蹇裳躩步，执弹而留之。睹一蝉，方得美荫而忘其身；螳螂执翳而搏之，见得而忘其形；异鹊从而利之，见利而忘其真。庄周怵然曰："噫！物固相累，二类相召也！"捐弹而反走，虞人逐而谇之。庄周反入，三日不庭。蔺且从而问之："夫子何为顷间甚不庭乎？"

庄周曰："吾守形而忘身，观于浊水而迷于清渊。且吾闻诸夫子曰：'入其俗，从其令。'今吾游于雕陵而忘吾身。异鹊感吾颡，游于栗林而忘真，栗林虞人以吾为戮，吾所以不庭也。"

阳子之宋，宿于逆旅。逆旅人有妾二人，其一人美，其一人恶，

【今译】

有七尺宽，眼睛直径有一寸长。它碰到了庄子的额头而落在栗树林中。庄子说："这是什么鸟哇？翅膀很大却不能飞远，眼睛很大却好像看不清。"于是提起衣服快步走过去，手拿弹弓等待它的动静。忽然看见一只蝉，正因得了一块美好的树荫而忘了自身；有只螳螂隐蔽着过去逮到了蝉，它因此而得意忘了自己的形体；这时怪鸟乘机抓住螳螂，它因看见小利而忘了善飞与目光敏锐的真性。庄子见了，心寒地说："唉！物类相互加害，这是由于两者贪图小利互相招引所致！"于是，丢掉弹弓，回头就走，守园人以为他偷栗子追着骂他。庄子返回家中，三天都不愉快。学生蔺且过来问他："先生近来为什么很不愉快？"

庄子说："我守护形体而忘了自己，看到浊水反而对清水感到迷惑。我听先生说过：'到一个地方，就要遵从当地的习俗禁令。'现在我到雕陵游玩而忘了自身。怪鸟碰到我的额角，在栗树林里游玩而忘了真性，管园的人把我当小偷而辱骂我，所以我很不愉快。"

阳子到宋国去，住在旅馆里。旅馆主人有两个妾：一个美丽，一

over Zhuangzi's forehead and descended among the chestnut-trees. Zhuangzi said, "What kind of bird is it? It cannot fly very far with its huge wings and cannot see clearly with its big eyes." Then, he lifted his robe and ambled forward, standing in wait to shoot with his cross-bow. He saw a cicada that had just found a fine spot in the shade and ignored the imminent danger. And he saw a mantis that hid itself behind the leaves snatching at the cicada and ignoring the imminent danger. The extraordinary magpie in its turn took advantage of this situation and caught the mantis, entirely forgetting about its own disadvantage. Zhuangzi was so alerted that he cried, "Alas! Things bring trouble to one another. Advantage and disadvantage turn upon each other." He cast the cross-bow aside and hurried home. The yard-keeper raced after him and shouted insults at him, thinking that he had stolen something.

For three days after that, Zhuangzi felt unhappy. His disciple Lin Ju asked him, "Why are you feeling unhappy these days?"

Zhuangzi said, " I can keep to my nature when I am quiet, but I may forget about my inborn nature when I move about. I can see the danger of the mundane world, but I may be confounded about my own behaviour. I once heard my master say, 'In the mundane world, do as the vulgar people do.' When I was wandering in the chestnut-yard, I nearly forgot about my true self. When the extraordinary magpie brushed over my forehead and stopped among the chestnut trees, I nearly forgot my inborn nature. The yard-keeper shouted insults at me. That's why I feel unhappy."

On his visit to the state of Song, Yangzi stayed overnight at an inn. The inn-keeper had two concubines, one pretty, the other ugly. He favoured the ugly one and was biased against the pretty one.

【原文】

恶者贵而美者贱。阳子问其故，逆旅小子对曰："其美者自美，吾不知其美也；其恶者自恶，吾不知其恶也。"

阳子曰："弟子记之！行贤而去自贤之行，安往而不爱哉！"

【今译】

个丑陋。那个丑陋的被宠爱而那个美丽的遭受冷落。阳子问其原因，店小二说："那个美的自以为美而自恃，我觉得她并不美；那个丑的自以为丑而自谦，我觉得她并不丑。"

阳子说："弟子们要记住！品行善良而除去自我炫耀之心，到哪里不受人爱戴呢！"

When Yangzi asked him the reason why, the inn-keeper said, "The pretty one thinks that she is pretty, but I do not know how she is pretty; the ugly one thinks that she is ugly, but I do not know how she is ugly."

Yangzi said, "Keep in mind, disciples. If you are virtuous and do not think so, where would you go without being loved?"

田子方第二十一

【原文】

田子方侍坐于魏文侯，数称谿工。

文侯曰："谿工，子之师邪？"

子方曰："非也，无择之里人也；称道数当，故无择称之。"

文侯曰："然则子无师邪？"

子方曰："有。"

曰："子之师谁邪？"

子方曰："东郭顺子。"

文侯曰："然则夫子何故未尝称之？"

子方曰："其为人也真，人貌而天虚，缘而葆真，清而容物。物无道，正容以悟之，使人之意也消。无择何足以称之！"

子方出，文侯傥然终日不言，召前立臣而语之曰："远矣，全德之君子！始吾以圣知之言仁义之行为至矣，吾闻子方之师，吾形解而不欲

【今译】

田子方陪坐在魏文侯身边，多次称赞谿工。

文侯说："谿工，他是你的老师吗？"

田子方说："不是，他是我的老乡；言谈常常很精辟恰当，所以我称赞他。"

文侯问："那么你没有老师吗？"

田子方说："有。"

文侯说："你的老师是谁？"

田子方说："东郭顺子。"

文侯说："那您为什么没有称赞他呢？"

田子方说："他为人纯真，凡人的外貌而内心却与自然契合，随顺外物而保持纯真，清淡寡欲而能容人。假如碰上无道的人，就严肃地开导他，使他的贪念自然消失。（这样的人）我哪有资格称赞他！"

田子方走了，魏文侯若有所失地成天不说话，他召集面前的侍从臣子并告诉他们说："真深远不可企及啊，全德的君子！起初我认为自己圣智的言论和仁义的行为达到最高境界了。现在我听了子方说到他老师的为人处世，我身体像散了架而不想动一动，嘴巴像被钳住了而不想

Chapter 21

Tian Zifang

Tian Zifang was sitting in attendance on Marquis Wen of Wei and kept praising Xi Gong.

Marquis Wei asked, "Is Xi Gong your teacher?"

Tian Zifang said, "No, he comes from my village. His comments on Tao have often hit the point — that's why I praise him."

Marquis Wen said, "Don't you have a teacher?"

Tian Zifang said, "Yes, I have."

Marquis Wen asked, "Who is your teacher?"

Tian Zifang said, "Dongguo Shunzi."

Marquis Wen asked, "Well, how is it that you never praise him?"

Tian Zifang said, "He is perfect. He assumes the appearance of a human being but he has a heart as vacant as the heaven. He follows the natural course of events and has kept his natural instinct. He has a pure and all-embracing heart.When people act in opposition to Tao, he will enlighten them by his own correct demeanour and thus induce them to mend their way. How can I be qualified to praise him?"

After Tian Zifang left him, Marquis Wen was lost in thought and remained silent for the rest of the day. Later, he said to his ministers in his court, "How unfathomable is this gentleman of complete virtue! I had thought that sagacious words and humane and righteous deeds were most lofty. When I listened to Tian Zifang speaking about his teacher, I was rendered motionless and tongue-tied. What I learned

【原文】

动，口钳而不欲言。吾所学者，直土梗耳；夫魏，真为我累耳！”

温伯雪子适齐，舍于鲁。鲁人有请见之者，温伯雪子曰：“不可。吾闻中国之君子，明乎礼义而陋于知人心，吾不欲见也。”

至于齐，反舍于鲁，是人也又请见。温伯雪子曰：“往也蕲见我，今也又蕲见我，是必有以振我也。”

出而见客，入而叹。明日见客，又入而叹。其仆曰：“每见之客也，必入而叹，何邪？”

曰：“吾固告子矣：‘中国之民，明乎礼义而陋乎知人心。’昔之见我者，进退一成规一成矩，从容一若龙一若虎，其谏我也似子，其道我也似父，是以叹也。”

仲尼见之而不言。子路曰：“吾子欲见温伯雪子久矣，见之而不言，何邪？”

仲尼曰：“若夫人者，目击而道存矣，亦不可以容声矣。”

颜渊问于仲尼曰：“夫子步亦步，夫子趋亦趋，夫子驰亦驰；夫子

【今译】

说话。我所学的只不过是粗糙的土偶而已，魏国真是我的负担啊！”

温伯雪子到齐国去，住宿在鲁国。鲁国有个人要见他，温伯雪子说：“不行。我听说中原国家的君子，明了礼仪却不善于了解人心，我不想见他。”

到了齐国，温伯雪子又回头住宿在鲁国，那个人又要见他。温伯雪子说：“上次求见我，现在又来求见我，想必有什么能够启发我的东西。”

温伯雪子出去见了客人，回来就叹息。第二天见了客人，回来又叹息。他的仆人问他说：“先生每次见到这位客人，回来就要叹息，为什么呢？”

温伯雪子回答说：“我先前告诉过你：‘中原的人，明了礼仪而不善于了解人心。’刚才来看我的那个人，进退合乎规矩，动作表情好像龙虎，他劝告我时好像儿子对父亲那样；他开导我时好像父亲对儿子那样，我因此叹息。”

孔子见了温伯雪子的面，却没有说话。子路说：“先生想见温伯雪子很久了，见了面却不说话，为什么呢？”

孔子说：“像这样的人，眼光所触到的，就是道义的所在，也不容我再言语了。”

颜回问孔子，说：“先生慢走我也慢走，先生快走我也快走，先生

before is nothing more than worthless clay dolls! The state of Wei is in fact a burden to me!"

On his way to the state of Qi, Wen Bo (alias Xuezi), stopped over in the state of Lu. When someone in Lu asked to see him, Wen Bo said, "No. I've heard that gentlemen in the central states know how to practise etiquettes and righteousness but do not know how to understand people. Therefore, I don't want to see him."

On his way back from the state of Qi, he stopped over in the state of Lu again. When that man asked to see him again, Wen Bo said, "He once asked to see me and today he asks to see me again. He must have something to enlighten on me." After he went out and met the guest, he returned with a deep sigh.

On the next day he met the guest once more and returned with another deep sigh. His servant asked, "Every time you meet this guest, you return with a deep sigh. Why?"

Wen Bo said, "I once told you that gentlemen in the central states know how to practise etiquettes and righteousness but do not know how to understand people. The man I met just now strictly observed the etiquettes and there was a mighty air about him. He admonished me as faithfully as my son and he instructed me as sternly as my father. That's why I sighed time and again."

Confucius did not say a word when he met with Wen Bo. Zilu said, "For a long time you had been wanting to see Wen Bo. But why didn't you say a word when you met with him?"

Confucius said, "For a man like him, one look is sufficient for me to know that Tao abides in him. There's no room for me to utter a word."

Yan Hui said to Confucius, "Master, when you walk slowly, I walk slowly too; when you walk quickly, I walk quickly too; when you run, I

【原文】

奔逸绝尘，而回瞠若乎后矣！”

夫子曰：“回，何谓邪?”

曰：“夫子步，亦步也；夫子言，亦言也；夫子趋，亦趋也；夫子辩，亦辩也；夫子驰，亦驰也；夫子言道，回亦言道也；及奔逸绝尘而回瞠若乎后者，夫子不言而信，不比而周，无器而民滔乎前，而不知所以然而已矣。”

仲尼曰：“恶！可不察与！夫哀莫大于心死，而人死亦次之。日出东方而入于西极，万物莫不比方，有首有趾者，待是而后成功，是出则存，是入则亡。万物亦然，有待也而死，有待也而生。吾一受其成形，而不化以待尽，效物而动，日夜无隙，而不知其所终。薰然其成形，知命不能规乎其前，丘以是日徂。

“吾终身与汝交一臂而失之，可不哀与！女殆著乎吾所以著也。彼

【今译】

奔跑我也奔跑，先生奔跑如飞，连灰尘都来不及飞扬，而我却光瞪着眼落在后面！”

孔子问：“颜回，这是怎么说呢?”

颜回说：“先生慢走我也慢走，意思是先生怎么讲说，我也怎么讲说；先生快走，我也快走，意思是先生怎么辩论，我也怎么辩论；先生奔跑，我也奔跑，意思是先生怎么说道，我也怎么说道；至于先生奔跑在前面而我却直瞪着眼落在后面，意思大概是先生不必多说而令人信服，不结伙偏私而能团结人，没权位而人民奔涌前来，学生就不知道为什么能这样了。”

孔子说：“啊，这能不考察清楚吗！人最悲哀的莫过于心死，而身死倒还是次要的。太阳从东方出来而落在西边，万物没有不顺着太阳这个方向的，有头有脚的人，等到太阳出来然后才能做成各种事，日出而作，日入而息。万物也是一样，有的将要死亡，有的将要诞生。我一旦有了形体，就不变不灭而等到气尽，感应万物而活动，日夜没有停顿，却不知道自己的终结。已自动成形，就知道命运是无法预知的，我因此一天天参与变化。

“我一直和你交往很密切而你却不知道宇宙的道理，难道不悲哀吗！你大概只看到我所能看到的东西。它们已经消失了，但你仍在追求

run too. But when you run quickly, as if your feet never touched the ground, I have to gaze behind you."

Confucius asked, "What do you mean, Yan Hui?"

Yan Hui said, "By saying 'when you walk slowly, I walk slowly too', I mean that I can follow what you say. By saying 'when you walk quickly, I walk quickly too', I mean that I can follow what you argue. By saying 'when you run, I run too', I mean that I can follow what you speak about Tao. By saying 'when you run quickly, as if your feet never touched the ground, I have to gaze behind you', I mean that I cannot tell the reason why when you persuade people without speaking a word, attract people to you without displaying intimacy, and gather people around you without giving out wealth and position."

Confucius said, "Oh, you have need to find out the reason. No sorrow is greater than the death of your mind. Even the death of your body is of secondary importance. The sun rises in the east and sets in the west. Everything in the world follows the course of the sun. All those with eyes and feet accomplish things after sunrise. They start to work when the sun rises and they go to rest when the sun sets. This is true of all the living creatures in the world. They die when time comes and they come into life when time comes. Now that I have assumed the physical form with which nature endows me, I shall live out my natural life-span, instead of being transformed into anything else. I am moving with everything in the world without a moment's rest day and night, not knowing where the end is. As my physical form is assumed automatically, I cannot foretell my fate in the future, not even by resorting to the art of fortune-telling. So I just go on from day to day. Isn't it sad that we stay side by side all the time and you missed this truth? You have only noticed what is noticeable in me. You are simply looking for what has passed as if you

【原文】

已尽矣，而女求之以为有，是求马于唐肆也。吾服女也甚忘，女服吾也亦甚忘。虽然，女奚患焉！虽忘乎故吾，吾有不忘者存。”

孔子见老聃，老聃新沐，方将被发而干，慹然似非人。孔子便而待之。少焉见，曰：“丘也眩与，其信然与？向者先生形体掘若槁木，似遗物离人而立于独也。”

老聃曰：“吾游心于物之初。”

孔子曰：“何谓邪？”

曰：“心困焉而不能知，口辟焉而不能言，尝为汝议乎其将。至阴肃肃，至阳赫赫，肃肃出乎天，赫赫发乎地；两者交通成和而物生焉，或为之纪而莫见其形。消息满虚，一晦一明，日改月化，日有所为，而莫见其功。生有所乎萌，死有所乎归，始终相反乎无端，而莫知乎其所穷。非是也，且孰为之宗？”

孔子曰：“请问游是。”

【今译】

着，以为还存在，这就像到散场后的马市买马一样。我思想中的你很快会忘记，你思想中的我也很快就会忘记。虽然这样，你有什么可担忧的！即使忘了先前的我，我还有不被遗忘的东西存在。”

孔子拜见老聃，老聃刚洗过头，正披散着头发等它干，那凝然不动的样子就像木偶人。孔子就退避出来等候他。过了一会儿，孔子见到老聃说：“我是眼花了呢，还是真的？刚才先生形体直立不动，就像枯树，好似超脱了万物，离开了人而独自存在。”

老聃说：“我的心思遨游于万物的开端。”

孔子说：“这话怎么说呢？”

老聃说：“内心困惑就不能知晓，嘴巴闭着就不能说话，我试着给你讲个大概。冬至寒冷，夏至炎热，寒冷由天而出，炎热由地而生，两者互相交融而调和，万物由此而生，恐怕就是万物的规律，却看不见形迹。万物生死盛衰，时隐时现，日月改变，每天都在发生作用，却看不见它的功效。生有开端，死有终结，开端终结相互变化，没有头绪，谁也不知道它的尽头。如果不是这样，那么又有谁是它的根本呢？”

孔子说：“请问游心于万物开端的情境。”

were looking in vain for a horse in an empty market. You should forget all about what I used to be, and I shall forget all about what you used to be. For all that, what are you going to worry about? Although you may forget my former self, I still have something which you will never forget."

When Confucius went to see Laozi, the latter had just washed his hair, which was hanging over his shoulders to dry. Standing motionless, Laozi looked like a lifeless body. Hidden from sight, Confucius waited for a while and then came in to see Laozi, saying, "Am I dazzled or is it true? Just now you stood motionless like a withered tree, as if you had discarded everything in the world, left all the people and existed all by yourself."

Laozi said, "My mind is wandering in Tao, the chaotic state before the creation of all things."

Confucius said, "What do you mean?"

Laozi said, "My mind is so confounded that it cannot know; my tongue is so tied that it cannot speak. But I'll try to give you a rough idea. *Yin* in its highest form is the cold vital energy while *yang* in its highest form is the hot vital energy. The cold vital energy comes from the earth but originates in the heaven while the hot vital energy comes from the heaven but originates in the earth. The interaction and equilibrium of the two forms of the vital energy give birth to everything in the world. Whoever works the miracle is invisible. There is life and death, fullness and emptiness, darkness and lightness. Transformation goes on day by day, month by month. Something is accomplished every day, but no accomplishment is discernible. Life has its origin and death has its destination.The beginning and the ending turn on each other ceaselessly and endlessly. But for this great Tao, who else could have worked such miracles?"

Confucius said, "Would you tell me how your mind wanders in the

【原文】

老聃曰："夫得是，至美至乐也，得至美而游乎至乐，谓之至人。"

孔子曰："愿闻其方。"

曰："草食之兽不疾易薮，水生之虫不疾易水，行小变而不失其大常也。喜怒哀乐不入于胸次。夫天下也者，万物之所一也。得其所一而同焉，则四肢百体将为尘垢，而死生终始将为昼夜而莫之能滑，而况得丧祸福之所介乎！弃隶者若弃泥涂，知身贵于隶也，贵在于我而不失于变。且万化而未始有极也，夫孰足以患心！已为道者解乎此。"

孔子曰："夫子德配天地，而犹假至言以修心。古之君子，孰能脱焉？"

老聃曰："不然。夫水之于汋也，无为而才自然矣。至人之于德也，不修而物不能离焉，若天之自高，地之自厚，日月之自明，夫何修焉！"

【今译】

老聃说："达到这种境界，就是至美至乐，达到至美而游于至乐，才可称为至人。"

孔子说："希望听听用什么方法达到这种境界。"

老聃说："吃草的兽类不怕改换草泽，水生的虫类不怕改换水域，只发生小变化而没有失去根本的东西，喜怒哀乐的情绪就不会进入心中。天下万物都有相同之处，知道它们的相同之处而同等对待，那么四肢躯壳就看作尘垢，而对待生死、开端、终结，就像对待昼夜的变化，并不会被搅乱，何况是得失祸福的分界呢！舍弃身份的得失祸福就像舍弃泥土一样，知道自身比得失祸福更可贵，可贵在于我自身却不因变化而消失。况且万物变化，没有开端和终结，所以，还有什么让人担忧呢！已经修道的人才了解这一点。"

孔子说："先生的德与天地相合，还用至言来教我修心。古时的君子，谁能逃脱心性的修养呢？"

老聃说："不是的。像水的激流，没有作为而自然形成。至人的德行，不需修饰而万物却离不开它的影响，就像天自然的高，地自然的厚，日月自然的明亮，哪需要什么修饰呢！"

great Tao?" Laozi said, "He whose mind wanders in the great Tao has attained perfect beauty and perfect happiness. He who attains perfect beauty and wanders in perfect happiness is a perfect man."

Confucius said, "Would you tell me how to attain perfect beauty and perfect happiness?"

Laozi said, "Animals that feed on grass do not mind the change of swamps;water creatures do not mind the change of ponds. They can sustain minor changes when the basic living conditions remain the same. Joy, anger, grief and sorrow will not affect them in the least. The world is the place where all things co-exist. Sharing the same world and identifying themselves as one and the same, all the things will regard their limbs and bodies as dust of the earth. The succession of life and death or beginning and end will be regarded as a mere succession of day and night. When such things cannot disturb the peace of mind, let alone such trifles as gains and losses, or good fortune or misfortune. He who discards his position and wealth as something useless knows that his life is more important than the position and the wealth. If he values his life and keeps pace with the changes which are endless, what is it for him to worry about? He who is endowed with Tao is aware of this truth."

Confucius said, "With virtue that can match the heaven and the earth, you are still cultivating your mind with those perfect sayings. Who in the ancient times could do away with cultivation?"

Laozi said, "No, it is not the case. The transparency of the water does not result from any interference, but from its natural quality. The virtue of the perfect man does not result from any cultivation but the universal Tao. It is also the case with the heaven which is high, with the earth which is solid, and with the sun and the moon which are bright. What cultivation do they need?"

【原文】

孔子出，以告颜回曰："丘之于道也，其犹醯鸡与！微夫子之发吾覆也，吾不知天地之大全也。"

庄子见鲁哀公。哀公曰："鲁多儒士，少为先生方者。"

庄子曰："鲁少儒。"

哀公曰："举鲁国而儒服，何谓少乎？"

庄子曰："周闻之，儒者冠圜冠者，知天时；履句屦者，知地形；缓佩玦者，事至而断。君子有其道者，未必为其服也；为其服者，未必知其道也。公固以为不然，何不号于国中曰：'无此道而为此服者，其罪死！'"

于是哀公号之五日，而鲁国无敢儒服者，独有一丈夫儒服而立乎公门。公即召而问以国事，千转万变而不穷。

庄子曰："以鲁国而儒者一人耳，可谓多乎？"

百里奚爵禄不入于心，故饭牛而牛肥，使秦穆公忘其贱，与之政

【今译】

孔子出去，告诉颜回说："我对于道的了解就像酒缸中的小飞虫一样。要不是先生开启我的茅塞，我真不知天高地厚呢！"

庄子拜见鲁哀公。鲁哀公说："鲁国有许多儒士，很少有学先生的道术的。"

庄子说："鲁国很少儒士。"

哀公说："全鲁国的人都穿儒服，为什么说儒士少呢？"

庄子说："我听说儒士，戴圆帽的人，知道天时；穿方鞋的人，知道地形；用五色丝带穿系宝玉的人，遇到事情很果断。君子有这种道术的，不一定穿这种服装；穿这种服装的，不一定知道这种道术。您若坚持认为不是这样，为什么不在全国发布号令说：'没有这种道术而穿这种服装的，判死罪！'"

于是鲁哀公下了号令五天，而鲁国没有人敢穿儒服，只有一个男子穿着儒服站在朝廷门前。哀公召他进来问他国事，千变万化而没有对答不上的。

庄子说："整个鲁国只有一个儒士，可说多吗？"

百里奚不把升官发财放在心上，所以喂牛牛肥，使秦穆公忘记了

Confucius then left and said to Yan Hui, "In respect of my understanding of Tao, I am as insignificant as a gnat in the vinegar jar. If the master had not opened my eyes, I would not have realized the vastness of the world."

When Zhuangzi visited Duke Ai of Lu, the latter said, "There are many Confucians in the state of Lu, but there are few in your school."

Zhuangzi said, "There are few Confucians in the state of Lu."

Duke Ai said, "How can you say so when all the people in Lu are dressed in the Confucian style? "

Zhuangzi said, "I've heard that Confucians who wear round hats know the seasons, that Confucians who wear square shoes know geography, and that Confucians who wear jade on colourful silk belts are decisive in handling affairs. However, gentlemen with Confucian learning are not necessarily dressed in this style; men who are dressed in this style do not necessarily have Confucian learning. If you indeed do not think so, why don't you issue a decree in the state, saying,'Those who do not have Confucian learning but wear Confucian dress will be sentenced to death.'"

After Duke Ai issued such a decree, no one in the state of Lu dared to wear the Confucian dress in five days. Only one man was dressed in the Confucian style and stood at the gate of Duke Ai. Duke Ai called him in at once and asked him about the state affairs. No matter what question was asked of him, he gave a ready answer for it.

Zhuangzi said, "There is only one Confucian in the state of Lu. How can you say that there are many of them?"

Baili Xi did not take rank and stipend to heart. Therefore, he fed the cattle and his cattle were so fat that Duke Mu of Qin entrusted him with state affairs in spite of his lowly position. King Shun did not take life and

【原文】

也。有虞氏死生不入于心，故足以动人。

宋元君将画图，众史皆至，受揖而立；舐笔和墨，在外者半。有一史后至者，儃儃然不趋，受揖不立，因之舍。公使人视之，则解衣般礴，裸。君曰："可矣，是真画者也。"

文王观于臧，见一丈夫钓，而其钓莫钓；非持其钓，有钓者也，常钓也。

文王欲举而授之政，而恐大臣父兄之弗安也；欲终而释之，而不忍百姓之无天也。于是旦而属之大夫曰："昔者寡人梦见良人，黑色而頿，乘驳马而偏朱蹄，号曰：'寓而政于臧丈人。庶几乎民有瘳乎！'"

诸大夫蹵然曰："先君王也。"

文王曰："然则卜之。"

诸大夫曰："先君之命，王其无它，又何卜焉？"

【今译】

他的地位低下，把政事交给他办。有个姓虞的人，不把生死放在心中，所以很能感动人。

宋元君准备画图，各个画工都来了，行礼作揖后就站在画桌旁边，润笔调墨，还有一半人在外面的。有一个画工后来，安闲自在并不急于上前，他行礼拜揖后却不就位，随后返回住处。宋元君派人去看他，只见他裸身盘腿而坐。宋元君说："行啊，这才是真正的画工。"

文王在渭水附近的臧地游玩，看见一位老者正在垂钓，但他钓鱼像不是有心的；不是拿着钓鱼竿有意地钓鱼，只是一般随便钓钓而已。

文王想举荐他，把政事交付给他，但怕引起大臣父兄们的不安；想最后放弃，却不忍心百姓得不到庇护。于是早晨起来告诉各位大臣说："昨晚我梦见一位贤良的人，面色黝黑留有胡子，骑着杂色的马，马蹄的一半是红色的，他命令我说：'把你的政事托付给臧地老者，这样，人民的灾难就差不多可以避免了。'"

诸位大夫恭敬地说："这是君王的父亲。"

文王说："那么占卜看看。"

诸位大夫说："君王父亲的命令，不必怀疑，又何必占卜呢？"

death to heart, and so he was able to influence others.

When Duke Yuan of Song wanted to have a picture painted, all the court painters gathered in his presence. After they received the instructions and bowed to the duke, some of them stood around, licking their brushes and mixing their ink. Half of them were waiting outside. One of them, who arrived late, came in leisurely steps. After he received the instructions and bowed to the duke, he did not wait but went straight to his quarters. When the duke sent someone to see what he was doing there, the painter was found undressed and seated on the mat. Duke Yuan said, "He will do. He is a true artist."

In his inspection tour in Zang, Lord Wen of Zhou saw an old man angling on the river-bank. Yet his angling was not real angling. He was not angling for fish, but for something else. He was always there, angling for angling's sake.

Lord Wen intended to employ him and entrust him with the government, but was afraid that this might irritate his ministers, uncles and brothers; on second thought, he intended to dismiss the idea and let him go, but did not bear to deprive the people of such a genius.

Early next morning, Lord Wen summoned his ministers, saying, "Last night, I dreamt of a good man of dark complexion with a heavy beard, riding on a dappled horse with half a red hoof and giving me instructions:'Entrust your state affairs to the old man in Zang, and your people will be relieved.'"

The ministers were awe-stricken and said, "The man in your dream is your late father!"

Lord Wen said, "In that case, let's decide by divination."

The ministers said, "As it's the command from your late father, there's no doubt about it and there's no need for divination."

【原文】

遂迎臧丈人而授之政。典法无更，偏令无出。三年，文王观于国，则列士坏植散群，长官者不成德，斔斛不敢入于四竟。列士坏植散群，则尚同也；长官者不成德，则同务也；斔斛不敢入于四竟，则诸侯无二心也。

文王于是焉以为大师，北面而问曰："政可以及天下乎？"臧丈人昧然而不应，泛然而辞，朝令而夜遁，终身无闻。

颜渊问于仲尼曰："文王其犹未邪？又何以梦为乎？"

仲尼曰："默，汝无言！夫文王尽之也，而又何论刺焉？彼直以循斯须也。"

列御寇为伯昏无人射，引之盈贯，措杯水其肘上，发之，适矢复沓，方矢复寓。当是时，犹象人也。

【今译】

于是迎接臧地老者并把政事托付给他。典章法规没有更改，错偏的政令不发布。三年之后，文王考察全国，看到过去结成团伙的士人，头头垮了，团伙散了；行政长官不再树立个人功德；外面的大斗小斛不敢进入境内。各士大夫不立朋党，就志同道合了；做官的不显功露德，就同心协力了；外面的大斗小斛不敢进入境内，诸侯就没有异心了。

于是文王拜他为大师，向北站立而问他说："政事可以普及天下吗？"臧地老者默默地不回答，闷闷地不吭声，早上还在发布政令，而夜晚就隐匿了，终身没有音讯。

颜回问孔子说："文王还不能取信于民吗？又为什么以梦为借口呢？"

孔子说："住口，你不要乱说！文王已做得很完善了，你又为什么要讥嘲他呢！他假托梦只是一时地顺应众人的心态罢了。"

列御寇为伯昏无人表演射箭，拉满了弓弦，拿一杯水放在肘部，箭射出去，刚发出一箭又紧跟着一箭，第二箭刚射出去，第三箭又扣上了弦。这时候，他就像一个木偶。

So the old man in Zang was escorted to the capital and was entrusted the state affairs. He neither altered any statutes and regulations nor issued any new laws. Three years afterwards, Lord Wen made another inspection tour around the country. He found that various cliques were dismissed, that officials no longer lauded their merits, and that merchants from the neighbouring states dared not bring their own scales and bushels into the country. That various cliques were dismissed indicated that there was the centralization of power; that officials no longer lauded their merits indicated that they were sharing their official duties; that merchants from the neighbouring states dared not bring their own scales and bushels into the country indicated that the princes no longer cherished any ulterior motives.

Therefore, Lord Wen revered the old man as his venerable tutor and, facing him to the north, asked, "Can our way of government be extended to the world?" The old man from Zang kept silent and did not give a reply, and then he took leave with indifference. He had been issuing orders in the morning, but disappeared in the evening, never to be heard of again.

Yan Hui asked Confucius, "Wasn't Lord Wen influential enough? Why should he have to resort to a dream?"

Confucius said, "Shut up! Don't say anything about it. Lord Wen did well enough. Why are you still commenting on him and criticizing him? By that dream, he temporarily followed the popular bent."

Liezi was showing Bohun Wuren his skill in archery. When he had drawn the bow to its full, he placed a cup of water on his left elbow and shot the arrow. No sooner had the first arrow been shot than the second arrow was on the string; no sooner had the second arrow been shot than the third arrow was on the string. All the time he was standing erect like

【原文】

伯昏无人曰："是射之射，非不射之射也。尝与汝登高山，履危石，临百仞之渊，若能射乎？"

于是无人遂登高山，履危石，临百仞之渊，背逡巡，足二分垂在外，揖御寇而进之。御寇伏地，汗流至踵。

伯昏无人曰："夫至人者，上窥青天，下潜黄泉，挥斥八极，神气不变。今汝怵然有恂目之志，尔于中也殆矣夫！"

肩吾问于孙叔敖曰："子三为令尹而不荣华，三去之而无忧色。吾始也疑子，今视子之鼻间栩栩然，子之用心独奈何？"

孙叔敖曰："吾何以过人哉？吾以其来不可却也，其去不可止也，吾以为得失之非我也，而无忧色而已矣。我何以过人哉！且不知其在彼乎，其在我乎？其在彼也，亡乎我；在我邪，亡乎彼。方将踌躇，方将四顾，何暇至乎人贵人贱哉？"

【今译】

伯昏无人说："这是在用心射箭，不是无心射箭。让我和你一起登高山，脚踩险石，下临百仞深渊，你能射箭吗？"

于是伯昏无人就登上高山，脚踩险石，下临百仞深渊，向后退行，脚的三分之二悬在岩石外面，他请列御寇上来。列御寇伏在地上，大汗一直流到脚跟。

伯昏无人说："至人，向上能看到青天，向下能潜入黄泉，四面八方自由奔放，而神情气色不变。现在你惊恐眼花，要射中差得多了！"

肩吾问孙叔敖说："你三次做宰相而不以为荣耀，三次被免职而没有忧色。我开始也怀疑您，现在看您鼻间显出欢畅自如的神情，您的心里到底是怎么想的呢？"

孙叔敖说："我有什么过人的地方呢？我认为这种事要来无法推辞，要去也无法阻止，我以为得失由不得我，因而不去忧愁罢了。我哪里有什么过人的地方呢！况且不知道尊贵在于宰相呢，还是在于我自己？如果在于宰相，那就与我无关；如果在于我自己，就与宰相无关。因而我踌躇满志，眼看八方，哪有时间顾得上人间的尊贵与卑贱呢？"

a statue.

Bohun Wuren said, "This is shooting with an intent mind, not shooting without an intent mind. Let's climb a high mountain and stand on the edge of a precipice facing a thousand-feet chasm. Do you think you can shoot there?"

Then, Bohun Wuren went up a high mountain with Liezi and stood on the edge of a precipice facing a thousand-feet chasm. He walked backward on the precipice until two thirds of his feet were off the edge. He invited Liezi to come beside him and shoot there. Liezi was so frightened that he crouched on the ground, with sweat pouring all the way down to his heels.

Bohun Wuren said, "The perfect man may soar to the zenith of the blue sky and go down into the nadir of the earth, wandering in all directions without the slightest change of countenance. Now that you are so terrified, few are the chances for you to hit the target."

Jianwu asked Sun Shu'ao, "Three times you were appointed the prime minister, but you did not feel elated; three times you were dismissed from the office, but you did not feel depressed. At first I doubted whether it was the case with you, but now I see how carefree and happy you are. What are your true thoughts?"

Sun Shu'ao said, "How am I better than anyone else! I think that the appointment cannot be rejected and that the dismissal cannot be avoided. Neither the appointment nor the dismissal is part of my life, and so I will not feel depressed when I lose my office. How am I better than anyone else! Besides, I don't know whether the glory resides in the office or in me. If the glory resides in the office, it has nothing to do with me; if the glory resides in me, it has nothing to do with the office. In contentment I am performing my share of duties. What leisure do I have to trouble

【原文】

仲尼闻之曰："古之真人，知者不得说，美人不得滥，盗人不得劫，伏戏黄帝不得友。死生亦大矣，而无变乎己，况爵禄乎！若然者，其神经乎大山而无介，入乎渊泉而不濡，处卑细而不惫。充满天地，既以与人，己愈有。"

楚王与凡君坐。少焉，楚王左右曰"凡亡"者三。凡君曰："凡之亡也，不足以丧吾存。夫'凡之亡也不足以丧吾存'，则楚之存不足以存存。由是观之，则凡未始亡，而楚未始存也。"

【今译】

孔子听了后说："古代的真人，再聪明的人也不能说动他，美女不能淫乱他，强盗不能抢劫他，伏羲黄帝不能和他交友。死生是重大的事，却不能改变他，何况是爵禄呢！像这样的人，他的精神穿过大山而没有阻碍，进入深渊而不会被淹，处境卑微却不感到沮丧。他的精神充满天地，他越是给与别人，自己就更加充实富有。"

楚王和凡君坐在一起。一会儿，楚王左右的人说了三次凡国灭亡了。凡君说："凡国的灭亡，不能够失去我的存在。要是'凡国的灭亡不能失去我的存在'，那么楚国的存在也不能保存它的存在。由此看来，凡国没有灭亡而楚国也没有存在。"

about my personal gains and losses?"

Upon hearing about this, Confucius said, "As to the true men in ancient times, the wise man could not persuade them, the beautiful lady could not seduce them, the robber could not plunder them, and even Emperor Fuxi and the Yellow Emperor could not be intimate with them. Life and death, important as they are, could not affect them. Let alone such trifles as the rank and the stipend! Their spirit will travel over the mountains without any hindrance. They will not get wet when they go into the deep abyss. They will not feel depressed when they live in poverty. They are everywhere in the world. The more they offer to others, the more they will have themselves."

The king of Chu was sitting with the marquis of Fan. In a while, the attendants kept reminding the king that the state of Fan had perished. The marquis of Fan said, "That the state of Fan has perished does not mean that I will perish. As that the state of Fan has perished does not mean that I will perish, so that the state of Chu exists does not mean that it will exist. If we look at things in this way, the state of Fan has not yet perished while the state of Chu has not yet existed."

知北游第二十二

【原文】

知北游于玄水之上，登隐弅之丘而适遭无为谓焉。知谓无为谓曰："予欲有问乎若：何思何虑则知道？何处何服则安道？何从何道则得道？"三问而无为谓不答也，非不答，不知答也。

知不得问，反于白水之南，登狐阕之丘，而睹狂屈焉。知以之言也问乎狂屈。狂屈曰："唉！予知之，将语若，中欲言而忘其所欲言。"

知不得问，反于帝宫，见黄帝而问焉。黄帝曰："无思无虑始知道，无处无服始安道，无从无道始得道。"

知问黄帝曰："我与若知之，彼与彼不知也，其孰是邪？"

【今译】

知往北在玄水边游历，登上隐弅山，恰巧碰上无为谓在那儿。知对无为谓说："我有问题想问你：怎样思想，怎样考虑才能懂得道？怎样处身，怎样行动才能安于道？用什么方法，由什么途径才能获得道？"问了三次而无为谓都不回答，不是不回答，而是不知道回答。

知得不到答案，回到白水的南边，登上狐阕山，看见狂屈在那儿。知以同样的问题问狂屈。狂屈说："唉！我知道，正要告诉你，内心想说却忘了想要说的。"

知得不到答案，回到帝宫，看见黄帝便问。黄帝说："没有思想，没有考虑才能懂得道，没有安身之处，没有行为才能安于道，没有方法，没有途径才能获得道。"

知问黄帝说："我和你懂得，狂屈和无为谓都不懂得，究竟谁对呢？"

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Chapter 22

Knowledge Travels North

Knowledge was travelling north when he came to the bank of the Dim Waters. When he was climbing up the Yinfen Hill, he ran into Non-action the Nameless and said to him, "I'd like to ask you a few questions. In what way should I think and contemplate in order to know Tao? How should I live and behave to comply with Tao? What direction should I take and what approach should I adopt in order to obtain Tao?" Knowledge asked three questions, but Non-action the Nameless gave no answer. It was not that he did not want to answer him, but that he did not know how to answer these questions.

Unable to get any answer from Non-action the Nameless, Knowledge went to the southern bank of the Bright Waters and climbed up the Huque Hill. There he met with Wild the Witless and raised the same questions as he had done earlier. Wild the Witless said, "Oh, I know how to answer these questions. I'd like to give the answers but I now forget what I was going to say."

Unable to get any answer from Wild the Witless, Knowledge went to the Yellow Emperor and asked the same questions. The Yellow Emperor said, "You can get to know Tao without thinking or contemplating. You can comply with Tao without living in any place or doing any thing. You can obtain Tao without going in any direction or taking any approach."

Then Knowledge asked him again, "Now that you and I have learned the answers while Non-action the Nameless and Wild the Witless have

【原文】

黄帝曰："彼无为谓真是也，狂屈似之；我与汝终不近也。夫知者不言，言者不知，故圣人行不言之教。道不可致，德不可至。仁可为也，义可亏也，礼相伪也。故曰：'失道而后德，失德而后仁，失仁而后义，失义而后礼。礼者，道之华而乱之首也。'故曰：'为道者日损，损之又损之以至于无为，无为而无不为也。'今已为物也，欲复归根，不亦难乎！其易也，其唯大人乎！

"生也死之徒，死也生之始，孰知其纪！人之生，气之聚也；聚则为生，散则为死。若死生为徒，吾又何患！故万物一也，是其所美者为神奇，其所恶者为臭腐；臭腐复化为神奇，神奇复化为臭腐。故曰：'通天下一气耳。'圣人故贵一。"

【今译】

黄帝说："无为谓是真正对的，狂屈也差不多；我和你终究还不接近。知道的人不说，说的人不知道，所以圣人施行不说的教育。道是不可以得到的，德是不可以达到的。仁是可以作为的，义是可以亏损的，礼是相互虚伪的。所以说：'失去了道然后才有德，失去了德然后才有仁，失去了仁然后才有义，失去了义然后才有礼。礼是道的华饰和祸害的开端。'所以说：'求道的一天天减少贪欲，减少而又减少，一直到达无为的境界，不做就没有什么做不到了。'现在人已经成为万物之一了，想要再返回到根本，不是很难吗！若是容易的话，也只有得道的大人吧！

"生是死的延续，死是生的开始，谁知道其中的规律！人的出生，是气的凝聚；气凝聚就有了生命，气消散就是死亡。如果死生是相归属的，我又有什么可害怕呢？所以万物是统一的，世人所赞美的就是神奇，所厌恶的就是臭腐；臭腐又变化为神奇，神奇又变化为臭腐。所以说：'贯通天下的就是一个气而已。'所以圣人把万物的统一看得十分珍贵。"

not, who is indeed right?"

The Yellow Emperor said, "Well, Non-action the Nameless was perfectly right and Wild the Witless was almost right. You and I are far away from Tao. Those who know never say and those who say never know. Therefore, the perfect man teaches without words. Tao cannot be obtained and virtue cannot be approached. Humaneness can be practised, righteousness may be defective, and formalism may lead to hypocrisy. Thus it is said, 'Once Tao is lost, virtue arises; once virtue is lost, humaneness arises; once humaneness is lost, righteousness arises; once righteousness is lost, formalism arises. Formalism is the flowery representation of Tao and the beginning of disorder.' It is also said, 'He who pursues Tao does less day by day. Less and less is done until nothing is done at all; when nothing is done at all, nothing is left undone.' Since there is always something to be sought after, how difficult it is to return to Tao! It is the perfect man alone that can return to Tao.

"Life is the succession to death and death is the beginning of life. No one knows exactly the regular patterns for both. The birth of a man is the convergence of the vital energy, which in turn forms life. The breaking-up of the vital energy causes death. If life and death are closely related to each other, why then should I worry about death? Therefore, all things in the world are in the same circle of life and death. Thus, beauty can be considered as something miraculous while ugliness can be considered obnoxious. Something obnoxious can be transformed into something miraculous and something miraculous can be transformed into something obnoxious. So it is said, 'Everything in the world is attributed to the same vital energy.' Therefore, the scholar places high priority on the unification of all things in the vital energy."

Knowledge said to the Yellow Emperor, "I asked Non-action the

【原文】

知谓黄帝曰："吾问无为谓，无为谓不应我。非不我应，不知应我也。吾问狂屈，狂屈中欲告我而不我告，非不我告，中欲告而忘之也。今予问乎若，若知之，奚故不近？"

黄帝曰："彼其真是也，以其不知也；此其似之也，以其忘之也；予与若终不近也，以其知之也。"

狂屈闻之，以黄帝为知言。

天地有大美而不言，四时有明法而不议，万物有成理而不说。圣人者，原天地之美而达万物之理，是故至人无为，大圣不作，观于天地之谓也。

今彼神明至精，与彼百化，物已死生方圆，莫知其根也，扁然而万物自古以固存。六合为巨，未离其内；秋毫为小，待之成体。天下

【今译】

知对黄帝说："我问无为谓，无为谓不回答我。他不是不回答我，而是不知道回答我啊。我问狂屈，狂屈心里想告诉我却又不告诉我，他不是不告诉我，而是想说却忘记了。现在我问你，你都知道，为什么还说不接近道呢？"

黄帝说："无为谓是真正对的，因为他不知道；狂屈差不多也是对的，因为他忘记了；我和你终究不接近道，因为是知道了。"

狂屈听到后，认为黄帝有真知灼见。

天地有伟大的美德却不言语，四季有明显的规律却不议论，万物有生成的道理却不说话。圣人推究天地的大美而通晓万物的道理，所以至人无须作为，大圣不妄自造作，这是通晓天地之道的缘故。

天地灵妙精纯，与万物共同变化，万物的生、死、方、圆，没有谁知道它们的根源，万物蓬蓬勃勃，自古以来就本来存在。东西南北上下六合是巨大的，没有什么能超出它的范围；兽到秋天，毫毛细微、

Nameless some questions but he did not answer. It was not because he did not want to answer but because he did not know how to answer. I asked Wild the Witless some questions but he did not tell me what he was going to say. It was not because he did not want to say but because he forgot what he was going to say to me. You understand my questions, but why do you say that I am far away from Tao?"

The Yellow Emperor replied, "Non-action the Nameless has learned Tao because he knows nothing. Wild the Witless is close to Tao because he has forgotten what he was going to say. You and I would never come near Tao because we know everything."

Upon hearing of the talk between Knowledge and the Yellow Emperor, Wild the Witless concluded that the explanation given by the Yellow Emperor was the clearest understanding of Tao.

The heaven and the earth have the highest virtue, but they do not speak a single word. The four seasons occur in regular cycles, but they do not raise a single argument. All things in the world grow in a fixed pattern, but they do not give a single explanation. The sage probes into the virtue of heaven and earth so that he can have a good mastery of the laws of all things. Thus, the perfect man follows nature and does not take any action, and the supreme man does nothing at all. This is called "modelling after the heaven and the earth".

The heaven and the earth are so miraculous that they share the changes of all things. Things have died or have been born or have changed to various shapes and sizes, but no one knows the fundamental cause of these processes. Everything has followed its own life-course and existed in its own way since ancient times. The universe is immense, but it operates within the range of Tao; the autumn downs are tiny, but they likewise depend on Tao for their embodiment. Everything in the world is changing

【原文】

莫不沉浮，终身不故；阴阳四时运行，各得其序。惛然若亡而存，油然不形而神，万物畜而不知。此之谓本根，可以观于天矣。

啮缺问道乎被衣，被衣曰："若正汝形，一汝视，天和将至；摄汝知，一汝度，神将来舍。德将为汝美，道将为汝居，汝瞳焉如新出之犊而无求其故！"

言未卒，啮缺睡寐。被衣大说，行歌而去之，曰："形若槁骸，心若死灰，真其实知，不以故自持。媒媒晦晦，无心而不可与谋。彼何人哉！"

舜问乎丞曰："道可得而有乎？"

曰："汝身非汝有也，汝何得有夫道？"

舜曰："吾身非吾有也，孰有之哉？"

【今译】

但要依赖它才长成形。天下万物没有不沉浮变化的，没有终身不变的；阴阳四季的运行，各有自己的顺序。这种规律，茫茫然仿佛不存在而其实是存在的，自然产生不见形迹却有神妙的作用，万物受其养育而自己并不知晓。这就是根源，明白这一点，就可以观察天道了。

啮缺向被衣问"道"是什么，被衣说："你要让你的形体端正，让你的视觉专一，天然的和气就会来到；让你的才智收敛，让你的思想专一，神明就会常驻你的心间。德将为你显示完美，道将为你做伙伴，你天真无知的眼神好像刚出生的小牛而不追求世故。"

话没说完，啮缺就睡着了。被衣非常高兴，边唱边走开了。他唱道："形体宁静像枯槁的树枝，内心沉静像熄灭的灰烬，他确实真的解悟道，但不以成见而自我矜持。糊糊涂涂，没有心机，不可相与谋划。那是何等人啊！"

舜问丞说："道可以获得并拥有吗？"

丞说："你的身体都不是你所拥有的，你怎么能得到和拥有道呢？"

舜说："我的身体不是我所拥有的，那么谁拥有它呢？"

all the time and keeps bringing about freshness. *Yin* and *yang* and the four seasons continue to move, each following its own course. The great Tao is so obscure that it exists as if it did not exist. In fact, it is ubiquitous. It grows vigorously and works miracles, without assuming a concrete image. All things in the world are nurtured by it, but they are unaware of its existence. It is also called "the root source", with which people can observe the laws of nature.

Nieque asked Beiyi about Tao. Beiyi said, "Make yourself physically upright and focus your eyes, and natural harmony will come upon you. Restrain yourself mentally and concentrate your mind, and magical power will stay with you. Virtue will perfect you and Tao will live with you. In that case, you will be like a new-born calf, for you will not look into what is happening in the world."

Before Beiyi finished what he was saying, Nieque had already fallen asleep. Beiyi was delighted to see this and went away, singing,

"His body is like a withered skeleton.
His mind is like the dead ashes.
Well versed in Tao, he has no prejudice.
Muddle-headed and carefree,
He keeps away from any active discussion.
What sort of man that would be!"

King Shun asked his prime minister for advice, saying, "Can Tao be procured and possessed?"

The prime minister answered, "You don't even possess your own body. How can you procure and possess Tao?"

King Shun asked again, "If I don't possess my own body, then who possess it?"

The prime minister said, "It is the heaven and the earth that endow

【原文】

曰："是天地之委形也；生非汝有，是天地之委和也；性命非汝有，是天地之委顺也；孙子非汝有，是天地之委蜕也。故行不知所往，处不知所持，食不知所味。天地之强阳气也，又胡可得而有邪！"

孔子问于老聃曰："今日晏闲，敢问至道。"

老聃曰："汝斋戒，疏瀹而心，澡雪而精神，掊击而知！夫道，窅然难言哉！将为汝言其崖略。

"夫昭昭生于冥冥，有伦生于无形，精神生于道，形本生于精，而万物以形相生，故九窍者胎生，八窍者卵生。其来无迹，其往无崖，无门无房，四达之皇皇也。邀于此者，四肢强，思虑恂达，耳目聪明，其用心不劳，其应物无方。天不得不高，地不得不广，日月不得不行，万物不得不昌，此其道与！

【今译】

丞说："这是天地所给予的形体；生命不是你所拥有的，而是天地所给予的和气；本性和命运不是你所拥有的，也是天地所给予的自然和谐；子孙不是你所拥有的，而是天地所给予的蜕变。所以行动时不知道去哪里，居住时不知道靠什么，吃饭时不知道什么口味。天地间运动的气息，哪里能够获得并拥有呢！"

孔子问老聃说："今天较空闲，请问什么是最高的道。"

老聃说："你需斋戒，疏通你的心灵，洗涤你的精神，破除你的心智！道是深奥难说的啊！我为你讲个大概。

"明明白白是从昏昏暗暗中生出的，有形的东西是从无形中生出的，精神是从大道中生出的，形和质是从精气中生出的，万物都是以各自的类形相互产生的，所以，身体具有九个孔的是胎生的，身体具有八个孔的是卵生的。它们来时没有痕迹，离去没有边际，无出生之门，无归宿之房，四面广大通达。顺应道的，四肢强健，思维通达，耳聪目明，用心不劳苦，处事无拘束。天自然高远，地自然广大，日月自然运行，万物自然昌盛，这就是道呀！

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you with your body. Neither is your life your own possession, for it is the concordance endowed by the heaven and the earth. Your descendants are not your own possessions, either, for they are the metamorphosis endowed by the heaven and the earth. Therefore, you do not know where you are travelling, how you are living, or what your food is tasting like. Travelling, living and tasting are simply the movements of the vital energy between the heaven and the earth. How can these be procured and possessed?"

Confucius asked Laozi, "Today is the time for relaxation, but I'd like to take this opportunity to ask you about the ultimate Tao."

Laozi said, "You ought to fast and keep calm first and then empty your thoughts, get rid of your ideas and give up your wisdom. How magical and mystical Tao is! How difficult it is to explain Tao in words! Nevertheless, I'll try to explain to you briefly what it is.

"Brightness originates from darkness, the visible from the invisible, the spirit from Tao, and the physical form from the energy of the spirit. All things are created with their respective forms and shapes. All living things with nine apertures in the body are viviparous, and all living things with eight apertures are oviparous. Life comes without any trace and goes without any boundary. It can enter any place and it can stay in any place. It can reach anywhere without limitation. Those who act like this will be strong in arms and legs, broad in heart and mind, sharp in hearing and sight, tireless in contemplation, and open in behaviour. The heaven will not be so high and elevated if it does not follow Tao; the earth will not be so vast and immense if it does not follow Tao. The sun and the moon will not move if they do not follow Tao; things in the world will not prosper if they do not follow Tao. This is the way Tao works.

"Moreover, a well-read man is not necessarily learned; an eloquent

【原文】

“且夫博之不必知，辩之不必慧，圣人以断之矣。若夫益之而不加益，损之而不加损者，圣人之所保也。渊渊乎其若海，巍巍乎其若山，终则复始也，运量万物而不匮。则君子之道，彼其外与！万物皆往资焉而不匮，此其道与！

“中国有人焉，非阴非阳，处于天地之间，直且为人，将反于宗。自本观之，生者，喑醷物也。虽有寿夭，相去几何？须臾之说也。奚足以为尧桀之是非！果蓏有理，人伦虽难，所以相齿。圣人遭之而不违，过之而不守。调而应之，德也；偶而应之，道也；帝之所兴，王之所起也。

“人生天地之间，若白驹之过隙，忽然而已。注然勃然，莫不出焉；油然漻然，莫不入焉。已化而生，又化而死。生物哀之，人类悲

【今译】

“况且学问广博的不一定具有真知，擅长辩论的不一定具有智慧，至人早已作了论断。如那增加了像没增加，减少了像没减少的东西，就是圣人所保持的。道深远似海，高大如山，周而复始地循环，运转和量度万物没有匮乏。那么世俗君子所论道，不是一些表面现象吗？万物都依靠它而无穷尽，这大概才是道啊！

“中原地区有人，不偏向阴也不偏向阳，住在天地之间，姑且叫他做人，人终将返回本宗。从根源上看，生命就是气聚而成的东西。虽然其中有长寿的，有短命的，但相差多少呢？人的一生只不过是瞬间而已。哪还值得去分别尧和桀的是非呢！瓜果有它自然生长的道理，人伦关系复杂，所以要分尊卑长幼。圣人遇上了不拒绝，失去了也不留恋。调和顺应，就是德；偶然无心而适应，就是道；帝就是因此而兴，王就是靠此而起的。

“人生在天地之间，就像一匹白马驰过隙缝，一瞬间而已。万物蓬勃，没有不生长的；变化消失，没有不死去的。已变化而生，又变

man is not necessarily intelligent — so the sages never act like this. Do not increase what has been increased and do not reduce what has been reduced — this is the principle the sages adhere to. Fathomless as the ocean and lofty as the mountain, Tao begins again the moment it comes to an end. It embraces everything in the world and is never exhausted. I'm afraid that the secular scholars only have a smattering knowledge of Tao when they are raising a hue and cry about it! Everything in the world finds sustenance in Tao, which is never deficient. This is the way Tao works.

"Men live in the central part of the land, neither inclined to *yin* nor inclined to *yang*, dwelling between the heaven and the earth. Assuming the human forms for the time being, they will eventually return to their origin. Viewed from the perspective of their source and origin, the birth of men is the convergence of the vital energy. What then is the difference between a long life and a short life? It is no more than a fraction of time, not sufficient to determine whether King Yao is right or King Jie is wrong. Fruits and melons are different, but they share the same pattern of growth; human relationships are difficult to handle, but they can be arranged in the order of age. The sages do not violate the human relationships, but they do not dwell on the past experience. To accommodate themselves to the situation conforms to virtue; to comply themselves to the situation conforms to Tao. In this way, the imperial power flourishes and the king ascends the throne.

"The life of a man between heaven and earth is as brief as the passage of a horse through a crevice in the wall. In full vigour, everything comes into the world; in slow decline, everything returns to the dust. In the process of change, something is born and something is dead. The living things grieve over death and people mourn over death. However,

【原文】

之。解其天弢，堕其天袠，纷乎宛乎，魂魄将往，乃身从之，乃大归乎！不形之形，形之不形，是人之所同知也，非将至之所务也，此众人之所同论也。彼至则不论，论则不至。明见无值，辩不若默。道不可闻，闻不若塞。此之谓大得。”

东郭子问于庄子曰：“所谓道，恶乎在？”

庄子曰：“无所不在。”

东郭子曰：“期而后可。”

庄子曰：“在蝼蚁。”

曰：“何其下邪？”

曰：“在稊稗。”

曰：“何其愈下邪？”

曰：“在瓦甓。”

曰：“何其愈甚邪？”

曰：“在屎溺。”

东郭子不应。庄子曰：“夫子之问也，固不及质。正获之问于监市履狶也，每下愈况。汝唯莫必，无乎逃物。至道若是，大言亦然。周

【今译】

化而死。生物为它哀伤，活人感到悲痛。解开自然的束缚，除去自然的裹挟，转移变化，精神消散，身体也随之消失，这是返归大本啊！由无形变成有形，又由有形返回无形，这是大家都知道的，并不是得道的人所追求的，这是大家共同议论的。得道的人是不议论的，议论的人是不能得道的。从明处寻找不会遇到，辩说不如沉默。道是不能听到的，听到了就不如塞耳不听，这才是真正的得道。”

东郭先生问庄子说：“所谓道，在哪里？”

庄子说：“无所不在。”

东郭先生说：“请指出一个地方来。”

庄子说：“在蝼蚁里面。”

东郭先生问：“为什么这么卑下？”

庄子回答说：“在田间杂草里。”

东郭先生问：“为什么更卑下了呢？”

庄子回答说：“在瓦甓里面。”

东郭先生问：“怎么越来越卑下呢？”

庄子回答说：“在屎尿里面。”

东郭先生坐下不吭声。庄子说：“先生所问的，本来就没有触及到本质。就像那个叫正获的去问市场监察官屠夫如何挑选猪的肥瘦一样，答复是越往下踩就越容易搞清。除非你不一定指明，道是离不开物的。最高的道是这样，最伟大的言论也是这样。

death is no more than breaking away and escape from the bondage imposed by nature. In a flurry, the soul lightly disappears and the body follows behind it. This is a grand return indeed! The formless may take on a form and a form may dissolve into the formless. This is a fact known to the common people, not a truth sought after by those who have attained Tao. This is also a popular topic among the common people. Those who have attained Tao will not talk about it; those who talk about Tao will not attain it. Tao is not to be obtained in the open, and so it is better to keep silent than to debate and argue about it. Tao is not to be heard through the transmission of words, and so it is better to stop your ears than to hear about it. This is called 'true mastery of Tao'."

Dongguozi asked Zhuangzi for advice, saying, "People all talk about Tao, but where on earth does it exist?"

Zhuangzi replied, "Tao exists everywhere in the world."

Dongguozi said, "Please name a place where it does exist."

Zhuangzi replied, "It exists in the ants."

"How comes that it exists in such a low place?"

"It exists in the barnyard grass."

"How comes that it exists in such a low place?"

"It exists in tiles and bricks."

"How comes that it exists in even lower places?"

"It exists in the excrement."

Now that Dongguozi was silent, Zhuangzi said, "Your question does not hit the essence of the matter. When a superintendent of the market by the name of Huo asked the butcher how to test the fatness of a pig by stepping on it, he was told that the deeper the foot sank the fatter the pig was. You don't have to search for Tao in any particular place as nothing in the world can stay away from it. The supreme Tao is like this, and the

【原文】

遍咸三者，异名同实，其指一也。

“尝相与游乎无何有之宫，同合而论，无所终穷乎！尝相与无为乎！澹而静乎！漠而清乎！调而闲乎！寥已吾志，无往焉而不知其所至，去而来而不知其所止，吾已往来焉而不知其所终，彷徨乎冯闳，大知入焉而不知其所穷。物物者与物无际，而物有际者，所谓物际者也；不际之际，际之不际者也。谓盈虚衰杀，彼为盈虚非盈虚，彼为衰杀非衰杀，彼为本末非本末，彼为积散非积散也。”

婀荷甘与神农同学于老龙吉。神农隐几，阖户昼瞑，婀荷甘日中奓户而入，曰：“老龙死矣！”神农隐几拥杖而起，曝然放杖而笑，曰：“天知予僻陋慢地，故弃予而死。已矣！夫子无所发予之狂言而死矣夫！”

【今译】

‘周’、‘遍’、‘咸’三字，名不同而实质一样，它们所指的意思是一样的。

“试着一道去无何有宫遨游吧，综合谈论各种问题，那是没有穷尽的境界啊！试着一道来顺应自然无所为吧！恬淡而宁静吧！淡泊而清虚吧！调和而安闲吧！我的心志是何等寥廓啊，没有所去的地方也不知要到哪里去，去了又来却不知在哪里停止，我已经来来往往却不知道哪里是终点；纵情驰骋于寥廓的空间，大智的人与道相合而不知道它的终极。支配物的和物没有界限，而物与物却有界限，这就是所谓物与物之间的界限；没有界限的界限，就是界限中的没有界限。再说盈虚衰败，道使物有盈虚而自身却没有盈虚，道使物有衰败而自身却没有衰败，道使物有开始终结而自身却没有开始终结，道使物有聚积离散而自身却没有聚积离散。”

婀荷甘与神农一同求学于老龙吉。神农白天靠在桌子上关起门来睡觉，中午婀荷甘推开门进来说：“老龙死了！”神农扶着拐杖起来，“剥”的一声放下拐杖笑起来，他说：“先生知道我孤僻散漫，所以丢下我而死。完了！先生没有留下什么启发我的至言就死了啊！”

same is true of the greatest speech. 'Everywhere', 'universal' and 'all- inclusive' are three different terms but share the same meaning. Their referent is one and the same.

"Let's travel together to the Land of Nothingness, where we can have a discussion on the basis of identity and concordance, as Tao is beyond limit! Let's comply with nature and take no action! Let's keep a peaceful and tranquil mind! Let's keep quiet and pure! Let's keep harmonious and carefree! Our minds are already vacant and empty. We shall not want to go anywhere and we don't know where we shall be. We shall come and go and don't know where we shall stay. We shall travel back and forth and don't know where our destination is. We shall wander in this vast emptiness. We shall be endowed with the great Tao and don't know how far it extends. There is no boundary between Tao, which creates everything, and the thing itself. The boundary between things is actually the boundary between specific things. A boundary without boundary means that no boundary is an absolute boundary. People talk about fullness and emptiness, and decline and decay.Tao makes things full or empty, but it is not full or empty. Tao makes things on the decline and decay, but it is not on the decline and decay. Tao makes things begin or end, but it does not begin or end. Tao makes things accumalate or disperse, but it does not accumulate or disperse."

E Hegan and Shennong were learning Tao under Old Longji. One day, Shennong was sleeping at desk inside his room with the door closed. At noon, E Hegan broke in and said, "Old Longji is dead!" Leaning against his desk, Shennong stood up with the help of a stick. Throwing away his stick, he cried and said, "My teacher knows that I have limited knowledge and a scattered mind, and so he abandons me and is dead. My teacher is dead and gone. He had not even left his words of wisdom

【原文】

弇堈吊闻之，曰：“夫体道者，天下之君子所系焉。今于道，秋豪之端万分未得处一焉，而犹知藏其狂言而死，又况夫体道者乎！视之无形，听之无声，于人之论者，谓之冥冥，所以论道，而非道也。”

于是泰清问乎无穷曰：“子知道乎？”

无穷曰：“吾不知。”

又问乎无为。无为曰：“吾知道。”

曰：“子之知道，亦有数乎？”

曰：“有。”

曰：“其数若何？”

无为曰：“吾知道之可以贵，可以贱，可以约，可以散，此吾所以知道之数也。”

泰清以之言也问乎无始曰：“若是，则无穷之弗知与无为之知，孰是而孰非乎？”

无始曰：“不知深矣，知之浅矣；弗知内矣，知之外矣。”

于是泰清卬而叹曰：“弗知乃知乎！知乃不知乎！孰知不知之知？”

无始曰：“道不可闻，闻而非也；道不可见，见而非也；道不可言，

【今译】

弇堈吊听到后说：“体现道的人，是天下君子所依靠的。现在（老龙）对于道，连一根毫毛末端的万分之一都没有得到，还知道身藏至言而死，更何况能够体现道的人！要看道，它却没有形状，要听道，它却没有声音，在人们的议论中，称它为冥冥，所以议论的道，并不是道。”

于是泰清问无穷说：“你懂得道吗？”

无穷说：“我不懂得。”

又问无为。无为说：“我懂得。”

问他说：“你所懂得的道，也有名数吗？”

回答说：“有。”

又问：“它的名数是什么呢？”

无为说：“我懂得的道可以尊贵，可以卑贱，可以聚合，可以离散，这是我所懂得的道的名数。”

泰清用这些话来问无始说：“像这样，那么无穷的不懂得道和无为的懂得道，究竟谁对谁错呢？”

无始说：“不懂得道的就深奥，懂得道的就浅薄；不懂得道的是内行，懂得道的是外行。”

于是泰清仰起头而感叹说：“不懂得道的就是懂得道！懂得道的就是不懂得道啊！谁知道不懂得就是懂得呢？”

无始说：“道不可以听到，听到的就不是道；道不可以看见，看见

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before he died."

Upon hearing these words, Yan Gangdiao said, "All the gentlemen in the world rely on one who embodies Tao. Now, Old Longji, who has not even one ten thousandth of an autumn down in respect of Tao, knows that he should keep his words of wisdom unrevealed when he dies. How much more so, then, is a man who embodies Tao! When you try to look at Tao, it is formless; when you try to listen to Tao, it is soundless. Those who talk about it speak of it as dim and obscure, but what can be talked about is not Tao at all."

At this point, Taiqing asked Wuqiong, saying, "Do you know Tao?"

Wuqiong said, "I don't know."

Taiqing asked Wuwei the same question. Wuwei said, "I know."

"Does the Tao as you know have any special qualities?"

"Yes."

"Can you enumerate some of these qualities?"

"I know that Tao can be honoured and dishonoured and that it can be compressed and dispersed. These are the qualities I know about Tao."

Having received these answers, Taiqing went to Wushi and asked, "Wuqiong said that he did not know and Wuwei said that he knew. This being the case, then, who is right and who is wrong?"

Wushi said, "In fact, ignorance is profound and knowledge is shallow. Ignorance reaches the essence of Tao and knowledge is but superficial."

At this; Taiqing looked up and sighed, saying, "Ignorance is knowledge and knowledge is ignorance. Who knows the knowledge of ignorance?"

Wushi said, "As Tao cannot be heard, what can be heard is not Tao. As Tao cannot be seen, what can be seen is not Tao. As Tao cannot be spoken of, what can be spoken of is not Tao. Do you know that what

【原文】

言而非也。知形形之不形乎！道不当名。"

无始曰："有问道而应之者，不知道也。虽问道者，亦未闻道。道无问，问无应。无问问之，是问穷也；无应应之，是无内也。以无内待问穷，若是者，外不观乎宇宙，内不知乎大初，是以不过乎昆仑，不游乎太虚。"

光曜问乎无有曰："夫子有乎？其无有乎？"

无有弗应也。光曜不得问，而孰视其状貌，窅然空然，终日视之而不见，听之而不闻，搏之而不得也。

光曜曰："至矣！其孰能至此乎！予能有无矣，而未能无无也；及为无有矣，何从至此哉？"

大马之捶钩者，年八十矣，而不失豪芒。大马曰："子巧与？有道与？"

曰："臣有守也。臣之年二十而好捶钩，于物无视也，非钩无察也。"是用之者，假不用者也，以长得其用，而况乎无不用者乎！物

【今译】

的就不是道；道不可以讲说，讲说的就不是道。知道形成有形的东西就是无形的啊！道不应有名称。"

无始又说："有人问道就回答的，是不懂得道。问道的人，也没有听到过道。道没有什么可问，问了没有什么可答。本来没有什么可问的偏要去问，这是白问；本来没有什么可回答的偏要回答，这是没有内容的。用没有内容去对待白问，这样对外就不能观察宇宙，对内就不能知道自己的本源，因此他不能越过昆仑山，不能游于太虚之境。"

光曜问无有说："先生存在呢，还是不存在呢？"

无有没有作声。光曜得不到回答，就仔细地观看它的形状外貌，空空的样子，整天看它却看不见，听它却听不到，摸它也摸不着。

光曜说："这是最高的境界了！谁能够达到这种境界啊！我能达到有所无的境界，却不能达到无所无的境界；等到达到'无'的境界时却又为'有'了，怎么样才能达到这种连无也没有的境界呢？"

大司马家中捶制钩带的工匠，八十岁了，还是做得没有丝毫差错。大司马说："你是有技巧呢，还是有道？"

回答说："我有所坚持。我二十岁时就喜欢捶制钩带。对于别的东西都不看，不是钩带就不去注意。"这就是用心的地方，借助于不用心于他物，以至于长期获得不用心于他物的功效，何况全部精力没有

creates the form is formless? Tao should not be given a name."

Wushi said, "Those who give an answer when asked about Tao do not know Tao. Those who ask about Tao will not learn about Tao. Tao cannot be asked about and questions about Tao cannot be answered. If you ask about what cannot be answered, your question is futile; if you answer questions that cannot be answered, your answer is pointless. Those who give a pointless answer to a futile question have not observed the universe without and have not learned their origin within. Thus, they will not be able to pass over the Kunlun Mountains or wander in the land of utter emptiness."

Guangyao asked Wuyou, saying, "Master, do you exist or do you not exist?"

Since he got no reply to his question, he looked at Wuyou's appearance carefully and found that he was null and void. For the whole day, he looked at him but could not see anything, listened to him but could not hear anything, and groped for him but could not touch anything.

Guangyao said, "This is the ultimate state of being! Who on earth can attain this state of being! I can exist in non-existence, but I cannot remain non-existent in non-existence. It would be ideal if I could remain non-existent in existence, but how could I attain this state of being?"

The buckle-maker for the Minister of War was eighty years old, but he still never made the slightest error in his work. The Minister of War said, "Are you dexterous or are you endowed with Tao?"

The buckle-maker said, "I have always stuck to my work. I began to be fond of making buckles when I was twenty years old. I did not even look at anything else. I paid no attention to anything but buckles. My dexterity in making buckles comes from my negligence in other areas. That's why I can remain dexterous for such a long period of time. What's

【原文】

孰不资焉！

冉求问于仲尼曰："未有天地可知邪？"

仲尼曰："可。古犹今也。"

冉求失问而退。明日复见，曰："昔者吾问'未有天地可知乎？'夫子曰：'可。古犹今也。'昔日吾昭然，今日吾昧然，敢问何谓也？"

仲尼曰："昔之昭然也，神者先受之；今之昧然也，且又为不神者求邪！无古无今，无始无终。未有子孙而有子孙，可乎？"

冉求未对。仲尼曰："已矣，未应矣！不以生生死，不以死死生。死生有待邪？皆有所一体。有先天地生者物邪？物物者非物。物出不得先物也，犹其有物也。犹其有物也，无已。圣人之爱人也终无已者，亦乃取于是者也。"

颜渊问乎仲尼曰："回尝闻诸夫子曰：'无有所将，无有所迎。'回

【今译】

不用上的！万物谁不帮助他啊！

冉求问孔子说："没有天地之前的事情可以知道吗？"

孔子说："可以。古代如同现在一样。"

冉求无话再问就退出了。第二天他又来见，说："昨天我问：'没有天地之前的事情可以知道吗？'老师说：'可以。古代如同现在一样。'昨天我清楚，今天却又糊涂了，请问这是为什么呢？"

孔子说："昨天你明白，是用了心思先去领会；今天你糊涂，大概又因为不用心思而拘泥于形式去求答啦！没有古代就没有今日，没有开始就没有终结。没有子孙以前就已有子孙，可以吗？"

冉求没有作答。孔子说："算了，不用回答了！本来不是为了生才生出死，不是为了死才停止生。死生是互相对待的吧？死和生是共存于一体的。有先于天地而生的东西吗？产生万物的东西并不是物。万物产生以前不会先有一个什么物。由道才有了万物。有了万物，便生生不息。圣人的爱心永无休止，也就是取法于万物的生生不息。

颜回问孔子说："我曾听老师说过：'没有送，没有迎。'请问这句

more, there is Tao, which permeates everywhere. Whoever has not benefited from it?"

Ran Qiu asked Confucius, saying, "Can we know what it had been like before the heaven and the earth came into existence?"

Confucius said, "Yes. It was the same in the past as it is in the present."

Having not received a satisfactory answer, Ran Qiu left and came back again the following day. He said, "Yesterday I asked, 'Can we know what it had been like before the heaven and the earth came into existence?' and you said, 'Yes. It was the same in the past as it is in the present.' Yesterday I thought I was clear about it, but today I am at a loss again. May I ask what is the matter with me?"

Confucius said, "You were clear about it yesterday because your inner mind had already grasped the meaning of my words. You are at a loss today because you are trying to find out what it is really like. In fact, there is neither past nor present, neither beginning nor ending. Is it possible to have sons and grandsons before you have sons and grandsons?"

Ran Qiu did not give any reply. Confucius went on to say, "That'll do. You don't have to give any reply. We cannot give birth to a death for the sake of life, and we cannot kill a life for the sake of death. Are life and death dependent on each other? They are very much the same. Is there anything that had been born before the heaven and the earth came into existence? The creator of things is not a thing. There had been nothing before anything was created. Out of Tao comes everything. When there is everything, there is no end of life and death. The sage's love of man, which has no end at all, is modelled after this."

Yan Yuan asked Confucius, saying, "Master, I've heard that you once said, 'Don't send anything off and don't welcome anything.' May I ask

【原文】

敢问其游。”

仲尼曰：“古之人，外化而内不化，今之人，内化而外不化。与物化者，一不化者也。安化安不化，安与之相靡？必与之莫多。狶韦氏之囿，黄帝之圃，有虞氏之宫，汤武之室。君子之人，若儒墨者师，故以是非相𩐨也，而况今之人乎！圣人处物不伤物。不伤物者，物亦不能伤也。唯无所伤者，为能与人相将迎。山林与！皋壤与！使我欣欣然而乐与！乐未毕也，哀又继之。哀乐之来，吾不能御，其去弗能止。悲夫，世人直为物逆旅耳！夫知遇而不知所不遇，能能而不能所不能。无知无能者，固人之所不免也。夫务免乎人之所不免者，岂不亦悲哉？至言去言，至为去为。齐知之所知，则浅矣。”

【今译】

话的缘由。”

孔子说：“古时候的人，外表变化而内心凝静，现在的人，内心游移而外表不变。随万物变化的，内心却凝静不变。变化和不变化都自然安顺，那还有什么与它相抵触？参与变化一定能恰如其分。狶韦氏有苑囿，黄帝有园圃，虞舜有宫殿，汤武有屋宇。君子一类的人，像儒墨的师辈，还要用是非来相互攻击，何况现在的人呢！圣人与外物相处却不伤害外物。不伤害外物的，外物也不会伤害他。只有无所伤害的，才能和人相往来。山林啊！原野啊！让我高兴快乐！快乐还没有结束，悲哀又接着而来。悲哀、快乐的来临，我不能抵抗，它们的离去也不能制止。可悲啊！世人只是外物的旅舍而已！知道所碰到的，而不知道所碰不到的，能做到所能做到的，而不能做到所不能做到的。这种无法知晓、无能做到的情况，本来就是人所不能避免的。要是致力于避免人所不能避免的事，那不是很可悲吗？最高的言论就是没有言论，最高的行为就是无所作为而顺其自然。要想让人所知道的完全相同，那就太肤浅了。”

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why you said so?"

Confucius said, "Men in ancient times changed outwardly, but not inwardly. Men in modern times change inwardly, but not outwardly. Men change themselves along with other things because they have unchangeable Tao in them. Which is to be changed, which is not to be changed, and which is to follow other things — there is a limit in each case. King Shiwei had his park, the Yellow Emperor had his garden, King Shun had his palace, and King Tang and King Wu had their chambers. Such gentlemen as the Confucians and the Mohists attacked each other for what was right and what was wrong. Still worse are men in modern times. The sages deal with things without hurting them. Since they do not hurt things, things do not hurt them. Only those who do not hurt others will be able to send off and welcome others. Mountains and forests, hills and plains — all of them make me rejoice. However, before my joy is over, sorrow comes in quick succession. I can neither prevent joy and sorrow from coming nor hinder their going. How sad it is that men in the world are but the temporary dwelling place for joys and sorrows! Men only know what they have come across and do not know what they have not come across. They can achieve what is within their power and cannot achieve what is beyond their power. No one can avoid what they do not know and what is beyond their power. Isn't it sad for men to try to avoid what is unavoidable! The perfect speech is absence of speech; the perfect action is absence of action. How shallow it is for men to equate personal knowledge with true knowledge!"

庄子·杂篇

庚桑楚第二十三

【原文】

老聃之役有庚桑楚者，偏得老聃之道，以北居畏垒之山。其臣之画然知者去之，其妾之挈然仁者远之；拥肿之与居，鞅掌之为使。居三年，畏垒大壤。畏垒之民相与言曰："庚桑子之始来，吾洒然异之。今吾日计之而不足，岁计之而有馀。庶几其圣人乎！子胡不相与尸而祝之、社而稷之乎？"庚桑子闻之，南面而不释然，弟子异之。庚桑子曰："弟子何异于予？夫春气发而百草生，正得秋而万宝成。夫春与秋，岂无得而然哉？天道已行矣。吾闻至人，尸居环堵之室，而百姓猖狂，不知所如往。今以畏垒之细民，而窃窃焉欲俎豆予于贤人之间，

【今译】

老子的弟子中有个叫庚桑楚的，只有他得了老子的真传，往北住进了畏垒山。他的仆人中喜欢卖弄才智的被辞退，侍妾中着力标榜仁义的被疏远；憨厚粗笨的人与他住在一起，马虎随便的人替他干活。住了三年，畏垒山区富有起来。畏垒山的老百姓相互交谈说："庚桑先生刚来的时候，我们都对他感到惊异。如今我们收入按天计算虽然还不充足，但全年总的计算起来也还略有剩余。他大概是位圣人吧！大家何不一起来敬奉他，为他建立一个宗庙呢？"庚桑楚听到了这种情况，面对着南方闷闷不乐，弟子们对此感到奇怪。庚桑楚说："你们对我有什么奇怪的呢？那春气发动，使百草萌生，到了正秋时节便万物成熟。那春与秋难道无缘无故就能如此吗？是天道运行的结果啊。我听说德行最纯真的人，像受祭的尸主一般静居在方丈小室之内，百姓们放任随便，不知道归向何方。如今使得畏垒山区的普通百姓，都私下议论着要将我置于圣贤的行列来敬奉，我岂不成了让大家都盯

Miscellaneous Chapters

Chapter 23

Gengsang Chu

Among Laozi's disciples was a certain Gengsang Chu, who alone had learned Laozi's teachings on Tao. He went up north to live in the Weilei Mountains. He dismissed those servants who showed off their cleverness and kept away from those maids who boasted about their humaneness and righteousness. He stayed with those who were simple and ignorant and employed those who knew only how to work hard. He had been living there for three years when the Weilei Mountain areas began to enjoy a bumper harvest. The people in Weilei said to one another, "When Gengsangzi first came among us, we were amazed at his eccentric behaviours. If we observe him by the day, he does not seem to do much; if we observe him by the year, he has done more than we expected of him. He might be a sage indeed. Why don't you pay tribute to him as your ancestor and set up a temple for him?"

When Gengsangzi heard of this, he sat facing the south and felt displeased. When his disciples looked puzzled, he said, "What are you puzzled about me? When the vital energy of *yang* grows in spring, various plants begin to flourish, and later when autumn comes, various fruits begin to ripen. How can spring and autumn act like this for no reason at all? They are but following the natural course of events or the Tao of the heaven. I have heard that the perfect man lives quietly in a small house while the people are free to follow their natural bent. Now that the people in Weilei are whispering among themselves that I shall be deified, does that mean

【原文】

我其杓之人邪？吾是以不释于老聃之言。”弟子曰：“不然。夫寻常之沟，巨鱼无所还其体，而鲵鳅为之制；步仞之丘陵，巨兽无所隐其躯，而孽狐为之祥。且夫尊贤授能，先善与利，自古尧、舜以然，而况畏垒之民乎？夫子亦听矣！”庚桑子曰：“小子来！夫函车之兽，介而离山，则不免于网罟之患；吞舟之鱼，砀而失水，则蚁能苦之。故鸟兽不厌高，鱼鳖不厌深；夫全其形生之人，藏其身也，不厌深眇而已矣！且夫二子者，又何足以称扬哉！是其于辩也，将妄凿垣墙而殖蓬蒿也，简发而栉，数米而炊，窃窃乎又何足以济世哉！举贤则民相轧，任知则民相盗。之数物者，不足以厚民。民之于利甚勤，子有杀父，臣有杀君，正昼为盗，日中穴阫。吾语女：大乱之本，必生于尧、舜之间，其末存乎千世之后。千世之后，其必有人

【今译】

着的人吗？因此我想起了老子的教诲而感到难受。”弟子们说：“我们认为似乎并不如此。那丈儿八尺宽的小水沟，巨大的鱼无处可以回转自己的身子，但小鱼、泥鳅有了它便来去自如；那两三步高的小土丘，巨大的野兽无处可以隐蔽自己的身子，但狡猾的狐狸有了它便得意妄为。再说尊重贤者，授职能人，崇尚善行，兴举益事，从古代尧、舜以来都已如此，何况畏垒地区的百姓呢？先生还是听从吧！”庚桑楚说：“年轻人，你们过来！那口能含车的巨兽，若孤零零离开山林，便不能免于猎网的灾难；可以吞下船只的大鱼，若搁浅沙滩而失去了水，那么连蚂蚁都能让它吃苦头。所以鸟兽不嫌山高，鱼鳖不嫌水深；那保全自己的形体和本性的人，隐匿自己，也是不嫌深远罢了！何况那尧、舜二位，又哪里值得颂扬呢！若以他们为标准来区别贤愚善恶，那就如同把好端端的围墙挖掉来种上蓬蒿杂草，挑选头发来梳理，数米粒来煮饭，尽干些无聊繁琐的事，又哪能救助人世呢！推举贤才，百姓就互相倾轧；任用智者，百姓就互相抢夺。这几条办法，不足以使民风淳厚。老百姓对于财利很起劲，儿子有杀父亲的，臣下有杀君上的，大白天可以干抢劫的事，正中午敢挖别人家墙洞去行窃。我告诉你们：最大祸乱的根源，一定是产生在尧、舜时代，而它的流毒危害，将留存于后来的千秋万代。万年之

I am the centre of attention? That is why I am not happy about it when I think of Laozi's instructions."

The disciples said, "You don't have to be unhappy. In a ditch eight feet deep and sixteen feet long, a big fish can hardly turn round but a small fish can swim freely. On a hillock six to eight feet high, a large beast can hardly hide itself but a wily fox finds it good enough. Besides, to the virtuous, to give power to the capable, to value the good and to reward the good have been practised since the times of King Yao and King Shun. Why should they not be practised by the Weilei people? You just follow their practice, Master."

Gengsangzi said, "Come forward, young men! A beast large enough to hold acart in its mouth will hardly be able to escape from the traps or snares when it leaves the mountain forest alone; a fish big enough to swallow a boat will be harassed by the ants when it is stranded on the river-bank. Therefore, birds and beasts do not mind how high the mountain is while fish and turtles do not mind how deep the water is. Those who want to keep fit and cultivate their nature do not mind how remote and seclusive their retired home is. Moreover, what claim do King Yao and King Shun have for adoration? Their practice is like digging a hole on a wall to grow brambles, picking the hairs to comb and counting the grains to cook. How can such petty favours save the world? Selecting the virtuous will make the people jostle against each other; employing the wise will make the people deceive each other. These practices will not do the people any good. The people are so eager to gain profit that there will be cases in which a son murders his father or a minister assassinates his king. There will be robberies in broad daylight or burglaries at noontime. Let me remind you that disorder and confusion must have been rooted in the times of King Yao and King Shun and will affect the people for a

【原文】

与人相食者也。”

南荣趎蹴然正坐曰：“若趎之年者已长矣，将恶乎托业以及此言邪？”庚桑子曰：“全汝形，抱汝生，无使汝思虑营营。若此三年，则可以及此言矣。”南荣趎曰：“目之与形，吾不知其异也，而盲者不能自见；耳之与形，吾不知其异也，而聋者不能自闻；心之与形，吾不知其异也，而狂者不能自得。形之与形亦辟矣，而物或间之邪，欲相求而不能相得？今谓趎曰：‘全汝形，抱汝生，勿使汝思虑营营。’趎勉闻道达耳矣！”庚桑子曰：“辞尽矣。曰奔蜂不能化藿蠋，越鸡不能伏鹄卵，鲁鸡固能矣！鸡之与鸡，其德非不同也，有能与不能者，其才固有巨小也。今吾才小，不足以化子。子胡不南见老子？”

南荣趎赢粮，七日七夜至老子之所。老子曰：“子自楚之所来乎？”南荣趎曰：“唯。”老子曰：“子何与人偕来之众也？”南荣趎惧然

【今译】

后，一定有人吃人的事！”

南荣趎神色严肃，正襟危坐，说：“像弟子这样年纪的人已经不年轻了，要怎样学习才能达到先生所说的那种德行最纯真的人的境界呢？”庚桑楚说：“保全你的形体，守住你的天性，不要让你的思虑惑乱，想入非非。像这样经过三年，那就可以达到我所说的那种境界了。”南荣趎说：“从眼睛的外形看，我不知道它们彼此有什么不同，但盲人却连自己的身子也不能看见；从耳朵的外形看，我也不知道它们彼此有什么不同，但聋子却连自己的声音也不能听到；从心脏的外形看，我不知道它们彼此有什么不同，但疯子却连自己的存在也不能感知。形体与形体，互相也都是开放的，但希望相互了解却往往不能办到，这或许是外物阻隔的缘故吗？如今先生对弟子说：‘保全你的形体，守住你的天性，不要让你的思虑惑乱，想入非非。’弟子力求领悟大道，但现在只是听进耳朵里罢了！”庚桑楚说：“话已说尽了。人们说小土蜂不能孵化出豆叶虫，越国的鸡不能孵化天鹅蛋，但鲁国的鸡是一定能做到的了！鸡与鸡，它们的本质并非不同，却有的能有的不能，是因为它们的本领原就有大小啊。如今我本领小，不足以化导你。你何不往南去见见老子呢？”

南荣趎带足干粮，走了七天七夜，到了老子那里。老子说：“你是从庚桑楚那儿来的吗？”南荣趎说：“是的。”老子说：“怎么跟你一块儿来的人有这么多啊？”南荣趎惊异地回头看了看。老子说：“你不明白

thousand generations. After a thousand generations, there must be men who eat other men!"

Nanrong Chu straightened himself in his seat with a perplexed look on his face, saying, "For a man like me who is getting on in age, what shall I learn from you to attain your ideal?"

Gengsangzi said, "Keep fit, preserve your nature, don't over-strain your mind, and you will attain my ideal in three years."

Nanrong Chu said, "I don't know how eyes are different from each other, but the blind men cannot see with their eyes. I don't know how ears are different from each other, but the deaf men cannot hear with their ears. I don't know how minds are different from each other, but the crazy men cannot think properly with their minds. I have the same kind of physical form as you, but there must be difference between us, for we can hardly think alike. When you said to me, 'Keep fit, preserve your nature, don't over-strain your mind', your words barely reached my ears. "

Gengsangzi said, "I've said all I can say. Small wasps cannot incubate large caterpillars. Small hens from the state of Yue cannot hatch swan-eggs, but large hens from the state of Lu can. Hens are endowed with the same hatching capacity. One can and the other cannot because their capabilities are different. I cannot enlighten you on the subject because my capability is weak. Why don't you go south to visit Laozi?"

Carrying his provisions on his shoulders, Nanrong Chu walked seven days and nights and finally reached Laozi's place.

Laozi asked, "Are you from Gengsang Chu's place?"

Nanrong Chu replied, "Yes."

Laozi said, "Why are you coming with so many people?"

Nanrong Chu looked behind him in alarm.

【原文】

顾其后。老子曰："子不知吾所谓乎？"南荣趎俯而惭，仰而叹，曰："今者吾忘吾答，因失吾问。"老子曰："何谓也？"南荣趎曰："不知乎，人谓我朱愚；知乎，反愁我躯。不仁，则害人；仁，则反愁我身。不义，则伤彼；义，则反愁我己。我安逃此而可？此三言者，趎之所患也，愿因楚而问之。"

老子曰："向吾见若眉睫之间，吾因以得汝矣，今汝又言而信之。若规规然若丧父母，揭竿而求诸海也，汝亡人哉！惘惘乎，汝欲反汝情性而无由入，可怜哉！"南荣趎请入就舍，召其所好，去其所恶，十日自愁，复见老子。老子曰："汝自洒濯，熟哉郁郁乎？然而其中津津乎犹有恶也。夫外韄者不可繁而捉，将内揵；内韄者不可缪而捉，将外揵。外、内韄者，道德不能持，而况放道而行者乎！"南荣趎

【今译】

我说的意思吗？"南荣趎低下了头，深感羞愧，又抬起头来，叹了口气，说道："如今我忘了自己该怎样回答，因而也忘了该怎样向您请教。"老子说："怎么说呢？"南荣趎说："不聪明吧，人们就说我蠢笨；聪明吧，反而给自身带来忧愁。不仁吧，便会危害别人；仁吧，那反而给自身带来忧愁。不义吧，便会伤害别人；义吧，那反而给自身带来忧愁。我怎样从这里解脱才好呢？说的这三项，就是我忧虑的问题，希望借助庚桑楚的面子向您请教。"

老子说："刚才我看你的眉目之间，我也就掌握了你的心思。如今你自己又说了出来，更证实了我的观察。你失魂落魄似的如同失去了父母，举着竹竿要到大海里去打捞他们，你真是个糊涂人啊！多迷惘啊，你想返归你的真情本性却无路可走，真可怜呀！"南荣趎请求留下，到老子的弟子们的房间里住了下来，于是追寻美德，革除丑行，整整十天自愁自苦，然后再出来拜见老子。老子说："你自行清洗，闷闷不乐真够厉害的吧？然而从你内心不断流露出来似乎还是有邪恶的东西啊。那形体被束缚的人要不胜其繁地去摘除束缚，应当紧闭内心；内心被困扰的人要不胜其乱地去解脱困扰，应当隔绝外物。形体内心都被束缚的人，就连有道有德的人也不能保住，何况是奉行

Laozi said, "Don't you understand my words?"

Nanrong Chu hung his head abashed and heaved a deep sigh to the sky, saying, "I've forgotten how to reply and so I've also forgotten my question."

Laozi said, "What do you mean?"

Nanrong Chu said, "If I do not know, people will say that I am ignorant; if I know, I am doing harm to my physical form. If I do not practise humaneness, I may do harm to others; if I do practise humaneness, I shall do harm to myself. If I do not practise righteousness, I may hurt others; if I do practise righteousness, I shall hurt myself. How can I get out of the dilemmas? I am puzzled over these three dilemmas. I hope that you will solve my puzzles because of my connections with Gengsang Chu."

Laozi said, "When I looked at your eyes, I knew what was the matter with you. What you said has further confirmed my view. You are in such a confusion that you look like a child who has lost his parents, trying to find them with a pole in the sea. You are like a waif, utterly at a loss. You want to recover your inborn nature but don't know how to do it. What a poor creature you are!"

Nanrong Chu asked for permission to remain with Laozi. He tried hard to cultivate in him what was good and to rid himself of what was evil. He felt so miserable after ten days that he went to see Laozi again.

Laozi said, "Now that you have been trying hard to cleanse yourself, why are you still feeling sad? It means that you are still cherishing some evil ideas. When your uneasiness cannot be controlled from the inside, you have to restrain it from the outside; when your uneasiness cannot be controlled from the outside, you have to restrain it from the inside. When your uneasiness cannot be controlled both from the inside and from the outside, even men of Tao and virtue can hardly keep to themselves. Still

【原文】

曰："里人有病，里人问之，病者能言其病，然其病病者，犹未病也。若趎之闻大道，譬犹饮药以加病也。趎愿闻卫生之经而已矣。"老子曰："卫生之经，能抱一乎？能勿失乎？能无卜筮而知吉凶乎？能止乎？能已乎？能舍诸人而求诸己乎？能翛然乎？能侗然乎？能儿子乎？儿子终日嗥而嗌不嗄，和之至也；终日握而手不掜，共其德也；终日视而目不瞬，偏不在外也。行不知所之，居不知所为，与物委蛇而同其波，是卫生之经已。"南荣趎曰："然则是至人之德已乎？"曰："非也。是乃所谓冰解冻释者，能乎？夫至人者，相与交食乎地，而交乐乎天，不以人物利害相撄，不相与为怪，不相与为谋，不相与为事，翛然而往，侗然而来，是谓卫生之经已。"曰："然则是至乎？"

【今译】

学道的人呢！"南荣趎说："村里有人生了病，邻居去探望他，病人能说出自己的病情，这样的话，那个能够把自己的病情说个清楚的人，还算不上是真病。像我这样听到了大道，如同喝了药反而加重了病呢。因而我只想听听养性之道就是了。"老子说："要说养性之道，你能守住纯一吗？能不丧失真性吗？能不占卜问卦而了解吉凶祸福吗？能静止吗？能虚无吗？能无责于人只反求自身吗？能无挂无牵自由自在吗？能无知无识淳朴天真吗？能像那婴儿吗？婴儿整天号哭但嗓子不会沙哑，这是和气极其淳厚的缘故啊；整天握着小手但手指不会痉挛，这是符合他的天性的缘故啊；整天瞪着眼看而目不转睛，这是他精神并未偏注在外物的缘故啊。所以，走路不知要去哪里，坐着不知要干什么，与外物同变同化，随波逐流，这就是养性之道了。"南荣趎说："那么这就是德行最纯真的人的天性吗？"老子说："不是的。这只是所谓冰消雪化罢了，能是德行最纯真的人的天性吗？那德行最纯真的人，与人们一样向地求取饮食，由天获得快乐，不因人事利害扰乱自己的心，不互相在一起责怪对方，不互相在一起谋算对方，不互相在一起制造事端，无挂无牵而去，无知无识而来，这就是养性之道了。"南荣趎说："那么这就是最高境界了吗？"老子说："还不是的。

less can a man like you who is just starting to learn Tao!"

Nanrong Chu said, "Suppose a man is ill and his neighbour goes to see him.The man is not seriously ill if he can tell what is wrong with him and says that he is ill. When I have learned something about Tao, I am like one who becomes more seriously ill when he takes the medicine. What I want to learn about is how to preserve my life."

Laozi said, "As to how to preserve your life, you just ask yourself these questions: Can you remain pure and simple? Can you preserve your inborn nature? Can you tell your fortune without divination? Can you know where to stop? Can you know how much is enough? Can you ask from yourself instead of asking from others? Can you be free from worries and cares? Can you be naive and ignorant? Can you behave yourself as a new-born baby? A new-born baby can cry all day without losing its voice because it is in the perfection of equilibrium. It can make fists all day long without opening it because it is in the perfection of its nature; it can gaze all day without turning its eyes because it is in the perfection of a concentrated mind. It moves without knowing where to go, and it stays without knowing what to do. This is the way to preserve your life."

Nanrong Chu asked, "Is this the virtue of perfect men?"

Laozi said, "No. This is but the way to activate your mind just like thawing or melting the ice. Can you do that? By conforming to nature, the perfect men share the food with the earth and share the joy with the heaven. They do not entangle themselves in intricate human relationships, or blame each other or plot against each other, or work against each other. They leave without worry and they come without care. This is the way to preserve your life."

Nanrong Chu asked, "Is this the perfect stage?"

【原文】

曰："未也。吾固告汝曰：'能儿子乎？'儿子动不知所为，行不知所之，身若槁木之枝而心若死灰。若是者，祸亦不至，福亦不来。祸福无有，恶有人灾也？"

宇泰定者，发乎天光。发乎天光者，人见其人，〔物见其物。〕人有修者，乃今有恒。有恒者，人舍之，天助之。人之所舍，谓之天民；天之所助，谓之天子。

学者，学其所不能学也？行者，行其所不能行也？辩者，辩其所不能辩也？知止乎其所不能知，至矣！若有不即是者，天钧败之。

备物以将形，藏不虞以生心，敬中以达彼。若是而万恶至者，皆天也，而非人也，不足以滑成，不可内于灵台。灵台者有持，而不知其所持而不可持者也。不见其诚己而发，每发而不当；业入而不舍，每更为失。

为不善乎显明之中者，人得而诛之；为不善乎幽间之中者，鬼得

【今译】

我已经告诉过你：'能像婴儿一样吗？'婴儿活动不知要干什么，行走不知道要去哪里，身体像枯树枝，心像冷灭的灰。像这样的人，灾祸不会来临，幸福也不会来临。祸福都没有，哪还有人为的危害呢？"

精神境界安泰宁静的人，焕发出自然的光辉。焕发自然光辉的人，人见他不过是个人，物见他不过是个物。有谁照此修养的，便能获得永恒的安宁。获得永恒安宁的人，人们舍弃他，天却帮助他。被人们舍弃的人，叫做天之民；受天帮助的人，叫做天之子。

所谓求学，是学他所不能学的东西吗？所谓实行，是做他所不能做的事吗？所谓辩说，是论辩他所不能论辩的问题吗？懂得在无法求知之处就此止步，就最完美了！如果有谁不是遵循这一点的，无不存在的自然权威便将使他败亡。

具备万物来将养形体，不存预谋以使心灵快活，心中真诚以与外物相通。像这样但各种灾祸仍纷至沓来，那就是天命，而不是自己的过错，因而不值得为此扰乱自己业已养成的德性，不必把它挂在心上。心灵是有一定持守的，但却不必知道它究竟持守着什么，更不可有意去持守什么。不是表现那真诚的自我而发泄感情，往往发泄都不会得当；让自己难以理解的种种灾祸的降临钻进内心而不能抛开，往往会错上加错。

在光天化日之下做坏事的人，人人都可以惩罚他；在阴暗角落里

Laozi said, "No. Just now I asked you, 'Can you behave yourself as a new-born baby?' A new-born baby stays without knowing what to do and moves without knowing where to go. Its physical form is like a withered tree and its heart is like the dead ashes. Thus, misfortune will not come and good fortune will not arrive. If it is free from misfortune and good fortune, how can it suffer from any afflictions caused by men?"

He who has a peaceful mind radiates with a divine light. He who radiates with a divine light displays his inborn nature; the thing that radiates with a divine light displays its inborn nature. He who cultivates himself will have a constant nature; he who has a constant nature is sought after by the people and assisted by the heaven. He who is sought after by the people is called a man of nature; he who is assisted by the heaven is called a son of nature.

A scholar tries to learn what cannot be learned; a man tries to practise what cannot be practised; a rhetorician tries to argue about what cannot be argued. He who is contented with what he cannot know has reached perfection; he who is not contented with what he cannot know will impair his inborn nature.

Keep fit with the help of everything in the world; nurture your spirit with an open and broad mind; cultivate your internal mind to cope with the external things. If you have attained this and are still harassed by various disasters, it is the heaven that is at work not the man. This will not affect your virtue or disturb your mind. You should learn to control your mind, but you should control it unconsciously, not consciously.

If you display what you cannot control, you will in no time display your mind properly. If you keep external things in your mind, you will lose your inborn nature. He who does evils overtly will be condemned by the people; he who does evils covertly will be condemned by the conscience. He

【原文】

而诛之。明乎人、明乎鬼者，然后能独行。券内者，行乎无名；券外者，志乎期费。行乎无名者，唯庸有光；志乎期费者，唯贾人也。人见其跂，犹之魁然。

与物穷者，物入焉；与物且者，其身之不能容，焉能容人？不能容人者无亲，无亲者尽人。兵莫憯于志，镆铘为下；寇莫大于阴阳，无所逃于天地之间。非阴阳贼之，心则使之也。

道通。其分也〔成也〕，其成也毁也。所恶乎分者，其分也以备；所以恶乎备者，其有以备。故出而不反，见其鬼；出而得，是谓得死。灭而有实，鬼之一也。以有形者象无形者而定矣！

出无本，入无窍。有实而无乎处，有长而无乎本剽。有所出而无窍者有实；有实而无乎处者，宇也；有长而无本剽者，宙也。有乎生，

【今译】

做坏事的人，鬼神就会惩罚他。对人对鬼都光明正大的人，才能独往独来、无所畏惧。但求合于心性的人，行动于默默无闻之中；追求迎合外物的人，志在牟取极大的财富。行动于默默无闻之中的人才常葆光辉；志在牟取极大财富的人，只是商贾之徒。别人都看见他是拼命在踮着脚（有所企求），好像很魁伟，其实却不然。

以空虚的胸怀来对待外物的人，万物都将纳入他的胸怀；与外物格格不入的人，他自己尚且无处容身，又怎能容纳别人？不能容人的人没有亲近者，没有亲近者的人就自绝于人。伤害人的武器没有比心志更厉害的了，镆铘利剑还在其次；伤害人的大敌莫过于阴阳，它让你在天地之间无所逃避。其实并非阴阳在伤害你，而是你的心志未能顺应阴阳的变化而使自身受到伤害。

大道是通贯万物的。任何事物有分离就有成功，有成功就有毁坏。分离之所以可厌恶，就在于分离后又要求完备；要求完备之所以值得厌恶，因为完备之后又会进一步要求完备。所以心神外驰而不能返归，就显出他是鬼；心神外驰而能有所得，这就叫做得到了死亡。本性消亡，仅有形体，仍然是一种鬼。只有让有形的身躯效法无形的大道，那才能安定。

产生没有本源，归入没有巢穴。有实在形体却没有存在之处，有无限的长度却没有头没有尾。有产生的出处却没有归入的巢穴，乃有实在的形体；有实在的形体却没有存在处所的东西，那就是四方上下广袤无垠的空间；有无限长度却没有头没有尾的东西，那就是古往今

who can face the people with an easy mind and face his own conscience with an easy mind will be able to go alone without fear.

He who minds internal attainment does not care for fame and name when he does something; he who minds external attainment aims at fame and name. He who does not care for fame and name is plain but has a halo around him; he who aims at fame and name is a mere merchant — his anxiety is apparent although he thinks highly of himself. He who always conforms with things will fare well with others; he who does not conform with things will not tolerate himself, still less tolerate others. He who does not tolerate others will have no friends around him; he who has no friends around him will be the outcast of the society. No weapon is sharper than the will; even the sharpest sword is inferior to the will. No injury is more serious than that which is done by *yin* and *yang*; they are everywhere in the world. *Yin* and *yang* do not hurt people by themselves, but are driven by the will.

Tao permeates through everything. Division leads to completion and completion leads to destruction. People hate division because they want to seek after completion; people hate completion because they want to seek after a more perfect completion. A man is approaching death when the spirit leaves his physical form and does not return; a man is dead when the spirit leaves his physical form and finds a dwelling place. A man whose inborn nature is perished while his physical form still exists is no more than a ghost. He will be in harmony if he follows the formless Tao with his physical form.

Tao comes from nowhere and goes to nowhere. It is substantial but stays in no particular place. It grows but has no beginning or ending. Things come out of that which has no apertures, but it is substantial. That which is substantial but stays in no particular place is space. That which

【原文】

有乎死；有乎出，有乎入。入出而无见其形，是谓天门。天门者，无有也。万物出乎无有。有不能以有为有，必出乎无有，而无有一无有。圣人藏乎是。

古之人，其知有所至矣。恶乎至？有以为未始有物者，至矣，尽矣，弗可以加矣！其次以为有物矣，将以生为丧也，以死为反也，是以分已。其次曰始无有，既而有生，生俄而死；以无有为首，以生为体，以死为尻。孰知有无死生之一守者，吾与之为友。是三者虽异，公族也：昭、景也，著藏也；甲氏也，著封也。非一也？

有生黬也，披然曰"移是"。尝言"移是"非所言也；虽然，不可知者也。腊者之有膍胲，可散而不可散也；观室者周于寝庙，又适

【今译】

来绵绵无穷的时间。有所生，有所死；有所出，有所入。出出入入都不见那形迹，这就叫天道之门。天道之门就是虚无。万物都产生于虚无。所谓有不能通过有来产生有，必定要从虚无中才能产生有，而虚无则是一无所有。圣人就隐匿在这里。

古时候的人，他们所懂得的达到最高的顶点了。达到怎样的顶点呢？有认为从来不曾有过外物的，这种认识到顶了，穷尽了，无以复加了！其次认为外物是有的，不过要把生看成是丧失，把死看成是回归，这已经是对外物有所区分了。再其次认为初始是虚无，然后才生出物，所生出的物瞬间便死亡；把虚无看作是头，把出生看作是身子，把死看作是尾。谁懂得虚无、死、生三者处于一体，我就跟他作朋友。这三者虽不同，却好像同一宗的分支：如楚国的昭氏、景氏以职任而彰显；屈氏则以其封邑而著名。虽分为三姓，难道不是同一宗吗？

有人脸上长了颗黑痣，大家七嘴八舌地说："去掉它。"我曾说"去掉它"这种话是不该讲的；不过其中道理也不好懂得。比如腊祭时的祭品有牛胃牛蹄，这些东西可以分别陈列供祭，而为体现牲体齐备，则是缺一不可的；又像参观屋舍的人总是把居室看个遍，有时却又往

grows but has no beginning or ending is time. There is birth and there is death; there is coming out and there is going in. The place where things come out and go in has no physical form. This is called the heavenly gate , which is non-existence. All the things in the world come out of non-existence, as existence cannot come out of existence. Existence can only come out of non-existence, which is nothing in the final analysis. This is where the sages dwell.

The ancient people attained ultimate knowledge in certain respects. In what respects did they attain ultimate knowledge? There were some who thought that nothing existed from the very beginning — this is the ultimate view, the exhaustive view, to which nothing can be added. There were others who thought that things existed from the very beginning. They regarded birth as a loss and death as a return. Thus things already had distinctions. There were still others who thought that there was non-existence in the very beginning, and that then there appeared life, which soon turned to death. They regarded non-existence as the head, life as the trunk and death as the bottoms. I shall make friends with whoever are aware that non-existence, life and death are one. These three are different but they all belong to the same clan — Tao. It is the same with the Zhaos and the Jings who were known for their ranks, and the Qus who were known for their territory. They all belonged to the same clan in the state of Chu, but they were of different surnames.

Things came into life from what was opaque and obscure. If you are going to expound on this situation, you might call it "inseparability of right and wrong". However, this situation is beyond words, because you can hardly get to know it. At the winter sacrifice, the tripes and the hoofs can be considered as separable, but they are in fact inseparable parts of the same sacrificial ox. When you visit a palace, you will visit the ancestral

【原文】

其偃焉。为是举移是。请常言移是：是以生为本，以知为师，因以乘是非。果有名实，因以己为质，使人以为己节，因以死偿节。若然者，以用为知，以不用为愚，以彻为名，以穷为辱。“移是”，今之人也，是蜩与学鸠同于同也。

蹍市人之足，则辞以放骜，兄则以妪，大亲则已矣。故曰：至礼有不人，至义不物，至知不谋，至仁无亲，至信辟金。

彻志之勃，解心之谬，去德之累，达道之塞。贵、富、显、严、名、利六者，勃志也；容、动、色、理、气、意六者，谬心也；恶、欲、喜、怒、哀、乐六者，累德也；去、就、取、与、知、能六者，塞道也。此四六者不荡胸中则正，正则静，静则明，明则虚，虚则

【今译】

厕所跑去了。（像牛胃牛蹄以及厕所之类的东西，能少得了吗?）因此我举这些例子来说明“去掉它”的问题。请让我再试试来谈一下“去掉它”的问题：这是以性情为根本，以心智为导师，于是以这样的观点来摆布是非。倘若果真有名实的区分，便把自我看作主体，让别人都符合于自己，乃至要用死来补偿这相符。像这样的人，把被任用看作聪明，把不被任用看作愚蠢，把官运亨通看作名誉，把仕途困顿看作耻辱。所以说“去掉它”，是今天的人的标准啊，这就如同蝉与学鸠鸟都自以为是一样。

踩了街市上行人的脚，便要表示道歉；如果是自己的哥哥，便只需亲热地喊一声“啊哟”；若是踩了爸爸妈妈的脚，就像没事似的。所以说：最大的礼节倒有不以外人相待的，最重的道义不分物我，最高的智慧无须谋虑，最博的仁爱没有亲人，最可靠的诚信不用金钱为质。

排除对意志的扰乱，解脱对心灵的束缚，甩掉对天性的拖累，疏通对大道的阻塞。尊贵、富有、显赫、威严、声名、利禄这六种东西，是扰乱意志的；容貌、举止、色彩、情理、辞气、意念这六种东西，是束缚心灵的；憎恶、贪求、喜爱、愤怒、悲哀、欢乐这六种东西，是拖累天性的；舍弃、依从、获取、施与、智慧、才能这六种东西，是阻塞大道的。这四个方面的六种东西，不在胸中冲荡就能平正，平正就安静，安静就明澈，明澈就虚空，虚空就能无为而又无所

hall, but you may also go to the toilet. All these are cases of "inseparability of right and wrong".

Let me try to talk about this idea. It takes life as the basis and takes knowledge as the standard, thus admitting the distinction of right and wrong. Since we have names and realities, we rely on our own standard to distinguish between right and wrong and try to make others accept our standard and even die for it. It follows that usefulness is considered as wisdom while uselessness is considered as folly, and that success is considered as renown while failure is considered as shame. "Inseparability of right and wrong" is a viewpoint adopted by the modern men, who are as ignorant as the cicadas and the turtle-doves.

If you step on the foot of a stranger in the market-place, you apologise and ask for pardon. If you step on the foot of your younger brother, you give him a word of sympathy. If you step on the foot of your parent, you do not need to say anything. Therefore, as the saying goes, "Perfect ritual makes no distinction between self and others; perfect righteousness makes no distinction between self and things; perfect knowledge resorts to no schemes; perfect humaneness shows no prejudice; perfect faithfulness takes no account of money."

Eliminate the disturbances to your will, loosen the bonds to your mind, relieve yourself of the burden of virtue and remove the obstacles to Tao. Eminence, wealth, distinction, honours, fame and gain — these six are the disturbances to your will; appearances, movements, complexions, features, temperament and attitudes — these six are the bonds to your mind; hate, love, joy, anger, sorrow and happiness — these six are the burdens of virtue; rejecting, accepting, taking, giving, intelligence and ability — these six are the obstacles to Tao. If these things do not run rampant in your mind, you will be at ease; if you are at ease, you will be calm; if you are

【原文】

无为而无不为也。

道者，德之钦也；生者，德之光也；性者，生之质也。性之动谓之为，为之伪谓之失。知者，接也；知者，谟也。知者之所不知，犹睨也。动以不得已之谓德，动无非我之谓治，名相反而实相顺也。

羿工乎中微，而拙乎使人无己誉；圣人工乎天，而拙乎人。夫工乎天而俍乎人者，唯全人能之。唯虫能虫，唯虫能天。全人恶天，恶人之天，而况吾天乎人乎！一雀适羿，羿必得之，威也。以天下为之笼，则雀无所逃。是故汤以胞人笼伊尹，秦穆公以五羊之皮笼百里奚。是故非以其所好笼之而可得者，无有也。

介者拸画，外非誉也。胥靡登高而不惧，遗死生也。夫复谓不馈

【今译】

不为。

道是德所钦仰的主人，生命是德所释放的光辉，天性是生命的本质。天性的运动就叫做行为，行为出于人欲就叫做过失。所谓知，就是应接外物；所谓知，就是内心谋虑。求知而有所不知，如同斜眼观物所见必有限。举动出于不得已就叫德，一举一动没有不是出于我的天性的就叫治，“德”与“治”名虽相反，但其实质却是一致的。

羿擅长射中极其细小的物体，但却不善于让别人称赞自己；圣人善于顺应自然，却不懂得怎样迎合人为之事。既善于顺应自然又善于迎合人事的，只有完人能做到。即使把我看成虫，我也能把自己看成虫，即便看成虫也照样能顺应自然。完人厌恶天然，是厌恶人为的天然，何况是用自我的标准来区分天然与人为呢！一只小雀迎着羿飞来，羿一定能得到它，因为在他的威力之中啊。如果把整个天下当作鸟雀的笼子，那么鸟雀便无处可逃。因此商汤用厨师作笼子便得到了伊尹，秦穆公用五张羊皮作笼子便得到了百里奚。所以说，不投其所好而能够笼络来的，绝不会有。

受过刖刑只剩一条腿的人不再需要修饰打扮，因为他已把毁誉置之度外。苦力囚徒攀高登险从不害怕，因为他早已忘却了生死问题。

calm, you will be clear; if you are clear, you will be empty; if you are empty, you will not do anything and will be able to accomplish anything.

Tao is the originator of virtue; life is the light of virtue; the inborn nature is the essence of life. The operation of the inborn nature is called "action" while the perversion of action is called "error". Cognition is perceptual knowledge while wisdom is rational knowledge. Rational knowledge is different from perceptual knowledge in that it involves the regular pattern. Spontaneous action is called "virtue" while deliberate action is called "good order". They are opposite in name and synonymous in reality.

Houyi the Archer was competent in hitting the smallest target, but was inept at preventing other people from praising himself. The sage is competent in conforming himself to nature but is inept at conforming himself to man. Only the complete man is able to conform himself to both. Only the insects can live the life of insects; only the insects can conform themselves to this inborn nature. How can the complete man understand nature? How can he understand the artificial nature? Still less can he understand it since he has divided man and nature according to his own will.

If a sparrow came within Houyi the Archer's sight, he was sure to shoot it down — this was his skill. If the world were a cage, the sparrow would not be able to escape at all. Therefore King Tang of Shang won Yiyin over by making him a cook and Duke Mu of Qin bought Baili Xi with five sheep skins. Therefore, it is impossible to win over people without paying the price.

A criminal whose feet have been amputated disregards the rules and regulations because he no longer cares about blame or praise. A prisoner is not frightened when he climbs up a great height because he no longer

【原文】

而忘人，忘人，因以为天人矣。故敬之而不喜、侮之而不怒者，唯同乎天和者为然。出怒不怒，则怒出于不怒矣；出为无为，则为出于无为矣。欲静则平气，欲神则顺心。有为也欲当，则缘于不得已。不得已之类，圣人之道。

【今译】

解除了惧怕心理，精神上不再有任何负担，便忘记了自己是人。忘记了自己是人，一切听天由命，便可把他看作天然中的人了。所以敬重他也不感到欣喜，侮辱他也不发怒的人，只有与天然和谐浑同为一的才能这样。怒气勃发但不是有心发怒，那么这怒气便是无怒而发的了；有所作为但不是有心作为，那么这作为便是无为而为的了。要安静就得平和气息，想灵通就要顺应心志。有所作为并想处置得当，就要出于不得已。不得已而作为，才是圣人之道。

cares about life or death. If you do not retaliate when you are ill-treated, you no longer make distinctions between self and other people. If you no longer make distinctions between self and other people, you have become a heavenly man. You will neither feel pleased when you are praised nor feel annoyed when you are insulted. Only a man in perfect harmony with nature can act like this. If you display your annoyance without getting annoyed, your annoyance has by no means annoyed you. If you make accomplishments without doing anything, your accomplishments have by no means cost you any effort. If you want to be calm, you need to adjust your breath; if you want to be energetic, you need to compose your mind; if you want to conform your accomplishments with nature, you need to do what is inevitable. This is the way the sages follow Tao.

徐无鬼第二十四

【原文】

徐无鬼因女商见魏武侯，武侯劳之曰："先生病矣。苦于山林之劳，故乃肯见于寡人。"徐无鬼曰："我则劳于君，君有何劳于我？君将盈耆欲，长好恶，则性命之情病矣；君将黜耆欲，掔好恶，则耳目病矣。我将劳君，君有何劳于我？"武侯超然不对。少焉，徐无鬼曰："尝语君吾相狗也。下之质，执饱而止，是狸德也；中之质，若视日；上之质，若亡其一。吾相狗又不若吾相马也。吾相马，直者中绳，曲者中钩，方者中矩，圆者中规。是国马也，而未若天下马也。

【今译】

徐无鬼通过女商的介绍来拜见魏武侯，武侯向他表示慰问说："先生累坏了。受不了山林隐居生活的清苦辛劳，所以才愿意来见我的吧。"徐无鬼说："我本要向君王表示慰问，君王对我又有什么好慰问的呢？君王如果要填满欲望，进一步增加爱憎之情，那么性命的根子就将被损坏；君王如果想排除欲念，杜绝爱憎，那么耳目就要受苦了。所以我正要慰问君王，君王对我又有什么好慰问的呢？"武侯怅然若失，无话回答。停了片刻，徐无鬼说："试试让我向君王说说我相狗的体会吧。下等素质的狗，只要温饱就满足了，这是跟野猫一样的天性；中等素质的狗，意气高远总像在仰望太阳；上等素质的狗，好像不知道它自身的存在似的。我相狗的本事，又不及我相马。我相马，如果那马朝前直奔符合墨线的标准，跑曲线符合钩弧的标准，跑方阵符合矩尺标准，跑圆阵符合圆规标准。这就是一国之中最好的马，但它还比不上天下最好的马。天下最好的马具有天生的好素质。

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Chapter 24

Xu Wugui

Through the introduction of Ru Shang, Xu Wugui obtained an audience from Marquis Wu of Wei. Marquis Wu said to him in sympathy, "What a wretched life you are living! I suppose that you are willing to come to see me because you are distressed by the hardships in the mountain forests."

Xu Wugui said, "Since I've come to console you, why should you console me? If you satiate all your desires and lusts and yield to all your likes and dislikes, then you will hurt your inborn nature. But if you curb all your desires and lusts and abandon all your likes and dislikes, then you will not enjoy so much pleasure. Since I shall have to console you, why should you console me?" Marquis Wu looked distracted and made no reply.

After a while, Xu Wugui said, "Let me try to tell you how I judge a dog. Dogs of inferior quality are content with catching their prey and eating their fill, just like the wild cats; dogs of medium quality are swollen with arrogance, always looking upward; dogs of superior quality are free and easy, as if they had forgotten their own physical forms. But I do not judge the dogs so well as I judge the horses. When I judge the horses, if their straight line fits the ruler, their curved part fits the try square, their square part fits the angle square, and their round part fits the compass, then I would say that they are the best horses in the nation. But they are not up to the best horses in the world. The best horses in the world are

【原文】

天下马有成材，若恤若失，若丧其一。若是者，超轶绝尘，不知其所。”武侯大悦而笑。

徐无鬼出，女商曰：“先生独何以说吾君乎？吾所以说吾君者，横说之则以《诗》、《书》、《礼》、《乐》，从说之则以《金板》、《六弢》，奉事而大有功者，不可为数，而吾君未尝启齿。今先生何以说吾君，使吾君说若此乎？”徐无鬼曰：“吾直告之吾相狗马耳。”女商曰：“若是乎？”曰：“子不闻夫越之流人乎？去国数日，见其所知而喜；去国旬月，见所尝见于国中者喜；及期年也，见似人者而喜矣。不亦去人滋久，思人滋深乎？

“夫逃虚空者，藜藋柱乎鼪鼬之径，（踉）〔良〕位其空，闻人足音跫然而喜矣，而况乎昆弟亲戚之謦欬其侧者乎？久矣夫，莫以真人之言謦欬吾君之侧乎？”

徐无鬼见武侯，武侯曰：“先生居山林，食芧栗，厌葱韭，以宾寡

【今译】

它像是忧郁，又好像有所遗失，甚至好像不知道自身的存在似的。像这样的马，奔腾起来如风驰电掣，不等灰尘扬起，就早已跑得无影无踪了。”武侯听了十分高兴，笑了起来。

徐无鬼从宫廷出来，女商说：“先生究竟用了些什么话来开导我们国君的呢？我用来开导我们国君的东西，说过来便是《诗》、《书》、《礼》、《乐》的道理，说过去便是《金板》、《六弢》的内容，其中服侍国君卓有功勋的事例数不胜数，但我们的国君从来没有开口欢笑过。今天先生用些什么话来开导我们国君，使得我们国君如此高兴呢？”徐无鬼说：“我只是把我相狗相马的一些体会告诉他罢了。”女商说：“就是这样吗？”徐无鬼说：“你没听说被流放在越国的人的情况吗？这些人离开自己的国家才几天，一旦见到自己的老朋友便高兴得不得了；离开十天半月，只要见到在本国曾见过面的人也很高兴；等到满了一年，哪怕见到与本国人略有些相似的人也感到高兴。不就是离开故人越久，思念故人的心情越强烈吗？

“那些逃避在荒无人烟的旷野中的人，荒草塞满了只有黄鼠狼窜来窜去的小路，他就长期居住在这空间中；所以一旦听到噔噔噔人的脚步声就高兴起来，更何况如果是父母兄弟来到他身边说说笑笑呢？太久了啊，没有谁用真人的话在我们国君的身旁来说说笑笑了吧？”

徐无鬼拜见魏武侯，武侯说：“先生住在山林中，吃的是橡子野

gifted with natural talents. They seem to be distracted and melancholy, as if they had forgotten their own existence. They can surpass all the other horses and gallop out of sight in the twinkling of an eye." Marquis Wu was so pleased that he smiled.

When Xu Wugui retreated from the palace, Ru Shang said, "How on earth have you made my lordship so pleased? I have tried to please my lordship with such pacific books as *Book of Poetry, Book of History, Book of Rituals* and *Book of Music* and with such military books as *The Golden Tablets* and *The Six Strategies*. I have made innumerable proposals that led to great successes, but the marquis has never smiled. What did you speak to him that made him so pleased?"

Xu Wugui said, "I told him how to judge the dogs and the horses."

Ru Shang said, "Is that so?"

Xu Wugui said, "Haven't you ever heard of those who were in exile in the state of Yue? After a few days from their native land, they were pleased to see their acquaintances; after a couple of weeks from their native land, they were pleased to see anyone they had met before; after a year from their native land, they were pleased to see anyone who looked like their countryman. The longer they were away from their native land, the more deeply they desire to meet their countrymen —isn't that true? The man who fled to the wilderness, where tall weeds blocked the paths haunted by the weasels, and dwelt in the open for a long time would brighten up when he heard the sound of footsteps. How much more so he would be if he heard his brothers and parents talking and laughing by his side! It must have been a long time since the marquis heard people talking to him in sincere language."

When Xu Wugui went to see Marquis Wu of Wei, the latter said, "You have lived in the deep mountain forests, eating acorns and chestnuts and

【原文】

人，久矣夫！今老邪？其欲干酒肉之味邪？其寡人亦有社稷之福邪？”徐无鬼曰：“无鬼生于贫贱，未尝敢饮食君之酒肉，将来劳君也。”君曰：“何哉？奚劳寡人？”曰：“劳君之神与形。”武侯曰：“何谓邪？”徐无鬼曰：“天地之养也一，登高不可以为长，居下不可以为短。君独为万乘之主，以苦一国之民，以养耳目鼻口，夫神者不自许也。夫神者，好和而恶奸。夫奸，病也，故劳之。唯君所病之，何也？”武侯曰：“欲见先生久矣！吾欲爱民而为义偃兵，其可乎？”徐无鬼曰：“不可。爱民，害民之始也；为义偃兵，造兵之本也。君自此为之，则殆不成。凡成美，恶器也。君虽为仁义，几且伪哉！形固造形，成固有

【今译】

果，饱餐大葱韭菜，抛开我很久了啊！如今年老了吧？（您这次下山来）是想寻求高官厚禄酒肉美味的享受呢，还是我有国家的福气（而能得到您的帮助）呢？”徐无鬼说：“我生于贫贱之中，从没敢指望吃喝国君的酒肉，我只是想来慰问您啊。”武侯说：“什么呀？怎么要慰问我呢？”徐无鬼说：“慰问您的精神和形体。”武侯说：“怎么说呢？”徐无鬼说：“天地对人的养育是均等的，登在高山上不能认为自己就长得高，处在低洼地不能认为自己就长得矮。您独个儿作为拥有万辆兵车的大国国君，而让全国百姓受苦受累，来供养您一人耳目口鼻的享用，那您的心神是不会自得的。人的心神，喜欢谐和而厌恶邪乱。邪乱便是病危，所以要慰问您。只有您犯了这种重病，为什么呢？”武侯说：“很久以来就想会见先生了！我想爱护百姓，实施仁义而停止战争，这恐怕就可以了吧？”徐无鬼说：“不可以。爱护百姓是残害百姓的开始，实施仁义而停止战争是制造战争的根源。您从这里做起，那恐怕不会有成功。凡是做成好事，都是提供作恶的工具。您尽管实施仁义，差不多仍然是人为做作啊！有了仁义的形迹当然也就会出现伪造

feeding yourself on onions and leeks. You have been away from me for a long time. Are you old now? Do you want to taste the meat and wine here or do you want to bring some blessing to my state?"

Xu Wugui said, "I was born poor and I have never wanted to enjoy your meat and wine. I have come here to show my sympathy for you."

Marquis Wu said, "What? You've come here to show your sympathy for me?"

Xu Wugui answered, "I've come here to show my sympathy for your body and soul."

Marquis Wu said, "What do you mean?"

Xu Wugui said, "The heaven and the earth provide the same nourishment to everything in the world. If you are in a high position, you do not have the advantage; if you are in a low position, you do not have the disadvantage. As the sole ruler of this large state, you enslave your people to satiate the lust of your ears, eyes, nose and mouth while your mind is ill at ease. The mind loves harmony and hates disorder. Disorder is an illness. That's why I have come here to show my sympathy for you. How is it that you alone are suffering from this illness?"

Marquis Wu said, "I have been expecting to see you for a long time. I want to love my people and to end the war for the sake of righteousness. Will that do?"

Xu Wugui said, "No, that won't do. Loving the people is the beginning of harming the people. Ending the war for the sake of righteousness is the root of starting a new war. If you start from this basis, you are doomed to failure. All attempts to create a good fame are the tools of the evil. Although you are practising humaneness and righteousness, you are in fact practising hypocrisy. Your practice of humaneness and righteousness will surely lead to the practice of hypocrisy. If you succeed, you will

【原文】

伐，变固外战。君亦必无盛鹤列于丽谯之间，无徒骥于锱坛之宫，无藏逆于得，无以巧胜人，无以谋胜人，无以战胜人。夫杀人之士民，兼人之土地，以养吾私与吾神者，其战不知孰善？胜之恶乎在？君若勿已矣，修胸中之诚，以应天地之情而勿撄。夫民死已脱矣，君将恶乎用夫偃兵哉？”

黄帝将见大隗乎具茨之山，方明为御，昌宇骖乘，张若、謵朋前马，昆阍、滑稽后车。至于襄城之野，七圣皆迷，无所问途。适遇牧马童子，问途焉，曰：“若知具茨之山乎？”曰：“然。”“若知大隗之所存乎？”曰：“然。”黄帝曰：“异哉小童！非徒知具茨之山，又知大隗之所存。请问为天下。”小童曰：“夫为天下者，亦若此而已矣，又奚事焉？予少而自游于六合之内，予适有瞀病，有长者教予曰：‘若乘日之

【今译】

仁义的形迹，有了成功必定会有自夸自傲，有了变动必然会出现对外的战争。您一定不要在城楼之下摆出浩浩荡荡的兵阵，不要在设有祭坛的宫殿前调遣马步军队，不要背理去贪求，不要用智巧去胜人，不要用诈谋去胜人，不要用战争去胜人。杀死别人的士卒和百姓，兼并别人的土地，来奉养我的私欲，满足我的私心，这种战争不知有什么好处？胜利又在哪里？您应当不这样才好，应当修养内心的真诚，顺应天地的情理，而不进行扰乱。这样百姓就摆脱了死难，您那停止战争的一套办法又哪里还用得着呢？”

黄帝要到具茨山上去拜见大隗，方明替他驾车，昌宇担任参乘，张若、謵朋在马前开路，昆阍、滑稽在车后随行。来到襄城的野外，这七位圣贤都迷失了方向，连问路的地方都没有。正巧碰上一个牧马的小孩，便向他问路，说：“你知道具茨山吗？”小孩说：“是的。”“你知道大隗住的地方吗？”回答说：“是的。”黄帝便说：“这小孩真不一般啊！不仅知道具茨山，还知道大隗住的地方。请问怎样治理天下。”小孩说：“那治理天下，也像我牧马一样罢了，又还要做什么事呢？我小时独自在天下游历，那时我正有头晕眼花之病，有位老人教导

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brag about your success; if something goes wrong, you will start a war. You should not align your soldiers in front of the fortresses, or drill your footmen and cavalrymen in the palace, or lust for gains against reason, or overcome others by trickery, stratagems or armed forces. If you slaughter the soldiers and the people in other countries and grab the land that nourishes the people in other countries to satiate your personal lust and satisfy your mind, I do not know what good there is in that war or what sense there is in that victory. You'd better end the war and cultivate sincerity in your heart so that you can conform to nature and refrain from disturbing it. When the people are no longer threatened by death, what need is there for you to end the war?"

When the Yellow Emperor went to Mount Juzi to visit Taiwei, Fang Ming was his carriage driver, Chang Yu was sitting beside him, Zhang Ruo and Xi Peng went before the horses, and Kun Hun and Gu Ji followed behind the carriage. When they reached the outskirts of Xiangcheng City, these seven sages lost their way and could find no one to ask the way.

Just then, they met with a boy tending to the horses and asked him the way, saying, "Do you know where Mount Juzi is?"

The boy answered, "Yes, I know."

They asked again, "Do you know where Taiwei lives?"

The boy answered, "Yes, I know."

The Yellow Emperor said, "What a marvellous boy! He not only knows where Mount Juzi is but also knows where Taiwei is. May I ask how I shall rule over the world?"

The boy said, "To rule over the world is no more than what I am doing here.What's special about it? When I was young, I wandered freely in the world. Then I went dizzy and an elderly man advised me to mount the

【原文】

车而游于襄城之野。’今予病少痊，予又且复游于六合之外。夫为天下亦若此而已，予又奚事焉？”黄帝曰：“夫为天下者，则诚非吾子之事，虽然，请问为天下。”小童辞。黄帝又问，小童曰：“夫为天下者，亦奚以异乎牧马者哉？亦去其害马者而已矣。”黄帝再拜稽首，称天师而退。

知士无思虑之变则不乐，辩士无谈说之序则不乐，察士无淩谇之事则不乐，皆囿于物者也。招世之士兴朝，中民之士荣官，筋力之士矜难，勇敢之士奋患，兵革之士乐战，枯槁之士宿名，法律之士广治，礼教之士敬容，仁义之士贵际。农夫无草莱之事则不比，商贾无市井之事则不比，庶人有旦暮之业则劝，百工有器械之巧则壮。

【今译】

我说：‘你要乘着太阳神车到襄城旷野去遨游。’如今我的病稍为好些了，我还将到天地之外去游历。那治理天下也像我牧马这样罢了，我又有什么事可做呢？”黄帝说：“那治理天下，当然不是你的事情，虽然如此，我还是要请问你该如何治理天下。”小孩推辞不答。黄帝又问，小孩说：“那治理天下，跟牧马又哪里有差别呢？也不过是把那些妨碍马儿生活的东西除掉罢了。”黄帝一再叩头拜谢，一边称小孩为“天师”，一边后退着离去。

智谋之士没有难题可让他多方考虑就不高兴，善辩之士没有论辩的机会和场所就不高兴，精细之士没有凌杂琐事来让他吹毛求疵就不高兴，这都是些被一事一物所局限的人。要引导社会的人崇尚为朝廷效力，治理百姓的人以官职为荣耀，筋力健壮的人以克服险阻艰难而自夸，勇猛果敢之士面临祸患奋不顾身，披坚执锐的人乐于征战，隐居山林的人顾惜声名，强调法律的人广泛推行法治，崇尚礼教的人敬重仪容，提倡仁义的人看重人际交往。农夫没有耕地除草的事就心神不定，商人没有集市买卖之事就心神不定，普通百姓有日常工作就大受鼓舞，各种工匠有精巧的器具就功效倍增。

chariot of the sun and wander in the outskirts of Xiangcheng City. Now that my eyesight is a little better, I am again wandering outside the world. To rule over the world is no more than what I am doing here. What's special about it?"

The Yellow Emperor said, "It's true that ruling over the world is none of your business. But still I'd like to ask you about it." The boy made no reply.

When the Yellow Emperor asked again, the boy said, "What's the difference between ruling over the world and tending to the horses? It's no more than getting rid of the harmful horses."

The Yellow Emperor bowed twice and kowtowed. He called the boy "the heavenly teacher" and went back on his journey.

A man good at employing his wits is not happy when he does not see the chances to develop his thought; a man good at debates is not happy when he does not find the opportunity to display his eloquence; a man good at picking mistakes is not happy when he does not have a chance to vent his reproaches. They are all confined by external things.

Those who seek publicity serve at court; those who are good at governing the people hold offices; those who are strong and powerful take pride in overcoming obstacles; those who are valiant get people out of trouble; those who are fully armed take pleasure in battles; those who are reclusive pay attention to their good fame; those who hold offices exercise law and order; those who practise rituals take care of their appearances; those who promote humaneness and righteousness lay emphasis on relationships. The farmers will be in discomfort if they do not plough or weed in the fields; the merchants will be in discomfort if they do not bargain in the market. The common people will work industriously if they are busy from morning till night; the artisans will be full of energy if they

【原文】

钱财不积则贪者忧，权势不尤则夸者悲，势物之徒乐变。遭时有所用，不能无为也。此皆顺比于岁，不物于易者也。驰其形性，潜之万物，终身不反，悲夫！

庄子曰："射者非前期而中，谓之善射，天下皆羿也，可乎？"惠子曰："可。"庄子曰："天下非有公是也，而各是其所是，天下皆尧也，可乎？"惠子曰："可。"庄子曰："然则儒、墨、杨、秉四，与夫子为五，果孰是邪？或者若鲁遽者邪？其弟子曰：'我得夫子之道矣，吾能冬爨鼎而夏造冰矣。'鲁遽曰：'是直以阳召阳，以阴召阴，非吾所谓道也。吾示子乎吾道。'于是为之调瑟，废一于堂，废一于室，鼓宫宫动，鼓角角动，音律同矣。夫或改调一弦，于五音无当也，鼓之，

【今译】

钱财得不到积累贪婪之人便会发愁，权势不突出虚夸之人便会悲伤，趋炎附势惟利是图的人以世事变易为快乐。这种种人，只要遇到合适的机会，便会各显其能，不能做到清静无为。这都是些迎合于一时，不能在变易中主宰外物的人。让自己的形体奔波，本性离失，沉溺在万物之中，一辈子也不回头，可悲啊！

庄子说："射箭的人不预先瞄准而偶然射中，便说他是善于射箭，那么普天下的人都可以是羿，行吗？"惠子说："行。"庄子说："天下没有公认的真理，而是各人把自己认为正确的视为真理，那么普天下的人都可以是尧，行吗？"惠子说："行。"庄子说："既然如此，那么孔丘、墨翟、杨朱、公孙龙四家，加上你这个惠夫子便是五家，究竟哪一家鼓吹的才是真理呢？或者都是像鲁遽那样的人吗？鲁遽的弟子说：'我学到先生的道了，我能够在冬天用千年干灰埋上火种生出熊熊大火来烧鼎做饭，能够在盛夏造出冰块了。'鲁遽说：'这只不过是用阳来招引阳，用阴来招引阴，并不是我讲的道。我就把我的道给你看看吧。'于是他在弟子面前调好瑟，放一张瑟在堂上，放一张瑟在内室，弹奏堂上这张瑟的宫音，内室的那张瑟也随之发出宫音，弹奏这张瑟的角音，那张瑟也发出角音，这是因为两张瑟的音律相同的缘故。倘若有时其中某一根弦改了调，使五音不能合谐，弹奏起来，虽然

are skilled with their tools. Those who are greedy will be worried if their wealth is not abundant enough; those who are ambitious will be grieved if their position is not high enough. Those who are greedy and ambitious take delight in disorder. They will take advantage of any opportunity that comes in their way. This is as sure as the change of the seasons; nothing will change them. Indulged in external things, they exert their body and soul ceaselessly, unable to turn back all their lives.

Zhuangzi said, "Suppose an archer does not take aim and hits the target. If we say that he is good at shooting, then all the people in the world can be said to be like Yi the Archer, can't they?"

Huizi said, "Yes, they can."

Zhuangzi said, "Suppose there is no fixed standard for right and wrong. If everyone says that he is right, then all the people in the world can be said to be like King Yao, can't they?"

Huizi, "Yes, they can."

Zhuangzi said, "Well, there are four schools of thoughts, Confucianism, Mohism, Yangism and Gongsunism. If your school is added, there are five. Which of you is correct? Or are you similar to Lu Shui? His disciple said, 'I have attained Tao from you. I can cook with a pot in winter and I can make ice in summer.' Lu Shui said, 'This is no more than bringing about *yang* with *yang* and bringing about *yin* with *yin*. This is not the Tao I talk about. Let me show you the Tao I talk about.' Thereupon he tuned two zithers, one of which he put in the hall and the other of which he put in the inner room. He plucked the string for one note on one zither and the other zither resonated; he plucked the string for another note on one zither and the other zither resonated too. It was because the same note resonated. Or he might have re-tuned a string so that it did not match the five principal notes. When he plucked that string,

【原文】

二十五弦皆动，未始异于声，而音之君已。且若是者邪？”惠子曰：“今乎儒、墨、杨、秉，且方与我以辩，相拂以辞，相镇以声，而未始吾非也，则奚若矣？”庄子曰：“齐人蹢子于宋者，其命阍也不以完；其求钘钟也以束缚，其求唐子也而未始出域，有遗类矣！夫楚人寄而蹢阍者，夜半于无人之时而与舟人斗，未始离于岑，而足以造于怨也。”

庄子送葬，过惠子之墓，顾谓从者曰：“郢人垩慢其鼻端若蝇翼，使匠石斫之。匠石运斤成风，听而斫之，尽垩而鼻不伤，郢人立不失容。宋元君闻之，召匠石曰：‘尝试为寡人为之。’匠石曰：‘臣则尝能斫之。虽然，臣之质死久矣！’自夫子之死也，吾无以为质矣，吾无与言之矣！”

管仲有病，桓公问之曰：“仲父之病病矣，可不讳云，至于大病，则寡人恶乎属国而可？”管仲曰：“公谁欲与？”公曰：“鲍叔牙。”曰：

【今译】

二十五根弦都在振动，却始终不会发出别的声音来，这是因为其中那根弦所弹出的声音如同音律中的君王呀。将像是这样吗？”惠子说：“如今儒家、墨家、杨子、公孙龙，正要与我相论辩，大家互相用言辞来指责刁难对方，互相用声气名望来压制对方，从来没有说自己不对的，那么又何如呢？”庄子说：“有个齐国人把儿子扔在宋国，叫他做守门人，不指望他有健全完整的形体；但他要来一个长颈小钟，却绑了又绑，包了又包，惟恐这小钟破损，他寻找那离家在外的小孩从来没有走出本乡本村，太违背常理了！有个楚国人，住在别人家里，却与人家看门的吵架；半夜在没有别人的时候偏与船夫争斗，还没有离开岸边，就足以结下仇怨而让他送命的了。”

庄子去送葬，途中经过惠子的坟墓，便回头对跟随的人说：“有个楚国郢都的人，涂墙时不小心让一滴白垩泥溅到了鼻尖上，像苍蝇翅膀一般薄，便让姓石的匠人替他削掉。匠人抡起大斧呼呼生风，那个郢都人听凭他砍削，白垩泥被削得干干净净，而鼻子没伤一根汗毛，郢都人站在那里面不改色。宋元君听说了这件事，把姓石的匠人召来，对他说：‘试试替我表演一下你这本事。’匠人说：‘我确实曾经可以把别人鼻尖上的泥灰砍削掉。不过，我的搭档已死了很久了！’自从惠夫子死了以后，再没有人来做我的搭档了，我没有可以与之论辩的人了！”

管仲得了重病，齐桓公探望他，说：“仲父的病已经很重了，不能再忌讳而不说了，要是一旦病危不起，那么我把国家大事托付给谁才合适呢？”管仲说：“您想交给谁呢？”桓公说：“鲍叔牙。”管仲说：“不

all the twenty-five strings would resonate with the same sound which dominated over the rest. Are you similar to this?"

Huizi said, "Now that the four schools are arguing with me, assailing one another and trying to subdue the others, maybe I am not wrong at all. How can I be similar to them?"

Zhuangzi said, "A man from the state of Qi sent his son to the state of Song to serve as a gate-keeper like a disabled man. He wrapped the bell carefully, but remained in his village when he wanted to find his missing son. This situation is quite similar to the debates among all these schools. A man from the state of Chu quarrelled with the gate-keeper at his host's house and quarrelled with the boatman at night when there was no one around. He had provoked enmity even before he left the boat."

Zhuangzi passed by the grave of Huizi when he was going with a funeral procession. He turned back and said to his followers, "A man from Ying asked Shi the Carpenter to chop off from his nose a speck of plaster which was as thin as a fly's wing. The carpenter waved his axe with a whirl while the man from Ying stood there motionless. He chopped off the speck without hurting the nose while the man from Ying stood there without showing any sign of fear. Upon hearing about this, Duke Yuan of Song sent for the carpenter and said, 'Will you try again on my nose?' Shi the Carpenter said, 'I did try once, but the man I worked on died long ago.' Since Huizi died, I have no one to talk with! I have no one to argue with!"

When Guan Zhong fell ill, Duke Huan of Qi asked him, "You are seriously ill, Sir. If I may venture to ask, to whom shall I entrust the state affairs if your illness proves to be fatal?"

Guan Zhong asked, "To whom will you entrust the state affairs?"

Duke Huan answered, "To Bao Shuya."

【原文】

“不可。其为人絜廉，善士也。其于不己若者不比之，又一闻人之过，终身不忘。使之治国，上且钩乎君，下且逆乎民。其得罪于君也将弗久矣！”公曰：“然则孰可？”对曰：“勿已，则隰朋可。其为人也，上忘而下〔不〕畔，愧不若黄帝，而哀不己若者。以德分人谓之圣，以财分人谓之贤。以贤临人，未有得人者也；以贤下人，未有不得人者也。其于国有不闻也，其于家有不见也。勿已，则隰朋可。”

吴王浮于江，登乎狙之山。众狙见之，恂然弃而走，逃于深蓁。有一狙焉，委蛇攫抓，见巧乎王。王射之，敏给搏捷矢。王命相者趋射之，狙执死。王顾谓其友颜不疑曰：“之狙也，伐其巧、恃其便以敖予，以至此殛也。戒之哉！嗟乎，无以汝色骄人哉！”颜不疑归而师

【今译】

行。他为人廉洁正直，是个好人。他对比不上自己的人就不接近，而且一听到别人的过错，一辈子也忘不掉。如果让他来治理国家，对上会违逆国君，对下则会脱离民意。他得罪国君将要不了多长时间！”桓公说：“那么谁才合适呢？”管仲回答说：“非要我说，那么隰朋还可以。隰朋为人，他上能忘却国君的过失，对下不会背离民众，自愧不如黄帝，体谅同情不如自己的人。用道德感化他人这就叫做圣，把财物分与他人这就叫做贤。以贤自居而凌驾于别人之上，没有能受人拥戴的；以贤行事而甘居别人之下，没有不受人拥戴的。这样的人对于国家有些事可以不闻不问，对于家庭有些事可以不看不管。不得已的话，那么隰朋还可以。”

吴王乘船泛游长江，登上了猕猴山。群猴看见了吴王的人马，惊惶地四散奔逃，躲进了荆棘丛林的深处。其中有一猕猴（没有逃跑），它从容不迫地腾挪跳跃，手舞足蹈，向吴王显示它的灵巧。吴王用箭射它，它敏捷地接住了箭。吴王便吩咐跟随打猎的人立即一齐同射，这只猕猴便被射死了。吴王回过头来对他的朋友颜不疑说：“这只猴子，夸耀它的灵巧，仗着它的身手敏捷而不把我放在眼里，以致落到这被射死的下场。要以此为戒啊！唉，可别用你的形色在人前显示骄

Guan Zhong said, "That won't do. He is upright and good. However, he keeps away from those who are inferior to him and when he hears about someone's fault, he will keep it in his mind all his life. If you entrust him with the state affairs, he will restrict your freedom and violate the will of the people. It won't be long before he offends you."

Duke Huan asked, "Well, who will do then?"

Guan Zhong said, "If there is no alternative, Xi Peng will do. He never argues with those who are above him and he befriends those who are below him. He regrets that he is not equal to the Yellow Emperor and he pities those who are not equal to him. He who shares his virtue with others is called a sage and he who shares his talents with others is called a worthy man. A man who by his worth lords it over others will never win the support from others; a man who by his worth condescends over others will surely win the support from others. There are state affairs which he might not bother to meddle with; there are family affairs which he might not care to meddle with. If there is no alternative, Xi Peng will do."

On a boat tour over the Yangtze River, the Duke of Wu landed and climbed a mountain inhabited by the monkeys. At the sight of him, the monkeys scattered in fright and fled into the deep hazel forest. One of the monkeys, however, swung about on the branches, as if displaying its dexterity to the duke. The duke shot at it with an arrow, which the monkey caught with nimbleness. Then the duke ordered his men to shoot together, and the monkey was killed at last.

The duke turned to his friend Yan Buyi and said, "This monkey was killed because it showed off its dexterity and disdained me with its nimbleness. Take it as a lesson. Don't try to show your arrogance toward others!"

【原文】

董梧，以助其色，去乐辞显，三年而国人称之。

南伯子綦隐几而坐，仰天而嘘。颜成子入见曰：“夫子，物之尤也。形固可使若槁骸，心固可使若死灰乎？”曰：“吾尝居山穴之中矣。当是时也，田禾一睹我而齐国之众三贺之。我必先之，彼故知之；我必卖之，彼故鬻之。若我而不有之，彼恶得而知之？若我而不卖之，彼恶得而鬻之？嗟乎！我悲人之自丧者，吾又悲夫悲人者，吾又悲夫悲人之悲者，其后而日远矣！”

仲尼之楚，楚王觞之。孙叔敖执爵而立，市南宜僚受酒而祭，曰：“古之人乎，于此言已。”曰：“丘也闻不言之言矣，未之尝言，于此乎言之。市南宜僚弄丸，而两家之难解；孙叔敖甘寝秉羽，而郢人投兵。丘愿有喙三尺？”彼之谓不道之道，此之谓不言之辩。故德总

【今译】

傲啊！”颜不疑回来后便拜董梧为师，以铲除自己的骄色傲气，取消了音乐歌舞，辞谢了显荣高名，三年之后全国的人个个都称赞他。

南伯子綦凭靠几案坐着，仰头朝天缓缓地吐着气。颜成子进来看见后说：“先生，您真是出类拔萃的人哪！形体竟然可以使它如同枯骨，心灵竟然可以使它如同死灰吗？”南伯子綦说：“我曾经在深山岩洞之中住过。在那时，齐太公田禾来看我，齐国的臣民百姓便要再三向他表示祝贺。这一定是我先有了名声，他才知道我；必定是我卖弄了名声，他才来贩卖我的名声。如果我不是已有名声，他又怎么能知道我？如果我不卖弄名声，他又怎么能够来贩卖我的名声？哎！我可怜那些丧失了自己的天性的人，我又可怜那些可怜别人的人，我又可怜那些可怜别人对人可怜的人，从那以后我便一天天远离世俗而心如死灰了。”

孔子到了楚国，楚王请他喝酒。孙叔敖拿着酒杯站在一旁，市南宜僚接过酒杯祝祭，说：“古时候的人，在这种场合是要说一番话的。”孔子说：“我听到过无言之教的事，以前没有对人讲过，就在这里说说吧。市南宜僚只顾玩弄自己的弹丸，（什么话也不说）却化解了白公胜与令尹子西两家的一场灾难；孙叔敖手摇羽扇，高枕安卧，楚国人便不再用兵动武。我难道希望有一张三尺长的嘴？”市南宜僚和孙叔敖那样做可以叫做不是办法的办法，孔子这样说可以叫做无须言

Yan Buyi went home and studied under Dong Wu to get rid of his arrogance. He abandoned pleasure and avoided renown. At the end of three years, all the people in the state were praising him.

Nanbo Ziqi sat leaning on his table. He was looking at the sky and sighing when Yan Chengzi came in and said when he saw him, "What an extraordinary man you are! Can you really turn your body into a withered tree and your mind into dead ashes?"

Nanbo Ziqi said, "I used to live in a mountain cave. At that time, Tian He, the duke of Qi, after his visit to me, was congratulated by the people time and again. I must have gained fame and so he would have got to know me; I must have spread my fame and so he would have come to visit me. If I had not gained fame, he would not have got to know me; if I had not spread my fame, he would not have come to visit me. Alas, How I grieve over those who have lost their identity! How I grieve over those who are grieving over others! How I grieve over the grief that grieves people! Ever since then, I have been drawing farther and farther away from the world."

When Confucius went to the state of Chu, the duke of Chu prepared a banquet for him. Sun Shu'ao stood holding the cup while Shinan Yiliao took some wine and poured a libation, saying, "Men of old! Speak something on an occasion like this!"

Confucius said, "I have heard of speech without words. I've never spoken about it, but I shall take this opportunity to speak about it. Shinan Yiliao resolved the enmity between two houses by juggling with the balls; Sun Shu'ao dampened the war attempt of the state of Chu by sleeping and fanning at ease. How I wish to hold my tongue!"

Shinan Yiliao and Sun Shu'ao practised Tao without resorting to words; Confucius expounded his argument without resorting to words. There-

【原文】

乎道之所一，而言休乎知之所不知，至矣。道之所一者，德不能同也；知之所不能知者，辩不能举也。名若儒墨而凶矣！故海不辞东流，大之至也。圣人并包天地，泽及天下，而不知其谁氏。是故生无爵，死无谥，实不聚，名不立，此之谓大人。狗不以善吠为良，人不以善言为贤，而况为大乎！夫为大不足以为大，而况为德乎！夫大备矣，莫若天地，然奚求焉？而大备矣。知大备者，无求、无失、无弃，不以物易己也，反己而不穷，循古而不摩，大人之诚！

子綦有八子，陈诸前，召九方歅曰："为我相吾子，孰为祥？"

九方歅曰："梱也为祥。"子綦瞿然喜曰："奚若？"曰："梱也，将与国君同食以终其身。"子綦索然出涕曰："吾子何为以至于是极也？"

【今译】

辩的言辩。所以德性归结到道的浑一境界，言论停止于心智所不能了解的地步，就达到顶点了。道的浑一境界，德性是不能完全与它等同的；心智所不能了解的东西，言辩是不能一一称说的。像儒家墨家那样来辩说名实问题那就危险了！所以大海不拒绝一切向东流来的水，因而浩大到了极点。圣人的胸怀包容天地，恩泽遍及天下百姓，天下百姓却不知是谁的赐予。因此在世时没有爵位，死后没有谥号，不聚敛财货，不树立声名，这就叫作伟大之人。狗不因为善于吠叫而被认为是好狗，人不因为善于说话便被认为是贤人，何况要成为伟大之人呢！有心要当伟大却并不足以成为伟大，何况是修养德性呢！具有完备的伟大，莫过于天地了，然而天地又有什么追求呢？但它们却伟大得十全十美了。所以，懂得要具有完美的伟大，就要无所欲求，德性无所丧失，对外物无所舍弃，但也不因外物而改易自己的心志，回归到自我的天然本性而永无止境，遵循亘古大道而行，永不息灭，这就是伟大之人的真诚本性！

子綦有八个儿子，叫他们一一站在面前，请来九方歅，说："给我的儿子们看看命相，看哪一个有福气？"

九方歅说："梱有福气。"子綦惊喜地说："会怎么样呢？"九方歅说："梱将会与国君共进饮食，以至终身。"子綦扑簌簌流下了眼泪，说："我的孩子为什么会落到这种地步啊？"九方歅说："跟国君共进饮

fore, when virtue rests in the unity of Tao and speech stops at the incomprehensible, we have attained perfection. As virtue cannot share the unity of Tao, so words cannot discuss the incomprehensible. To define things as the Confucians and the Mohists do will only result in confusion. The sea does not reject the rivers that flow eastward into it, and so it is the greatest of the great. The sage embraces the heaven and the earth and bestows his graces all over the world, but the people do not know who he is. As a result, he does not hold office when he is alive, he does not receive posthumous titles when he is dead, he does not accumulate wealth, and he does not establish his fame. He can be called a great man. As a dog is not considered good merely because it barks well, so a man is not considered wise merely because he speaks well. Much less will he be considered a great man. He who strives to be great may not become great, much less become virtuous. Nothing is greater than the heaven or the earth; yet the heaven and the earth are great because they do not strive to be great. He who understands greatness in this sense will not seek after anything, or lose anything, or reject anything. He will not be affected by external things. He will recover his inborn nature which is inexhaustible. He will follow the natural course of events which is imperishable. This is the essence of a great man.

Nanbo Ziqi had eight sons. He told them to stand before him and called in the physiognomer Jiufang Yin, saying, "Please physiognomise my sons, and tell me which of them is the most fortunate one."

Jiufang Yin said, "Kun is the most fortunate one."

Ziqi was delighted and asked, "In what sense?"

Jiufang Yin replied, "Kun will share the meals with the ruler of a state until the end of his days."

Ziqi wept and asked, "Why should my son come to such a fate?"

【原文】

九方歅曰："夫与国君同食，泽及三族，而况父母乎？今夫子闻之而泣，是御福也。子则祥矣，父则不祥。"子綦曰："歅，汝何足以识之？而梱祥邪？尽于酒肉，入于鼻口矣，而何足以知其所自来？吾未尝为牧，而牂生于奥；未尝好田，而鹑生于宎。若勿怪，何邪？吾所与吾子游者，游于天地。吾与之邀乐于天，吾与之邀食于地；吾不与之为事，不与之为谋，不与之为怪。吾与之乘天地之诚，而不以物与之相撄；吾与之一委蛇，而不与之为事所宜。今也然有世俗之偿焉！凡有怪征者，必有怪行。殆乎！非我与吾子之罪，几天与之也！吾是以泣也。"无几何，而使梱之于燕，盗得之于道。全而鬻之则难，不若刖之则易，于是乎刖而鬻之于齐。适当渠公之街，然身食肉而终。

啮缺遇许由，曰："子将奚之？"曰："将逃尧。"曰："奚谓邪？"曰："夫尧，畜畜然仁，吾恐其为天下笑。后世其人与人相食与！夫民，

【今译】

食，恩泽将施加到所有的亲族身上，更何况是父母亲呢？如今先生听到这话却哭了起来，这是拒绝福禄的来临啊。儿子倒是有福了，作父亲的就没有福了。"子綦说："九方歅，你有什么把握知道会那样呢？梱真有福吗？享尽酒肉美味，不过是闻进鼻里，吃进口里罢了，又哪能知道它们是打从哪里来的？自己从未干过放牧之事，母羊却在西南屋角出现；自己不曾喜好打猎，东南屋角却出现有鹌鹑。你不觉得奇怪，为什么？我赞成我孩子们的游乐，是游乐于天地之间。我赞成他们求乐于天，我赞成他们求食于地。我不赞成他们参与国事，不赞成他们出谋划策，不赞成他们标新立异。我赞成他们随顺天地的实情，而不因为物欲而与天地之情相悖乱；我赞成他们一切顺应自然，不赞成他们被外物所牵合。如今竟然要得到世俗所羡慕的报偿！大凡有了怪异的兆头，必定是有怪异的行为。危险了，这不是我与我孩子们的罪过，大概是上天降下的！所以我才哭泣啊。"没过多久，梱被派遣到燕国去，半路上强盗把他抓住了。强盗们觉得让他身体完好地被卖掉比较困难（容易逃走），不如砍断他的脚再卖掉来得容易，于是便砍了梱的脚把他卖到齐国。（梱被卖掉后）正好是替富人渠公看守街门，就这样一辈子都过着有肉吃的生活。

啮缺遇到许由，说："你要去哪里？"许由说："打算逃避尧。"啮缺说："为什么呢？"许由说："那位尧，孜孜不倦地施行仁义，我真担心他将被天下人所讥笑。后世恐怕人与人要互相残食呀！天下百姓，要

Jiufang Yin said, "He who shares the meals with the ruler of a state will bring benefit to his kith and kin, not to mention his parents! But you start to weep when you hear about it. You are turning away the luck from you. Your son will have good fortune and you will have bad fortune."

Ziqi said, "Jiufang Yin, how can you understand all this! Will Kun be really fortunate? He will enjoy meat and wine, but how can you know from where they will come? I have never tended the sheep, but a lamb was born in the southwest corner of my house; I have never gone hunting, but a quail was hatched in the southeast corner of my house. This is strange, isn't it? When my son and I go wandering, we wander around the heaven and the earth. We find our pleasure in the heaven and we find our food on the earth. We do not seek after accomplishments; we do not plot and plan; we do not do anything strange. We follow the natural course of events; we never bother about external things. But now you are telling me about this worldly 'reward'! As a rule, strange omens precede strange events. There is danger ahead. As my son and I have done nothing wrong, the danger must be brought about by the heaven. That's why I am weeping."

Not long afterwards, Kun was sent to the state of Yan. The bandits captured him on the way. They thought that it would be easier to sell him without his feet than to sell him in his present conditions. So they chopped off his feet and sold him into the state of Qi. As it happened, he was made the gatekeeper for Duke Qu and so was able to eat meat all his life.

Nie Que met Xu You and asked him, "Where are you going?"

Xu You answered, "I'm escaping from King Yao."

Nie Que asked again, "What do you mean?"

Xu You said, "King Yao has been bent on his humaneness. I'm afraid that he will become a laughing-stock of the world. Men in future ages will

【原文】

不难聚也，爱之则亲，利之则至，誉之则劝，致其所恶则散。爱利出乎仁义，捐仁义者寡，利仁义者众。夫仁义之行，唯且无诚，且假乎禽贪者器。是以一人之断制利天下，譬之犹一覕也。夫尧知贤人之利天下也，而不知其贼天下也。夫唯外乎贤者知之矣！”

有暖姝者，有濡需者，有卷娄者。所谓暖姝者，学一先生之言，则暖暖姝姝而私自说也，自以为足矣，而未知未始有物也。是以谓暖姝者也。濡需者，豕虱是也。择疏鬣，自以为广宫大囿；奎蹄曲隈，乳间股脚，自以为安室利处。不知屠者之一旦鼓臂布草操烟火，而己与豕俱焦也。此以域进，此以域退，此其所谓濡需者也。卷娄者，舜

【今译】

让他们靠拢你并不困难，你爱护他们便会亲附，让他们获益得利便会来归顺，表扬他们便会奋发努力，逼他们做厌恶的事就将离散。爱护百姓、使百姓得利都是出自仁义，但认为仁义无用而抛弃的人毕竟很少，认为仁义有利可图的人就多了。所以那仁义的施行，不仅缺乏真心诚意，而且给禽兽一般贪婪的人提供了作伪的工具。因此，想凭着一个人的决断来使天下人得利，给它打个比喻就像眼睛一瞥（实在是短浅之见）。尧只知道贤人可以使天下人得利，却不知道他们更是在残害天下人啊。这个道理，是只有处在贤人之外的人才能懂得的了！”

有沾沾自喜的人，有偷安一时的人，有终身劳苦以致累弯了腰背的人。所谓沾沾自喜的人，学了某一先生的几句言论，便喜洋洋美滋滋地私下里自鸣得意，自以为已饱学，却不明白自己一直是空空如也。因此说他是沾沾自喜的人。所谓偷安一时，猪身上的虱子便是如此。那猪虱，在猪身上挑选了毛长而稀疏的地方，自以为这就是宽广的宫殿、阔大的苑囿；猪的腿腹之间、蹄子的弯曲处，乳房和腿脚间的沟沟缝缝，自以为这就是安宁的居室和美满的处所。哪知道屠夫一个早上挥起臂膊铺上柴草生起烟火，自己便随同猪毛一起被烧焦了。这就叫做地盘子繁荣便随同繁荣，地盘子毁灭便一块儿毁灭，这就叫

end up eating other men. The people are not difficult to gather around you. Love them and they will be dear to you; benefit them and they will come to you; praise them and they will work hard; disgust them and they will leave you. Loving and benefiting come out of humaneness and righteousness. There are few who will renounce humaneness and righteousness, but there are many who will make profit out of them. Acts of humaneness and righteousness may not be rooted in sincerity, but may on the contrary become instruments in the hands of the greedy people. Therefore, if one man aims at benefiting the world by solely relying on his own decisions, his vision may be compared to a single glimpse. King Yao knew that men of worth would benefit the world, but he did not know that they would also harm the world. Only those who discard the idea of worthiness can understand this."

There are people with smug satisfaction, people with complacent content and people with endless toils.

People with smug satisfaction study the words from a certain teacher and parrot all the time. Smug and satisfied, they do not know that they have in fact not learned anything yet. Such are people with smug satisfaction.

People with complacent content are like the lice on a pig. They choose a place where the bristles are scarce and long, thinking that it is a grand palace or a spacious garden. They think that the places between the thighs, hooves and nips are comfortable rooms. They do not know that sooner or later the butcher will roll up his sleeves, bring the faggots, start a fire and scorch them with the pig. They thrive with the surroundings and fail with the surroundings. Such are people with complacent content.

People with endless toils are such men as King Shun. The mutton

【原文】

也。羊肉不慕蚁，蚁慕羊肉，羊肉膻也。舜有膻行，百姓悦之，故三徙成都，至邓之虚而十有万家。尧闻舜之贤，举之童土之地，曰：“冀得其来之泽。”舜举乎童土之地，年齿长矣，聪明衰矣，而不得休归，所谓卷娄者也。

是以神人恶众至，众至则不比，不比则不利也。故无所甚亲，无所甚疏，抱德炀和，以顺天下，此谓真人。于蚁弃知，于鱼得计，于羊弃意。以目视目，以耳听耳，以心复心。若然者，其平也绳，其变也循，古之真人。以天待人，不以人入天，古之真人。得之也生，失之也死；得之也死，失之也生：药也。其实堇也，桔梗也，鸡廱也，豕零也，是时为帝者也，何可胜言！

句践也以甲楯三千栖于会稽，唯种也能知亡之所以存，唯种也不

【今译】

做偷安一时啊。终身劳苦乃至于累弯了腰背的人，就是舜啊。羊肉不会垂涎于蚂蚁，只有蚂蚁才会垂涎于羊肉，因为羊肉有膻味嘛。舜有羊肉膻味一般的德行，百姓喜欢他，所以舜三次迁居，人们都跟随着自成村落，最后迁到邓墟，人众达十余万家。尧听说舜贤能，便举荐他去治理不毛之地，说：“但愿人们能得到由他带来的好处。”舜被举荐到不毛之地，一直到年纪老了，耳聋眼花了，还不能得到安闲的归宿，这就叫做终身劳苦累弯了腰背的人。

所以修养精神的人讨厌很多人相随而至，众多的人相跟随就不会亲近和睦，不亲近和睦就会有不利。所以没有特别亲近的，也没有特别疏远的，守持自己的天德，培养自己的醇和之气，以顺应天下，这就叫做真人。对于蚂蚁来说应抛弃那垂涎羊肉的才智，对于鱼儿来说要适意自得，对于羊来说应抛弃吸引他物的心意。用眼睛只看自己眼睛所看见的东西，用耳朵只听自己耳朵所听到的声音，用心灵只守住自己的心灵。像这样，他内心的平静如同墨线一般平直，他的变动是处处顺应自然。这就是古时候的真人。用自然之性来对待人事，不让人事侵入自然之性，这就是古时候的真人。有它便能活命，没有它便会死亡；有它便会送命，没有它便能活命：这就是药。其实无论是乌头、桔梗，还是芡草、猪苓，它们都是更相为君的，怎么能说得清（谁贵谁贱，谁可有谁可无）呢？

勾践领着剩下的三千士兵寄身在会稽山上，只有文种能知道如何救亡图

does not like the ants while the ants like the mutton because it is rank. The common people like King Shun because he had rank (humane) behaviours. Shun moved the capital three times until at last he settled down in the wild open fields in Deng. Over ten thousand people followed him. King Yao heard that Shun was a man of worth and gave him the open fields, hoping that he would shower his grace upon the people. Shun toiled in the wild open fields until he was old and hard of hearing and sight, but he still could not get any rest. Such are people with endless toils.

Therefore, the godly man hates to have people gathering around him. When people gather around him, there must be some disputes; when disputes arise, there must be disadvantages to him. And so, he was neither too intimate to anyone nor too distant to anyone. He cultivated his virtue and nurtured harmony so as to conform to the world. He was thus called a true man, without the wisdom of the ants, with the ease of the fish and without the vision of the sheep.

Use your eyes to look at what they can see; use your ears to listen to what they can hear; use your mind to think what it can think. By so doing, you will be able to be natural and calm and conform to nature in times of change. For the true men in ancient times, some thought that life was gain and death was loss while others thought that death was gain and life was loss.

Let's take the medicines. There are, for example, wolfsbane, radix platycodi, cockscomb and grifola, each of which can be used as the cardinal remedy for different diseases. The list is inexhaustible.

When Gou Jian of the state of Yue encamped with his three thousand armed soldiers on Mount Kuaiji, his minister Wen Zhong alone knew how to save this perishing state, but he alone did not know he would come to

【原文】

知其身之所以愁。故曰：鸱目有所适，鹤胫有所节，解之也悲。故曰：风之过，河也有损焉；日之过，河也有损焉；请只风与日相与守河，而河以为未始其撄也，恃源而往者也。故水之守土也审，影之守人也审，物之守物也审。故目之于明也殆，耳之于聪也殆，心之于殉也殆。凡能其于府也殆，殆之成也不给改，祸之长也兹萃。其反也缘功，其果也待久。而人以为己宝，不亦悲乎！故有亡国戮民无已，不知问是也。故足之于地也践，虽践，恃其所不蹍而后善博也；人之于知也少，虽少，恃其所不知而后知天之所谓也。知大一，知大阴，知大目，知大均，知大方，知大信，知大定，至矣！大一通之，大阴解之，大目视之，大均缘之，大方体之，大信稽之，大定持之。

【今译】

存，但文种却不知道他自己将遭受苦难。所以说：猫头鹰的眼睛只适于晚上看东西，鹤的脚胫有合适的长度，截短它便会悲伤。所以说：风儿吹过河面，河水便会有所减少；太阳照射河面，河水也会有所减少。如果这风儿与太阳一块守在河面上，但河认为自己并未受到干扰而减少水，那是仗着有水源流进来的缘故啊。所以水离不开土是明摆着的，影子离不开人是明摆着的，此物离不开他物是明摆着的。所以追求把一切都看得清清楚楚那眼睛就危险了，追求对一切都听得明明白白那耳朵就危险了，追求对一切道理都能迅速想通那心灵就危险了。大凡才能对于那相应的脏腑器官都是一种危险，危险一旦形成便将后悔莫及，灾祸增长并将越来越积聚。要想恢复本性就得通过修养，要获得成效便须旷日持久。但人们却把目明、耳聪、心智睿通看作自己的珍宝，不太可悲了吗！所以有国破家亡人遭杀戮的事层出不穷，都是不懂得从这里寻找原因啊。所以脚对于大地所占的地方是很小的，虽然很小，却必须依靠那些不踩踏的地方才能到达远方；人对于知识是懂得很少的，虽然很少，却必须依靠那些不懂得的东西才能知道有着自然的规律。知道万物初始之前存在着浑一之境，知道有最纯的阴，知道万物的自然显现最大的景象，知道大自然对万物一视同仁，知道万物有普遍遵循的规律，知道大自然具有纯真而无虚假的本性，知道顺应自然便是最大的安宁，这就到达最高境界了！浑一贯通万物，纯阴解脱万物，最大的景象展现万物，最大的均等顺应万物，普遍规律使万物各具形色，纯真无伪使万物谐和合一，静寂安宁使万

grief in the future. Therefore, as the saying goes,"The owl's eyes are born to see things at night; the crane's legs are born to be long — to cut them short will cause grief."

Therefore, as the saying goes, "When the wind blows, the river-water will decrease; when the sun shines, the river-water will likewise decrease. However,when the wind blows and the sun shines at the same time, the river-water does not decrease at all because there is a constant flow from its source." Thus, water is inseparable from the land; shadow is inseparable from the man; one thing is inseparable from another.

Your eyes will be hurt if they are over-strained; your ears will be hurt if they are over-strained; your mind will be hurt if it is over-strained. Too much wit will hurt your mind and it is too late to repent when the hurt is done. Your trouble will increase with the time and you have to cultivate yourself in order to return to the natural state of things. It takes time to achieve the expected result. Isn't it a pity that people take talents and success as their treasure? As a result, some people have been bringing ruins to the state and the people, but they have never bothered to listen to this reasoning.

Although our feet tread on restricted spots of the earth, we have to rely on those places of the earth on which we have not treaded in order to go a long distance. Although we have limited knowledge, we have to rely on what we do not know in order to understand nature. You have attained the ultimate knowledge if you understand the heaven, the earth, the views of Tao, the equilibrium of Tao, the measurement of Tao, the purity of Tao, and the tranquility of Tao. Heaven gives birth to everything in the world; the earth divides everything in the world; the views of Tao observe everything in the world; the equilibrium of Tao rationalises everything in the world; the measurement of Tao embodies everything in the world; the

【原文】

尽有天，循有照。冥有枢，始有彼。则其解之也似不解之者，其知之也似不知之也，不知而后知之。其问之也，不可以有崖，而不可以无崖。颉滑有实，古今不代，而不可以亏，则可不谓有大扬推乎？阖不亦问是已？奚惑然为？以不惑解惑，复于不惑，是尚大不惑。

【今译】

物得以保持生存。

万物都有其自然，遵循大道就会光明普照。冥冥之中存在着枢要，万物伊始即有大道。所以那自然的悟彻好像不曾理解，无心的知好像一无所知，但这一无所知之后才会有真知（道体无限，无边无涯；但又无处不在，体现在万物之中）。所以如果一定要追寻它，不要问是有边际还是无边际。万物虽然纷纭杂乱，却自有其核心存在，这核心从古至今不曾替换，也不能使它有任何损坏，那么“浑一”、“纯阴”等岂不就是对它的最大概括么？何不就从这里去探究呢？还疑惑什么呢？用不迷惑来解除疑惑，再回归到不迷惑，这差不多就是最大的不迷惑了。

purity of Tao reaches everything in the world; the tranquility of Tao preserves everything in the world.

If you embrace everything in the world, you will embrace nature; if you follow nature, you will have a clear prospect; if you reach the land of obscurity, you will be able to turn back; if you reach the very beginning, you will be able to attain Tao. Your interpretation of nature seems to be no interpretation at all; your understanding of nature seems to be no understanding at all; your understanding comes from not understanding. When you inquire into anything, you should neither affirm anything nor negate anything. All the things are so different but each of them has its reality. The past and the present can neither replace each other nor affect each other. Isn't that a general law? Why don't you ask about this lest you are confused? If you try to solve your confusion with what you are not confused, you will return to the state of being without confusion. In this way, you will not be confused on the whole.

大中华文库

则阳第二十五

【原文】

则阳游于楚，夷节言之于王，王未之见，夷节归。彭阳见王果曰：“夫子何不谭我于王?”王果曰：“我不若公阅休。”彭阳曰：“公阅休奚为者邪?”曰：“冬则擉鳖于江，夏则休乎山樊。有过而问者，曰：‘此予宅也。’夫夷节已不能，而况我乎?吾又不若夷节。夫夷节之为人也，无德而有知，不自许，以之神其交，固颠冥乎富贵之地，非相助以德，相助消也。夫冻者假衣于春，暍者反冬乎冷风。夫楚王之为人也，形尊而严，其于罪也，无赦如虎。非夫佞人正德，其孰能桡焉！故圣人，其穷也使家人忘其贫，其达也使王公忘爵禄而化卑。其

【今译】

彭则阳来到楚国游历，夷节告诉了楚王，楚王没有接见则阳，夷节只得作罢回家。则阳来见王果，说：“先生何不在楚王面前谈谈我呢?”王果说：“我不如公阅休。”则阳说：“公阅休是干什么的呢?”王果说：“他冬天到江河里刺鳖，夏天到山脚下憩息。有路过的人问他，他说：‘这就是我的住宅。’夷节推荐你都不行，更何况我啊?我还不如夷节。夷节的为人，没有德行却有智慧，不看重自己的节操，凭着这一点使得他的交际神通得很，所以在富贵人家的圈子里来往奔波，沉迷不醒，不能用道德去帮助别人，倒是促使别人丧失道德。受冻的人借衣无门只好寄希望于天气能温暖如春，苦于暑热的人便巴不得回到冬天能呆在寒冷的风中。楚王的为人，外貌尊贵而威严，他对于罪犯，像老虎一样不会给予一点宽恕。若不是极有辩才而又德行纯正的人，谁能使他折服呢！所以圣人，他困迫时能使家人忘却生活的贫苦，他显达时能使王公贵族忘却爵禄而变得谦卑。他对于万物，能和

Chapter 25

Peng Zeyang

When Peng Zeyang was on a tour to the state of Chu, Yi Jie recommended him to the Duke of Chu, but the duke did not grant him an audience. Yi Jie had to withdraw from the court and go home.

Peng Zeyang went to see Wang Guo and asked him, "Why don't you recommend me to the duke?"

Wang Guo said, "I am not as good at that as Gongyue Xiu."

Peng Zeyang asked, "What is Gongyue Xiu?"

Wang Guo said, "In the winter he spears the tortoise in the river and in the summer he rests at the foot of a mountain. When some passer-by asked him, he said, 'This is my residence.' Now that even Yi Jie is not good at recommending you, how can I be of any use? I am not as good at that as Yi Jie. As a man, Yi Jie does not have much virtue but has much wisdom. He does not resort to virtue but resorts to wisdom in his dealings with others, seeking after wealth and honour. He does not help others develop virtue but helps others destroy virtue. A man suffering from the cold is in need of clothes to be warmed up; a man suffering from the heat is in need of a cold breeze to be cooled down. As a man, the Duke of Chu looks respectful and austere. He is as merciless as a tiger toward the criminals. None but the inferior man or the superior man is able to persuade him.

"Therefore, the sage in poverty will enable his family members to forget about his poverty; the sage in distinction will enable his family

【原文】

于物也，与之为娱矣；其于人也，乐物之通而保己焉。故或不言而饮人以和，与人并立而使人化，父子之宜。彼其乎归居，而一闲其所施。其于人心者，若是其远也。故曰待公阅休。”

圣人达绸缪，周尽一体矣，而不知其然，性也。复命摇作，而以天为师，人则从而命之也。忧乎知，而所行恒无几时，其有止也，若之何？生而美者，人与之鉴，不告则不知其美于人也。若知之，若不知之；若闻之，若不闻之，其可喜也终无已，人之好之亦无已，性也。圣人之爱人也，人与之名，不告则不知其爱人也。若知之，若不知之，若闻之，若不闻之，其爱人也终无已，人之安之亦无已，性也。旧国旧都，望之畅然，虽使丘陵草木之缗人之者十九，犹之畅然，况见见闻闻者也？以十仞之台县众间者也？

【今译】

谐相处共享欢乐；他对于别人，乐于交往，处世通达，但又能守住自己的德性。所以有时候不用言教就能用平和之性浇灌人的心灵，与人站在一起便能使别人受到感化，如同父亲对于儿子的影响一般深得其宜。他若归家隐居，便一切听之任之，清静无为。圣人与世俗之人的心志，相距是如此遥远啊。所以说要使楚王信服还得等待公阅休。”

圣人超脱于人世的纷纷扰扰，洞悉万物一体之理，但又不懂得何以如此，这就是本性。一举一动返归于天性，以自然为师，人们便随之而称呼他为圣人。为聪明才智所忧苦，但活在世上每每并没有多长时间，生命便又得终结，奈何？生来漂亮的人，别人给他提供了一面镜子，如果别人不告诉他，那他就不能知道自己比别人漂亮。或是知道他漂亮，或是不知道他漂亮；或是听到了说自己漂亮，或是没听到说自己漂亮，不管怎样，他的可爱终究没有完，别人喜欢他也并没有完，这就是天性。圣人爱别人，别人给他提供了名声，如果别人不告诉他，那他就不能知道自己是在爱别人。或是知道他爱人，或是不知道他爱人，或是听到了说自己爱人，或是没听到说自己爱人，不管怎样，他的爱人终究没有完，人们安于被他所爱也没有完，这就是天性。自己的祖国，自己的家乡，一看到心里就舒畅，即使山陵草木遮蔽了她面貌的十分之九，还是心里舒畅，更何况见到的听到的都是自己所曾见过所曾听过的呢？更何况如同让那十丈楼台高耸在众人眼前呢？

members to forget about his titles and to act in a humble way. He takes pleasure in dealing with affairs; he takes delight in communicating with people while protecting himself all the time. Thus, he brings about harmony among the people by instructions without words and transforms the people by living with them on an equal footing. He educates the fathers and the sons to take their own appropriate places and to live a quiet and easy life. His state of mind is far removed from that of the common people. That is why I say that you will have to wait for Gongyue Xiu."

The sage is fully aware of all the complicated problems and understands that all things in the world are one and the same, but does not know how it is like this. This limitation comes from his inborn nature. As he takes nature as his teacher, he is called a sage. If he is troubled by wisdom, restricted in action and haltered before the unknown, what can be done about him?

Suppose someone is born attractive. If people do not tell him, he will not know that he is beautiful even if he is offered a mirror. Whether he knows it or not, whether he hears about it or not, his attraction will not fade and people's admiration for him will not fade either. This is his inborn nature. The sage loves people and people call him a sage. If people do not tell him, he will not know that he loves the people. Whether he knows it or not, whether he hears about it or not, his love for the people will not fade and people's harmony with him will not fade either. This is his inborn nature.

One will be elated at the sight of his own country or his home town. He will be elated all the same even if the dense trees covered nine tenths of the land. He will be all the more elated to see what he has seen and to hear what he has heard. It goes without saying that he will

【原文】

冉相氏得其环中以随成，与物无终无始，无几无时。日与物化者，一不化者也。阖尝舍之？夫师天而不得师天，与物皆殉，其以为事也若之何？夫圣人未始有天，未始有人，未始有始，未始有物，与世偕行而不替，所行之备而不洫，其合之也若之何？

汤得其司御门尹登恒，为之傅之。从师而不囿，得其随成，为之司其名。之名嬴法，得其两见。仲尼之尽虑，为之傅之。容成氏曰：“除日无岁，无内无外。”

魏莹与田侯牟约，田侯牟背之，魏莹怒，将使人刺之。犀首〔公孙衍〕闻而耻之，曰：“君为万乘之君也，而以匹夫从仇。衍请受甲二十万，为君攻之，虏其人民，系其牛马，使其君内热发于背，然后拔

【今译】

冉相氏领悟了大道的要旨，随顺大道而成功，与万物混一，生生不已，无终无始，没有限期。天天随顺万物而变化的人，就是守持纯一的本性而永不变化的人。他何尝离开过自己的本性？那些有心去效法天然的反而不能真正效法天然，结果自身与外物都丧失了天性，这样来处事又有什么办法呢？那圣人从来没有想到过有什么天然，有什么人为，从来没有想到过有什么终与始，有什么物与我，只是与世道一块儿前行而不止息，所作所为趋于完美而永不败坏，像这样与大道自然契合又如何？

商汤得到了他的司御门尹登恒做自己的老师，门尹登恒辅助他，启导他。商汤从师学习而不受局限，能够顺应而成，为此使门尹登恒出了名。门尹登恒的名声和商汤无心而学成的方法，美名得以两显。这也就是孔子所主张的，辅助启导，要无心自然。容成氏说：“除掉每天，便没有一年；没有自我，便能没有外物。”

魏惠王魏莹和齐威王田牟订结了盟约，后来齐王背约，魏王大怒，打算派人去刺杀齐王。将军公孙衍听说后认为这样做丢脸，说：“大王您是万乘大国的国君，竟然要用凡夫俗子的手段去报仇。我请求得到二十万军队，替大王去攻打齐国，俘获他们的百姓，牵来他们的牛马，使他们的国君心火从背上发出毒疮，然后拿下他们的都城。叫他们的元帅田忌仓皇出逃，然后我用马鞭抽他的脊背，打断他的脊

be elated, which is as apparent as a hundred-feet terrace rising before the people.

King Ranxiang attained perfection and followed the natural course of events. With all the things in the world, he had neither beginning nor ending, neither past nor present. He changed with all the things in the world but kept his inner mind intact, always in perfection. If we take nature as our teacher but fail to model after nature, we will compete with the things in the world and thus lose our inborn nature. By so doing, how can we conform to nature? The sage cares for neither nature nor man, nor the origin, nor everything in the world. He moves with nature without standing still and experiences everything without losing anything. Since he conforms so closely to nature, what can we do about him?

With his palace guardian Deng Heng as his teacher, King Tang learned from him but was not confined to his teaching. He learned from his teacher his conformity to nature. He made Deng Heng famous, but he himself did not care about his own name at all. As a result, both King Tang and Deng Heng won a good name. Confucius exhausted his thoughts to learn from them. Rongcheng said, "As there are no years without days, so there is nothing external without anything inside."

Lord Hui of Wei formed an alliance with Marquis Wei of Qi. When Marquis Wei violated the alliance, Lord Hui was so irritated that he sent someone to assassinate him.

Upon hearing about this, the minister of war Gongsun Yan thought that it was a shame and said to his lord, "As the lord of a big state, you want to take revenge just like an ordinary man. I beg to lead two hundred thousand soldiers and attack the state of Qi. We shall capture his people and plunder his cattle so as to make the marquis sit on pins and needles. We shall occupy his state and put the commander in chief Tian Dan to

【原文】

其国。忌也出走，然后抶其背，折其脊。”季子闻而耻之，曰：“筑十仞之城，城者既十仞矣，则又坏之，此胥靡之所苦也。今兵不起七年矣，此王之基也。衍，乱人也，不可听也！”华子闻而丑之，曰：“善言伐齐者，乱人也；善言勿伐者，亦乱人也；谓伐之与不伐乱人也者，又乱人也。”君曰：“然则若何？”曰：“君求其道而已矣。”

惠子闻之，而见戴晋人。戴晋人曰：“有所谓蜗者，君知之乎？”曰：“然。”“有国于蜗之左角者，曰触氏；有国于蜗之右角者，曰蛮氏。时相与争地而战，伏尸数万，逐北，旬有五日而后反。”君曰：“噫！其虚言与？”曰：“臣请为君实之。君以意在四方上下有穷乎？”君

【今译】

梁骨。”季子听说了认为这样做也是丢脸，说：“修建七八丈高的城墙，城墙已经修成有这样高了，却又要去把它破坏掉，这是服劳役的人的苦痛灾难啊。现在战事没有发生已经七年了，这是王业的根基啊。公孙衍是招引祸乱的人，他的话可不能听从！”华子听说了认为公孙衍和季子的主张都是丢脸，说：“花言巧语主张攻打齐国的人，是招引祸乱的人；花言巧语主张不可攻打的人，也是招引祸乱的人；像我这样说主张攻打与不赞成攻打的都是招引祸乱之人的人，也还是招引祸乱的人。”魏王便问：“既然如此，那怎么办呢？”华子说：“大王寻求虚静之道就是了。”

惠子听说了这件事，便让戴晋人去见魏王。戴晋人对魏王说：“有种叫蜗牛的东西，大王知道吗？”魏王说：“知道。”戴晋人说：“有在蜗牛头上左边的触角建立了一个国家的，名叫触氏；有在蜗牛头上右边的触角建立了一个国家的，名叫蛮氏。它们常常为争夺地盘而互相攻战，倒下的尸体成千上万，追击败逃的对方往往要半个月才能回来。”魏王说：“唉！这大概是编出的假话吧？”戴晋人说：“那就请让我为大王说说实在的话吧。大王用心想想这东南西北与上下有尽头吗？”

rout. Then we can beat his back and break his spine."

Upon hearing about this, Jizi thought that it was a shame and said to his lord, "To build a hundred-foot city-wall, it has already been completed; to destroy it, the labourers will again have hard times. There has been no warfare for seven years. This is the fundamental virtue of a lord. Gongsun Yan is a trouble-maker who will bring disorder to the state. You should not listen to him."

Upon hearing about this, Huazi thought that it was a shame and said to his lord, "He who speaks in favour of attacking the state of Qi is a trouble-maker who will bring disorder to the state. He who speaks in favour of not attacking the state of Qi is also a trouble-maker who will bring disorder to the state. He who says that both are trouble-makers is himself a trouble-maker who will bring disorder to the state."

The lord said, "What should I do then?"

Huazi said, "You should seek after nothing but Tao."

Upon hearing about this, Huizi brought Dai Jinren to meet the lord. Dai said, "There is something by the name of snail. Have you ever heard of it?"

The lord said, "Yes, I have heard of it."

Dai Jinren said, "On the left horn of the snail there is a state,whose ruler is called Chu and on the right horn of the snail there is a state, whose ruler is called Man. These two states often fight for territory and go into war, with tens of thousands of corpses left on the ground. The victors have to chase for fifteen days before they return home."

The lord said, "Oops! This is fabrication, isn't it?"

Dai Jinren said, "I'll prove it for you. Do you think that there is a boundary up and down, north and south, east and west?"

The lord said, "No, there isn't."

【原文】

曰："无穷。"曰："知游心于无穷，而反在通达之国，若存若亡乎？"君曰："然。"曰："通达之中有魏，于魏中有梁，于梁中有王，王与蛮氏有辩乎？"

君曰："无辩。"客出而君惝然若有亡也。

客出，惠子见。君曰："客，大人也，圣人不足以当之。"惠子曰："夫吹管也，犹有嗃也；吹剑首者，吷而已矣。尧、舜，人之所誉也。道尧、舜于戴晋人之前，譬犹一吷也。"

孔子之楚，舍于蚁丘之浆，其邻有夫妻臣妾登极者。子路曰："是稯稯何为者邪？"仲尼曰："是圣人仆也。是自埋于民，自藏于畔。其声销，其志无穷，其口虽言，其心未尝言。方且与世违，而心不屑与之俱。是陆沉者也，是其市南宜僚邪？"子路请往召之，孔子曰："已矣！彼知丘之著于己也，知丘之适楚也，以丘为必使楚王之召己

【今译】

魏王说："没有尽头。"戴晋人说："让心神在无边无际的宇宙中漫游，再回头向下看看这些走车跑马的国家，像是存在又像不存在，这种体会能懂得吗？"魏王说："懂得。"戴晋人说："这些走车跑马的国家中有个魏国，在魏国之中有座大梁城，在大梁城中有您魏王，大王与那蜗牛头顶右边触角上的蛮氏有区别吗？"

魏王说："没有区别。"戴晋人出去后魏王怅然若有所失。

戴晋人出去后，惠子来见魏王。魏王说："刚才那位来客，是个伟大的人，圣人也不能和他相提并论。"惠子说："倘若是吹竹管，还是有'嘟嘟'的声音的；如果是吹剑柄上的绳孔，'嗤'的一声罢了。尧与舜是大家都称颂的。要在戴晋人面前来称颂尧与舜，打个比喻就像那'嗤'的一声。"

孔子来到楚国，住宿在蚁丘的卖浆人家，卖浆家的邻居夫妻老少丫环小子全都爬上屋顶来看孔子一行。子路说："这些挤聚在一起的人是干什么的呢？"孔子说："这些人都是圣人的仆从。这位圣人把自己隐埋在民间，藏匿在田垅。他声名从世上消失了，但他的志向却高远无穷，他嘴里虽然在说话，内心却始终是沉寂无言。他行为正与世俗背道而驰，内心也不屑与世人为伍。这是位隐埋在闹市中的人，他大概是市南宜僚吧？"子路要求去把他请来，孔子说："算了吧！他知道我对他了解得很清楚，他知道我到了楚国，认为我必定会让楚王来召

Dai Jinren said, "Once you know that the world is boundless, don't you think that the states barely exist on the earth?"

The lord said, "That's true."

Dai Jinren said, "Among all the states, there is the state of Wei. In the state of Wei, there is the city of Liang. In the city of Liang, there is a lord, that is you. What's the difference between you and the ruler by the name of Man?"

The lord said, "No, there's no difference."

When Dai Jinren was gone, Lord Hui of Wei was at a loss.

When Dai Jinren was gone, Huizi came in to see the lord. The lord said, "This guest is great, greater than a sage."

Huizi said, "When you blow into a bamboo-pipe, there will be a resounding whistle; when you blow into the hole of a pommel, there will be faint hiss. King Yao and King Shun have been praised by all. To praise King Yao and King Shun in front of Dai Jinren is no more than a faint hiss."

On his tour to the state of Chu, Confucius stopped over at a rice water tavern on Mount Yiqiu. On the roof of a neighbouring house, there appeared the man and wife with their male and female servants. Zilu asked, "What is that group of people doing there?"

Confucius said, "They are the servants of a sage. The sage mixes himself among the people and hides himself on the farms. His fame has vanished but his aim is boundless. Although he may speak with his mouth, he never speaks his mind. He acts in contrast to the worldly conventions, unwilling to conform himself with them. He must be a hermit. Isn't he Shinan Yiliao?"

Zilu asked for permission to call for him, but Confucius said, "Forget it.He knows that I know him very well and that I am here in the state of

【原文】
也，彼且以丘为佞人也。夫若然者，其于佞人也，羞闻其言，而况亲见其身乎？而何以为存？”

子路往视之，其室虚矣。

长梧封人问子牢曰：“君为政焉勿卤莽，治民焉勿灭裂。昔予为禾，耕而卤莽之，则其实亦卤莽而报予；芸而灭裂之，其实亦灭裂而报予。予来年变齐，深其耕而熟耰之，其禾蘩以滋，予终年厌飧。”

庄子闻之曰：“今人之治其形，理其心，多有似封人之所谓，遁其天，离其性，灭其情，亡其神，以众为。故卤莽其性者，欲恶之孽，为性萑苇蒹葭，始萌以扶吾形，寻擢吾性。并溃漏发，不择所出，漂疽疥痈，内热溲膏是也。”

柏矩学于老聃，曰：“请之天下游。”

老聃曰：“已矣！天下犹是也。”又请之，老聃曰：“汝将何始？”曰：“始于齐。”

【今译】
见他，他将把我看成是巧言献媚的人。像这样的话，他对于巧言献媚的人，连听到其声音都会认为是耻辱，更何况亲自见到其人呢？你凭什么认为他还在呢？”

子路便前去探视，果然那屋子已空了。

长梧一位守边疆的人对子牢说：“您处理政事不要简单草率，管理百姓不要粗疏马虎。从前我种庄稼，耕地简单草率，结果那收成也简单草率地回报我；锄草粗疏马虎，结果那收成也粗疏马虎地回报我。第二年我改变了做法，深耕细锄，那禾苗便繁茂茁壮，我一年到头都能吃上饱饭。”

庄子听到了这话，说道：“如今人们治理自己的形体，管理自己的心性，有很多做法正像守边人所说的，逃避那自然，背离自己的本性，泯灭自己的真情，丧失自己的精神，就像一般人简单草率、粗疏马虎的做法。所以草率马虎地对待自己的天性的人，欲念与邪恶这种祸根，就会成为遮蔽天性的芦苇丛，它开始萌生出来时似乎还可以扶助我们的形体，但要不了多久便将拔掉我们的天性。身上穿孔流脓，到处会出现疮疖疥癣，心火上攻，精液下遗，这都是草率马虎地对待本性的后果啊。”

柏矩在老子那里求学，有一次他对老子说：“请老师允许我到天下去游历一下。”

老子说：“算了吧！普天下和这里都是一样的。”后来柏矩又提出了这一请求，老子说：“你打算先从哪里开始呢？”柏矩说：“从齐国开始。”

Chu. He thinks that I will call for him in the name of the Duke of Chu because he thinks that I am a wicked person. Since he hates to hear the words of a wicked person, how can he come and see me himself? What makes you think that he is still there?"

When Zilu went to see him, the house was empty.

Changwuzi the frontier-guard asked Zilao, saying, "Don't be rash when you deal with government affairs; don't be hasty in ruling over the people. I used to plough the fields in a rash way and the result was that I reaped a poor harvest. I used to weed in a hasty way and the result was that I reaped a scanty harvest. In the following year, I changed my way of growing the crops. I ploughed deeper than before and weeded more carefully than before. The result was that I reaped a bumper harvest and that I had enough to eat for the whole year."Upon hearing about this, Zhuangzi said, "In taking care of their physical form and in cultivating their mind, the people often do it in the way the frontier-guard described. They escape from nature, deviate from their inborn nature, destroy their natural feelings, lose their spirit and follow the worldly conventions. Therefore, for those who are rash toward their inborn nature, their love and hate will grow like the wild weeds and block their inborn nature. At first their love and hate will satisfy their physical form and will gradually affect their inborn nature. Finally, these people will fester all over like sores and ulcers, suffer from internal fevers and excrete pus-filled urine. "

Bai Ju was studying under Laozi when he said one day, "Please allow me to wander around the world."

Laozi said, "Forget it. The world is exactly the same as the place where you are staying now."

When Bai Ju requested again, Laozi said, "Where will you go first?"

Bai Ju said, "I'll go to the state of Qi first."

【原文】

至齐，见辜人焉，推而强之，解朝服而幕之，号天而哭之，曰："子乎！子乎！天下有大灾，子独先离之。曰：'莫为盗，莫为杀人。'荣辱立，然后睹所病；货财聚，然后睹所争。今立人之所病，聚人之所争，穷困人之身，使无休时，欲无至此，得乎？古之君人者，以得为在民，以失为在己；以正为在民，以枉为在己。故一形有失其形者，退而自责。今则不然，匿为物而（愚）〔过〕不识，大为难而罪不敢，重为任而罚不胜，远其途而诛不至。民知力竭，则以伪继之。日出多伪，士民安取不伪？夫力不足则伪，知不足则欺，财不足则盗。盗窃之行，于谁责而可乎？"

蘧伯玉行年六十而六十化，未尝不始于是之，而卒诎之以非也；

【今译】

柏矩来到齐国，看见一具受刑弃市的尸体，便将那死尸推倒在地，脱下自己的礼服盖在那死尸上，对着它喊天呼地、嚎啕大哭地说道："你呀！你呀！天下有大灾大难，单单是你先碰上了。人们常说：'不要做盗贼，不要干杀人的勾当。'荣誉和耻辱一旦标榜出来，就能看到令人忧虑的事了；货物钱财一旦被追求积聚，就能看到争斗抢夺的事了。如今大肆标榜给人带来苦难的荣誉和耻辱，拼命聚敛促使人们争斗抢夺的货物钱财，把人们紧紧束缚在这些东西里头，以至没完没了，无休无止，要想不落到你这种地步，可能吗？古代治理百姓的人，把功绩归于人民，把失误归于自己；把正确归于人民，把过错归于自己。所以只要有一个人丧失了自己的生命，也要引咎自责。如今就不是这样，隐瞒事情的真相，只指责不明实情的百姓，拼命加大加重难度和负担，还怪罪人们不能胜任和完成，铺设一条漫长的道路，来惩罚无法走到的百姓。百姓们心智才力都已枯竭，便只有用作假来应付。在上的人每天都要做出很多虚假事情来，士民百姓又怎么能不弄虚作假呢？那才力不足便作假，智慧不足便欺诈，财用不足便偷抢。抢夺偷窃盛行，该责备谁才对啊？"

蘧伯玉年近六十，而六十年来随着事物变化而变化从未停顿，没有不起初认为是对的，到后来又认为是不对的而加以抛弃；很难说如

When he reached the state of Qi, he saw the body of an executed criminal. He pushed the body and laid it out properly. Then he took off his robe and covered the body with it. He looked up at the sky and wailed, saying, "Alas, alas! Now that the world is suffering from great disasters, you are the first victim! As the saying goes, 'Thou shalt not steal. Thou shalt not murder.' When honour and disgrace are well defined, you will see what drawbacks they bring about; when wealth is accumulated, you will see what the people are competing for. Now that what brings about the drawbacks has been well defined and what the people are competing for has been accumulated, the people are suffering from endless distress. How can we hope that they will escape from this?

"The ancient rulers attributed the success to the people and attributed the failure to themselves. They attributed the truth to the people and attributed the errors to themselves. Therefore, whenever anyone was executed, they withdrew and blamed themselves. Things are entirely different now. The present-day rulers conceal the truth of things and fool the ignorant people; they inflict the people and blame the cowardly people; they pile responsibilities on the people and punish the incompetent people; they set high standards for the people and kill the people who fail to meet them. When the people are at their wit's end, the rulers treat them with hypocrisy. When the rulers are practising hypocrisy every day, how can the soldiers and the people keep from hypocrisy. Those who are incompetent enough have to resort to hypocrisy; those who are not intelligent enough have to resort to deceit; those who are not wealthy enough have to resort to robbery. For acts of theft and robbery, who is indeed to blame?"

Qu Boyu was sixty years old and had changed sixty times. He eventually negated what he had affirmed in the beginning. It was hard to say

【原文】

未知今之所谓是之，非五十九非也？万物有乎生而莫见其根，有乎出而莫见其门。人皆尊其知之所知，而莫知恃其知之所不知而后知，可不谓大疑乎？已乎！已乎！且无所逃。此所谓然与？然乎？

仲尼问于大史大弢、伯常骞、狶韦曰：“夫卫灵公饮酒湛乐，不听国家之政；田猎毕弋，不应诸侯之际。其所以为灵公者何邪？”大弢曰：“是因是也。”伯常骞曰：“夫灵公有妻三人，同滥而浴；史鳍奉御而进所，搏币而扶翼。其慢若彼之甚也，见贤人若此其肃也，是其所以为灵公也。”狶韦曰：“夫灵公也，死，卜葬于故墓不吉，卜葬于沙丘而吉。掘之数仞，得石椁焉，洗而视之，有铭焉，曰：‘不冯其子，灵公夺而里之。’夫灵公之为灵也久矣！之二人何足以识之？”

【今译】

今认为是对的，就不是五十九岁前所认为不对的？万物都有它的产生，但没有谁看见它的根源，都有它的出现，但没有谁看见它的门径。人们都看重自己的智慧所知道的，却没有谁懂得正是仗着自己的智慧所不知道的然后才有所知，能不说这是最大的迷惑吗？罢了！罢了！将无法逃避这迷惑。这样说该是对的吧？真的对吗？

孔子向大史大弢、伯常骞、狶韦请教说：“那卫灵公饮酒作乐，沉湎歌舞，荒淫无度，不过问国家大事；乘车打猎，布网放箭，不参加诸侯的盟会。到底为什么还追谥他为‘灵公’呢？”大弢说：“这正因为如此。”伯常骞说：“这位灵公有三个老婆，他们夫妻四人常常泡在一个大盆里洗澡；可是史鳍每次奉召到他那里去，他总是赶紧叫人接过史鳍手中的礼币，并让人搀扶着史鳍。他生活是那样地荒淫散漫，而见到贤人又是如此地尊敬严肃，这就是追谥他为‘灵公’的缘故。”狶韦说：“这位灵公，他死的时候，替他问卜选择墓地，说是葬在祖先墓地不吉利，要葬在沙丘上才好。便在沙丘上挖掘他的墓坑，挖了几丈深，发现有一副石头棺椁，洗刷干净一看，上面刻有铭文，说：‘不肖子孙靠不住，灵公夺得占为家。’可见灵公被称为‘灵’是早在他生前就已确定了！他们二人又哪里配能把这个问题解释清楚？”

whether what he now approved was what he had disapproved before he was fifty-nine years old.

Everything is born into the world, but no one knows from where it is born; everything is born from somewhere, but no one knows what path it takes. People value what their knowledge can reach, but do not know how to rely on what they do not know to get to know what is beyond the reach of their knowledge. Isn't that the so-called great perplexity? Forget it! Forget it! There may be no escape from it. Isn't that the so-called truth? Is that so?

Confucius asked the grand recorders Datao, Bochang Qian and Shiwei, saying, "Duke Ling of Wei was so indulged in drinking and sexuality that he neglected the state affairs; he was so indulged in hunting and chasing that he neglected the alliance with other princes and dukes. How comes it that he is posthumously entitled Duke Ling?"

Datao said, "Because this title fits him."

Bochang Qian said, "Duke Ling had three wives with whom he would bathe in the same tub. But when Shi Qiu went to the palace, the duke ordered the servants to accept the gift of cloth and to support him by the arms. Dissolute as he was to bathe with his three wives, he was respectful toward the sages. That is why he was posthumously entitled Duke Ling."

Shiwei said, "After his death, the divination said that it was bad omen if he was to be buried in his family graveyard and that it was good omen if he was to be buried on Mount Shaqiu. When they had dug the grave for several fathoms, they came across a stone coffin. When they had washed and examined the coffin carefully, they saw an inscription on it. The inscription read, 'Instead of relying on his heirs to prepare a coffin, Duke Ling will take hold of this and live here.' So it appears that

【原文】

少知问于大公调曰："何谓丘里之言？"大公调曰："丘里者，合十姓百名而以为风俗也，合异以为同，散同以为异。今指马之百体而不得马，而马系于前者，立其百体而谓之马也。是故丘山积卑而为高，江河合水而为大，大人合并而为公。是以自外入者，有主而不执；由中出者，有正而不距。四时殊气，天不赐，故岁成；五官殊职，君不私，故国治；文武〔殊材〕，大人不赐，故德备；万物殊理，道不私，故无名。无名故无为，无为而无不为。时有终始，世有变化，祸

【今译】

少知问大公调说："什么叫做'丘里之言'？"大公调说："所谓丘里，是聚合十来个姓百来个人而形成的一种风俗团体，组合各自不同的个体而成为一个混同的整体，离散这混同的整体又成为各自不同的个体。现在你指着马的上百个部位都不能说那就是'马'，而马就牵在你的眼前，那是因为具备了马的每一个部位而组合成了一个整体才称之为'马'的啊。因此山丘都是从低积累成高，江河都是汇合很多水才成为大，天子都是容纳了方方面面才成为公。因此由外物进入我内心的东西，我虽有主见却不拘泥；由我内心提出的东西，我虽有正理却不拒绝别人的意见。四季气候不同，天并不对哪一季给予恩赐，所以年岁才得以形成；五官职务不同，国君并不偏向哪一种官职，所以国家才得以治理；文臣武将才艺不同，天子并不特别宠爱哪一方，所以他德行完美；万物情理不同，大道无所偏私，所以没有定名。没有定名所以无为，无为才无所不为。四季有终有始，世代有变有化，

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Duke Ling got his title long ago. How could Botao and Bochang Qian understand this?"

Shaozhi asked Taigong Tiao, saying, "What is meant by 'village talk'?"

Taigong Tiao said, "A village is a combination of a number of people who abide by the same conventions. It gathers different individuals into one and the same community and divides the whole community into different individuals. If you just point out the different parts of a horse, these parts are not the horse itself; if you lead the horse in front of you and combine the different parts into one entity, that entity is the horse itself. In the same way, hills and mountains become high when their low parts are accumulated in them; the Yangtze River and the Yellow River become large when rivulets and streams flow into them; men endowed with Tao become humane when all the individual traits are manifested in them. Therefore, you may form your own view about what enters the mind from without, but you should not stick to your view; you may be correct about what comes out of your mind, but you should not reject the views from other people.

"Each of the four seasons has its own climate, but because the heaven does not show partiality to any of them, they are able to complete the year's course.Each of the five official posts has its own duties, but because the ruler does not show partiality to any of them, they are able to rule over the state affairs. Each of the officers and officials has his own talents, but because the superior man does not show partiality to any of them, they are perfect in their virtue. Each of all the things in the world has its own laws, but because Tao does not show partiality to any of them, they are all nameless. He who is nameless does nothing; he who does nothing will accomplish anything. Time has its beginning and end; worldly affairs have their ups and downs; good fortune and bad fortune

【原文】

福淳淳，至有所拂者而有所宜；自殉殊面，有所正者有所差。比于大(泽)〔宅〕，百材皆度；观于大山，木石同坛。此之谓丘里之言。”

少知曰：“然则谓之道，足乎？”大公调曰：“不然。今计物之数，不止于万，而期曰万物者，以数之多者号而读之也。是故天地者，形之大者也；阴阳者，气之大者也。道者为之公，因其大以号而读之，则可也。已有之矣，乃将得比哉！则若以斯辩，譬犹狗马，其不及远矣。”

少知曰：“四方之内，六合之里，万物之所生恶起？”大公调曰：“阴阳相照、相盖相治，四时相代、相生相杀。欲恶去就，于是桥起；雌雄片合，于是庸有。安危相易，祸福相生，缓急相摩，聚散以成。此名实之可纪，精微之可志也。随序之相理，桥运之相使，穷则反，终则始，此物之所有。言之所尽，知之所至，极物而已。睹道之

【今译】

祸福渺茫难测，以至于在抗拒乖违之中也有着随顺相合；各自的追求千差万别，既有正确其中又包含有谬误。对照于高楼大厦来说，各种材木都有其适宜的用途；但到深山大林去看看，树木与土石同处一地。这就叫做‘丘里之言’。”

少知说：“那么，就把它叫做道，可以吗？”大公调说：“不行。如今统计一下物的种数，不止于一万，而限定称之为‘万物’的，不过是用了个极大的数字来称呼它们解释它们罢了。因此，天地，是形体中最大的；阴阳，是精气中最大的。而道，则为天地与阴阳所共有，因为它的浩大而用‘道’来称呼它解释它是可以的。既然已有了‘道’这个称呼，那‘丘里之言’又哪能和它并列使用呢？如果要把‘丘里之言’与‘道’区别一下，打个比喻就像狗与马，那是差得太远了。”

少知说：“四方之内，天地之间，万物都是从哪里产生的呢？”大公调说：“阴阳更相照耀，互为伤害又互为调治；四季更相轮替，互为生养又互为衰亡。喜爱、厌恶，疏远、亲近，于是像井台上的桔槔一样此起彼落；雌牝、雄牡，分离、交合，于是生生常有。安危相互更替，祸福相互伴随，缓急相互潜藏，生死聚散因此而形成。凡此之类，其名与实都能理出头绪，其精微奥妙也都可以认记。顺应自然秩序而相治理，如同桔槔的俯仰互为制约。到了顶点就返回，有了终结又重新开始，这是万物产生的共有规律。语言表达所能穷尽的，智慧认识所能达到的，限于物象范围罢了。那些看到了道的人，不追究事

have their comings and goings, pros and cons. In their pursuit after different aims, the people may be right or may be wrong. When you look around a swamp, you will see trees of different timber; when you look around a hill, trees and rocks occupy the same piece of land. This is called the village talk."

Shaozhi said, "Will it do to call it Tao?"

Taigong Tiao said, "No, it won't do. There are countless things in the world. When we say everything in the world or all things in the world, we merely give the generalization. Therefore, as the saying goes, 'The heaven and the earth are the largest physical forms; *yin* and *yang* are the strongest vital energies; Tao is the source of everything.' Because of its infinity, it can be called Tao. How can the named Tao be compared with the Tao itself? If we want to differentiate them, they are as different as dogs and horses."

Shaozhi said, "Within the four directions and the six spheres, how does everything come into existence?"

Taigong Tiao said, "The two vital energies of *yin* and *yang* attract each other, repulse each other and regulate each other. The four seasons succeed each other, produce each other and end each other. Likings and dislikings come and go, and rise and fall. The male and the female separate and unite, thus carrying on life eternally. Safety and danger alternate with each other; good fortune and misfortune interchange with each other; tense times and relaxed times succeed each other; collection and dispersion are related to each other. These names and realities can be recorded, and their particulars can be verified. The succession in chronological order, and the alternation of movements (turning back when they reach the limit, beginning again when they reach the end)—these are the universal laws of all the things in the world. What language can exhaust and what

【原文】

人，不随其所废，不原其所起，此议之所止。”

少知曰：“季真之莫为，接子之或使。二家之议，孰正于其情？孰偏于其理？”大公调曰：“鸡鸣狗吠，是人之所知。虽有大知，不能以言读其所自化，又不能以意〔测〕其所将为。斯而析之，精至于无伦，大至于不可围。或之使，莫之为，未免于物而终以为过。或使则实，莫为则虚。有名有实，是物之居；无名无实，在物之虚。可言可意，言而愈疏。未生不可忌，已死不可阻。死生非远也，理不可睹。或之使，莫之为，疑之所假。吾观之本，其往无穷；吾求之末，其来无止。无穷无止，言之无也，与物同理；或使莫为，言之本也，与物

【今译】

物的消亡，不探究事物的缘起，这是议论的终点所在。”

少知说：“季真认为万物无有支配，接子认为万物有所支配。两家的议论，谁的情理正确，谁的情理偏失呢？”大公调说：“鸡鸣狗叫，这是人人知道的现象。可是，即便是大智大慧之人，也不能用言语来解释其原因，也不能用思想推测出它们的鸣叫是要干什么。条分缕析起来，细小的东西可以小到无法比拟，巨大的东西可以大到无法围量。有所支配也好，无所支配也好，都未免受着物象的局限，终究偏颇失当。认为有所支配便太凿实，认为无所支配又太落空。有名称有实体，这是物的存在；无名称无实体，则属于万物共有的虚无之道。可以言说，可以体会，但越说会离它越远。还未产生的无法禁止其产生，已经死亡的不能阻挡其死亡。死与生相隔只是一层纸，但其道理却不能看见。有所支配、无所支配，这都是因疑惑而争论所立的假设。我观察万物的本源，它的过去没有尽头；我寻求万物的归宿，它的未来永无止境。没有源头，没有止境，言语也就无从表述，这与万物存在的规律是一致的；而‘有所支配’与‘无所支配’的说法，只

knowledge can reach are confined to the things in the world. The disciples of Tao do not try to pry into the beginning and end of things. This is where all discussions stop."

Shaozhi said, "Ji Zhen holds that nothing created the world and Jiezi holds that something mysterious created the world. Which of these two views correctly describes the truth and which deviates from the truth?"

Taigong Tiao said, "The cocks crow and the dogs bark—this is what we all know. But the wisest of us cannot describe in words why the cocks crow and the dogs bark or imagine in our minds what they will become in the future. If we try to analyse it, we may find that the small is as small as small can be and that the large is as large as large can be. Whether we say that nothing created the world or that something mysterious created the world, we are in fact confined to 'things' and will inevitably fall into error. The view that something mysterious created the world implies that there is a real being and the view that nothing created the world implies that there is nothing at all. When we speak of the name and the form, we are speaking of the material existence; when we speak of the nameless and the formless, we are speaking of the immaterial existence. We may describe with words or think with images, but the more you describe with words, the farther away we are from the truth. We cannot prevent something from being born and we cannot stop something from dying. Life and death are not far apart, but the law that underlines them is beyond comprehension. Both the view that something mysterious created the world and the view that nothing created the world are but speculations born out of doubt.

"When we try to find out the source of the world, we trace back into the infinity; when we try to find out the end of the world, we look into the infinity. Infinity into the past and into the future implies that it is beyond

【原文】

终始。道不可有，有不可无。道之为名，所假而行。或使莫为，在物一曲，夫胡为于大方？言而足，则终日言而尽道；言而不足，则终日言而尽物。道，物之极，言默不足以载。非言非默，议有所极。”

【今译】

是议论的一种根据，它们与物象同始终。虽有道的存在却不能说就是‘有所支配’，但既有道的存在也就不能说是‘无所支配’。‘道’作为一种名称，只是借来用用罢了。‘有所支配’与‘无所支配’，各偏执物象的一端；用来表述大道又有什么用呢？倘若言谈真能表述大道，那么整天里说下去便全都是道；既然言谈不足以表述大道，那么整天里说下去也无非是些事物的表象。道是万物的最高境界，言谈与沉默都不足以体现它。既非言谈又非沉默所能体现，也就是议论的止境。”

descriptions. The same law governs all the things in the world. The view that something mysterious created the world and the view that nothing created the world are based on speech; they begin and end with 'things'. Tao is formless, but it is not 'nothingness'. Tao is a term we adopt for practical purposes. Both views mentioned above are confined to 'things'. How can they generalize Tao itself? If we speak adequately, we shall be speaking about Tao all day long; if we do not speak adequately, we shall be speaking about things all day long. Tao, the perfection of things, cannot be conveyed with speech or silence. The highest form of debate is conducted without speech and without silence."

外物第二十六

【原文】

外物不可必，故龙逢诛，比干戮，箕子狂，恶来死，桀、纣亡。人主莫不欲其臣之忠，而忠未必信，故伍员流于江，苌弘死于蜀，藏其血，三年而化为碧。人亲莫不欲其子之孝，而孝未必爱，故孝己忧而曾参悲。木与木相摩则然，金与火相守则流。阴阳错行，则天地大絯。于是乎有雷有霆，水中有火，乃焚大槐。有甚忧两陷而无所逃，螴蜳不得成，心若县于天地之间，慰暋沉屯，利害相摩，生火甚多，众人焚和。月固不胜火，于是乎有僓然而道尽。

庄周家贫，故往贷粟于监河侯。监河侯曰："诺。我将得邑金，将

【今译】

外在事物无法绝对肯定，所以龙逢被诛杀，比干被剖心，箕子发狂，恶来身死，桀、纣灭亡。国君无不希望自己的臣子忠诚，但忠诚不一定能获得信任，所以伍员被抛尸江流，苌弘死在西蜀，西蜀人把他的血收藏起来，三年后竟化成一块碧玉。父母无不希望儿女孝顺，但孝顺不一定能得到父母的慈爱，所以孝己忧愁而死，曾参一生悲切。木与木互相摩擦就会起火燃烧，金属与火在一起就会熔化。如果阴阳的更替运行发生错乱，那么天地就会大受惊骇。于是便会雷霆大发，雨水中电火闪闪，乃至于烧毁高大的槐树。有些人陷在忧乐双方的冲击之中，想避开也无处可避，惊恐错乱而无法平衡，一颗心像吊在半空之中，忧郁烦闷，何等深重艰难，利与害彼此冲突，产生的心火实在多，焚烧着人们的中和之性。内心明月般的清宁当然敌不住心火的焚攻，于是精神便颓然衰败，天然之道在他身上也就丧失殆尽。

庄子家庭贫穷，所以到监河侯家去借贷粮食。监河侯说："好吧。

Chapter 26

External Things

There are no fixed rules for external things. Therefore, Guan Longfeng was executed; Bigan was disemboweled; Ji Zi feigned madness; Elai was killed; King Jie and King Zhou were overthrown. No monarch does not hope that his ministers will be loyal to him, but loyal ministers are not always trusted. Therefore, Wu Zixu was killed and thrown into the Yangtze River and Chang Hong was killed in Shu, where his blood was preserved for three years and was transformed into green jade. No parent does not hope that his children will be filial to him, but filial sons are not always loved. Therefore, Xiaoji was grieved and Zeng Can was sorrowful.

One piece of timber rubbing against another will kindle a fire while metal tempered in forge will be melted. When *yin* and *yang* are in disharmony, the heaven and the earth will be greatly disturbed. Thunders will crash, and rain will come with lightning, scorching the big locust-trees. Some people are obsessed in worry and care about advantages and disadvantages from which they cannot escape. Panic-stricken, they cannot accomplish anything. Their minds are in deep depression, as if hanging between the heaven and the earth. When they are disturbed by the contradiction between advantages and disadvantages, they will destroy the harmony within them. As they cannot retain a tranquil state of mind, they will deteriorate and lose their power of reason.

Zhuangzi's family was poor and so he went to borrow grain from the superintendent of river-courses. The superintendent said, "All right.

【原文】

贷子三百金，可乎？”庄周忿然作色曰：“周昨来，有中道而呼者，周‘顾视车辙，中有鲋鱼焉。周问之曰：‘鲋鱼来，子何为者耶？’对曰：‘我，东海之波臣也。君岂有斗升之水而活我哉？’周曰：‘诺。我且南游吴越之王，激西江之水而迎子，可乎？’鲋鱼忿然作色曰：‘吾失我常与，我无所处，吾得斗升之水然活耳。君乃言此，曾不如早索我于枯鱼之肆！’”

任公子为大钩巨缁，五十犗以为饵，蹲乎会稽，投竿东海，旦旦而钓，期年不得鱼。已而大鱼食之，牵巨钩，錎没而下骛，扬而奋鬐，白波若山，海水震荡，声侔鬼神，惮赫千里。任公子得若鱼，离而腊之，自制河以东，苍梧以北，莫不厌若鱼者。已而后世辁才讽说之徒，皆惊而相告也。夫揭竿累，趣灌渎，守鲵鲋，其于得大鱼难矣！饰小说以干县令，其于大达亦远矣。是以未尝闻任氏之风俗，其

【今译】

我将收得封邑的赋税，打算借给你三百金，可以吗？”庄子气呼呼地变了脸色，说：“我昨天来的时候，半路上听到有谁喊我，我回头一看，原来在车轮碾成的坑道里有一条鲫鱼。我问它说：‘鲫鱼呀，你在干什么呢？’它回答我说：‘我是东海水下王国的一名臣僚，你或许有一升半斗的水来救活我吧？’我说：‘好吧。我正要往南去游说吴王、越王，让我从那里取来西江的水迎接你，可以吗？’鲫鱼气呼呼地变了脸色，说：‘我失去了平常生存的场所，我无处安身，我现在只要得到一升半斗的水便可以活下来，你竟然说这样的话，还不如趁早到干鱼市场上去找我！’”

任公子用巨钩大绳做成一副钓鱼竿，用五十头阉割过的肥牛作钓饵，蹲在会稽山上，把钓竿投向东海，天天下钓，整整一年也没钓到鱼。过后不久，一条大鱼吞下了钓饵，牵着巨大的钓钩下沉，往水底猛窜，扬起鱼鳍拼命摆动，搅得白浪如山，海水剧烈震荡，怒吼的涛声犹如鬼哭神号，远在千里的人也吓得心惊胆战。任公子钓得这么一条大鱼，把它剖好切开晾成干鱼块，从浙江的东面，到苍梧以北，没有谁没有饱吃了一顿这干鱼块的。不久，后世的才疏学浅、喜好道听途说之辈，都惊奇地奔走相告。那些扛着小竿细绳，跑到小沟小溪边，等着泥鳅鲫鱼上钩的人，要他们来钓取大鱼实在太难了！把琐细渺小的言论修饰打扮一番，求县令给一点功名，这样的人要他获取大道也实在相差太远了。所以未曾领教过任公子这样的气魄风貌的人，他们无法参与经邦治世，那差距也是太遥远了！

When I get the revenue of my fief, I will lend you three hundred yuan. Will that do?"

Zhuangzi flushed with anger and said, "When I was on the way here yesterday, I heard someone calling me. I looked back and saw a carp in the cart-rut. I asked it, 'Come over, carp. What are you doing here?' It replied, 'I am a messenger from the East Sea. Will you save me with a bucket of water?' I said, 'All right. When I meet the princes in the state of Wu and the state of Yue, I will try to persuade them to divert the water from the West River to welcome you. Will that do?' The carp flushed with anger and said, 'I have lost my normal environment and have no place to stay. I can survive with a mere bucket of water, but if you talk to me like this, you'd better look for me in the dried-fish market.'"

A young nobleman from the state of Ren made an enormous fish-hook on a black line and prepared fifty oxen as the bait. He squatted on Mount Kuaiji and threw the hook into the East Sea. He did not catch anything for a whole year. At last a huge fish swallowed the hook and dived down with the enormous hook. Then it rose up and shook its dorsal fin. The waves rolled as high as a mountain and the waters trembled all the time. The roar sounded like that of the gods and the demons and spread terror as far as a thousand *li*. After the young nobleman from Ren had caught the huge fish, he cut it into slices and dried them. From the Zhihe River to the east and from Mount Cangwu to the north, there was no one who did not have a good meal of that fish. Story-tellers of petty talents in the later generations recounted this tale to one another in astonishment. As an angler with his rod and line to fish in the ditch can hardly catch a big fish, so a candidate with his petty talks to seek after fame and gain can hardly attain a full comprehension of Tao. Therefore, those who have never heard of the tale of the young nobleman from Ren

【原文】

不可与经于世亦远矣！

儒以《诗》、《礼》发冢，大儒胪传曰：“东方作矣，事之何若？”小儒曰：“未解裙襦，口中有珠。”“《诗》固有之曰：‘青青之麦，生于陵陂。生不布施，死何含珠为？’接其鬓，压其颇，儒以金椎控其颐，徐别其颊，无伤口中珠！”

老莱子之弟子出薪，遇仲尼，反以告，曰：“有人于彼，修上而趋下，末偻而后耳，视若营四海，不知其谁氏之子。”老莱子曰：“是丘也，召而来。”仲尼至，曰：“丘，去汝躬矜，与汝容知，斯为君子矣。”仲尼揖而退，蹙然改容而问曰：“业可得进乎？”老莱子曰：“夫不忍一世之伤，而骜万世之患，抑固窭邪？亡其略弗及邪？惠以欢为骜，终身之丑，中民之行易进焉耳！相引以名，相结以隐。与其誉尧而非桀，不如两忘而闭其所誉。反无非伤也，动无非邪也。圣人踌躇

【今译】

儒生嘴里念着《诗》、《礼》中的语句，手下在干着盗挖古墓的勾当。大儒在墓外传话说：“‘东方兴起了鱼肚白’，情况怎么样了啊？”小儒在墓中回答说：“裙子短袄都还没解下，口中有一颗珍珠呢。”大儒便说：“《诗》中早就说了：‘青青麦苗儿，长在山坡上。生前吝啬不施舍，死后为何含宝珠？’你把这死鬼的鬓发扎起来，压住他下巴上的胡须，轻轻地用金锤子敲他的下巴，然后慢慢分开他的腮帮，可别损坏了口中那颗珍珠啊！”

老莱子的弟子出外取柴，碰见了孔子，回来后告诉老莱子说：“有个人在那里，上身长下身短，头向前伸，背朝上拱，耳朵贴在脑后，目光闪闪，一副经营天下的样子，不知他是哪位。”老莱子说：“这是孔丘啊，叫他进来吧。”孔子进来，老莱子说：“孔丘啊，去掉你这矜持高傲的姿态和聪明机智的样子，那就可以成为君子了。”孔子拱手作揖，后退了两步，脸色变得忧虑不安地问道：“我的德行还能进步吗？”老莱子说：“不忍心一代人的忧苦，却忽视千秋万世的祸患，这到底是固执鄙陋呢？还是智略达不到呢？想用小恩小惠来换取人们的欢心，并以此自豪，这是终身的羞耻，平庸之辈是很容易走上这一步的！他们用名声来相互招引，用私利来相互勾结。与其赞颂唐尧而非议夏桀，不如将这两种人都忘掉，将赞颂与非议全都封闭。违背自然，没有不自受伤害的；不安于虚静之道，必定产生邪念。圣人办事，

are far from being able to bring the world in order.

Some Confucians, students of *Book of Odes* and *Book of Rituals*, were breaking open a grave. The senior Confucian said, "Day is breaking in the east. How are things going on?"

The junior Confucians said, "We haven't got the burial clothes off him yet, but there is a pearl in his mouth."

The senior Confucian said, "As is said in *Book of Poetry*, 'Green, green is the corn, Growing on the mound. Alive, he never gave alms; Now dead, why hold a pearl in mouth?' So you just seize his whiskers, press down his chin, knock his face with a hammer and pry open his jaws. But don't injure the pearl in his mouth."

A disciple of Laolaizi was out gathering faggots when he chanced upon Confucius. He returned and said, "There is a man over there with a long trunk and short legs. His back is a little crooked, his ears are set back and his eyes are observant of everything. I don't know who he is."

Laolaizi said, "He's Confucius. Call him here."

When Confucius arrived, Laolaizi said, "Confucius, if you get rid of your arrogance and do not look wise, you will become a gentleman."

Confucius bowed and retreated a few steps. Then, ill at ease, he asked Laolaizi, "Can I make any progress in my learning?"

Laolaizi said, "You can't bear the injuries for one generation but you neglect the troubles for ten thousand generations. Are you short-sighted or are you short-witted? Taking pride in granting favours to others is a lifelong shame. This is what a mediocre man does — attracting the people with fame and gathering the people with mutual benefit. Rather than praise King Yao and condemn King Jie, it would be better to forget both and make no comments. To violate your inborn nature is injury itself and to disturb your tranquil mind is evil itself. The sage hesitates to start on

【原文】

以兴事，以每成功。奈何哉，其载焉终矜尔！"

宋元君夜半而梦人被发窥阿门，曰："予自宰路之渊，予为清江使河伯之所，渔者余且得予。"元君觉，使人占之，曰："此神龟也。"君曰："渔者有余且乎？"左右曰："有。"君曰："令余且会朝。"明日，余且朝。君曰："渔何得？"对曰："且之网得白龟焉，其圆五尺。"君曰："献若之龟。"龟至，君再欲杀之，再欲活之。心疑，卜之。曰："杀龟以卜吉。"乃刳龟，七十二钻而无遗策。

仲尼曰："神龟能见梦于元君，而不能避余且之网；知能七十二钻而无遗策，不能避刳肠之患。如是则知有所困，神有所不及也。虽有至知，万人谋之。鱼不畏网，而畏鹈鹕。去小知而大知明，去善而自

【今译】

从从容容，随顺而行，所以每每成功。怎么办呢，你总背着骄矜的包袱啊！"

宋元君半夜里梦见一个人披头散发在侧门边窥视，说："我来自名叫宰路的渊潭里，我作为清江的使者被派到黄河之神那里去，没想到一个叫余且的渔夫捕捉了我。"元君醒来后，让人来占验这个梦，占卜的人说："这是一只神龟啊。"元君说："渔夫中有叫余且的吗？"左右回答说："有。"元君说："让余且上朝来见我。"第二天，余且朝见宋元君。元君问他："你打鱼打到了什么？"回答说："我网到一只白龟，周长五尺。"元君说："把你的龟献上来。"白龟献来了，元君又想杀它，又想放它，犹豫再三。心里疑虑不定，只好卜问。结果说："杀掉白龟用来占卜，吉利。"于是把白龟剖膛掏空，用它的甲来占卜，七十二次灼钻卜问，没有一次不应验的。

孔子说："神龟能托梦给宋元君，却不能避开余且的渔网；智慧能占卜七十二次且没有一次不灵验，却不能逃脱剖腹挖肠的灾难。这样看来，可见智慧也有困迫而不能应付的时候，神灵也有预料不到的地方啊。纵使有绝顶的智慧，也敌不过万人的谋算。鱼儿只知道怕鹈鹕，却不知道渔网的可怕。（所以）去掉小聪明才能让大智慧放出光辉，

anything, and so he is always successful. Why are you always boasting about your accomplishments?"

One night, Duke Yuan of Song dreamt of someone with dishevelled hair peeping through a side door and saying, "I am from the Zailu Deeps. I was on my way as an envoy from the Clear Waters to the River God when I was caught by the fisherman Yu Ju."

When Duke Yuan woke up, he ordered the diviner to interpret the dream. The diviner said, "This is a sacred tortoise."

Duke Yuan asked, "Is there a fisherman by the name of Yu Ju?"

His attendants answered, "Yes, there is."

Duke Yuan said, "Order Yu Ju to come to court."

When Yu Ju appeared at court the next day, Duke Yuan said, "What did you catch recently?"

Yu Ju said, "I caught a white tortoise in my net. It was five feet round."

Duke Yuan said, "Present your tortoise."

When the tortoise was brought to court, Duke Yuan could not decide whether he would kill it or keep it alive. At last he decided to consult the oracles by the tortoise-shell and said, "Kill the tortoise for the divination." Then the tortoise was stripped off its shell and out of the seventy-two divinations, not a single one proved to be false.

Confucius said, "The sacred tortoise could appear to Duke Yuan in a dream, but it could not escape from Yu Ju's fishing-net. It was wise enough to respond to seventy-two divinations without proving to be false, but it could not escape from being stripped of its shell. Therefore, we can see that wisdom has its boundary and that spiritual power has its limits. Perfect wisdom can be outwitted by ten thousand schemes. The fish does not fear the fishing-net but fears the pelicans. Discard your petty

【原文】

善矣。婴儿生，无石师而能言，与能言者处也。”

惠子谓庄子曰：“子言无用。”庄子曰：“知无用，而始可与言用矣。夫地非不广且大也，人之所用容足耳。然则厕足而垫之致黄泉，人尚有用乎？”惠子曰：“无用。”庄子曰：“然则无用之为用也，亦明矣！”

庄子曰：“人有能游，且得不游乎？人而不能游，且得游乎？夫流遁之志，决绝之行，噫！其非至知厚德之任与！覆坠而不反，火驰而不顾。虽相与为君臣，时也，易世而无以相贱。故曰至人不留行焉。夫尊古而卑今，学者之流也。且以狶韦氏之流观今之世，夫孰能不波？唯至人乃能游于世而不僻，顺人而不失已。彼教不学，承意不彼。

【今译】

抛弃人为的善行自然便有善性了。婴儿出生后，没有高明的老师指教也能学会说话，因为他与会说话的人们相处在一起呀。”

惠子对庄子说：“你的话没有用。”庄子说：“你知道没有用，这就可以跟你谈论它的有用之处了。这大地不是又辽阔又广大吗，但人能用上它的面积容得下脚也就可以了。可是，如果把立足以外的土地都挖掉，一直挖到大地的最底层，它对人还能有用吗？”惠子说：“没有用了。”庄子说：“既然如此，那么没有用处的用处也就很明白了！”

庄子说：“人若能游心自乐，还能不游乐的吗？人若不能游心自乐，还能去游乐吗？那逃隐人世的志向，割绝功名的操行，呀，这不是具有最高智慧和最纯厚德性的人的所作所为吧！心急火燎般往前奔驰，哪怕跌得头破血流也不反顾后悔。虽然在一起你为君我为臣，这都是时势所造成，换了世代就不再是你贵我贱。所以说德行纯真的人在人生旅途上是不会留下任何形迹的。推崇往古而鄙视当今，这是学者们的习气。倘若用狶韦氏时代的风气来衡量今天的社会，那谁能做到不随波逐流呢？（所以）只有德行纯真的人才能游心自乐于人世，随波逐流而决不怪异乖僻，一切随顺人事，而不丧失自己的天然本性。别人怎么教导我都无心仿效，即使承受了影响那也不是他们的问题。

wisdom and great wisdom will come into being; discard your pretentious goodness and natural goodness will come into being. The baby learns to speak without learned teachers because it lives among people who can speak."

Huizi said to Zhuangzi, "Your words are useless."

Zhuangzi said, "You have to know what is useless before I can talk to you about what is useful. Although the earth is vast and broad, you can only possess the tiny bit of it where you put your feet. If, however, you dig the earth around your feet until you reach the hell, will the tiny bit of the earth where you put your feet be useful?"

Huizi said, "No, it will be useless."

Zhuangzi said, "It is obvious then that the useless is useful."

Zhuangzi said, "If a man's mind can wander freely, how can he not be free and easy? If a man's mind cannot wander freely, how can he be free and easy? Some people allow their minds to wander at will and act stubbornly and eccentrically. Alas! They cannot be considered as men with perfect knowledge and high virtue. They are defamed but do not want to reform; they are perverse but do not want to change. Even the relationship between the king and the subject is temporary; when times change, there is no reason for them to despise each other. Therefore, it is said that the perfect man does not have a stagnant mind.

"To admire the ancient times and to despise the present times — this is the disposition of a scholar. If you look at the present times in the view of Shiwei in the ancient times, you can hardly avoid prejudice. Only the perfect man can wander freely in the mundane world without any prejudice and follow the mundane world without losing his individuality. He does not study the time-honoured teachings, but he does not reject them although he does not entirely accept them. "

【原文】

“目彻为明，耳彻为聪，鼻彻为颤，口彻为甘，心彻为知，知彻为德。凡道不欲壅，壅则哽，哽而不止则跈，跈则众害生。物之有知者恃息，其不殷，非天之罪。天之穿之，日夜无降，人则顾塞其窦。胞有重阆，心有天游。室无空虚，则妇姑勃谿；心无天游，则六凿相攘。大林丘山之善于人也，亦神者不胜。

“德溢乎名，名溢乎暴，谋稽乎誸，知出乎争，柴生乎守，官事果乎众宜。春雨日时，草木怒生，铫鎒于是乎始修，草木之倒植者过半，而不知其然。

“静然可以补病，眦𡟎可以沐老，宁可以止遽。虽然，若是劳者之务也，（非）佚者之所未尝过而问焉；圣人之所以駴天下，神人未尝

【今译】

“眼灵叫做‘明’，耳灵叫做‘聪’，鼻灵叫做‘颤’，口灵叫做‘甘’，心灵叫做‘智’，智灵叫做‘德’。凡是道便不喜欢堵塞，堵塞便会出现梗阻，梗阻得不到排除就会乖乱，乖乱的结果便是各种各样灾害祸患的产生。物类中有知觉的东西要依靠气息，气息若不旺盛，那不是老天的过错。老天给人贯穿了这些孔窍，日日夜夜没有衰减，是人们自己反而把这些孔窍堵塞住了。胎胞都有几层空隙，心灵要有自然的畅游。居室如果没有一点空地，那么婆媳便会发生争吵；心灵没有自然的畅游，那六大孔窍便将相互干扰。深山大林之所以对人有益，也正因为它们的不可穷尽。

“道德的败坏在于追求名声，名声的败坏在于喜欢标榜，计谋生于危急，才智始于争端，闭塞由于滞守，职事获得成效在于适应了大众的需要。春雨应时而降，草木蓬勃生长，于是着手修理锄草器具，但被锄倒的杂草仍有一大半又重新生长，不知为什么会这样。

“沉静可以帮助治病，按摩眼角可以消除容颜的衰老，安宁可以平息急躁。虽然如此，像这些都还是劳碌的人所要努力的，闲逸人却从未对此过问；圣人用来惊世骇俗的办法，神人从未过问；贤人用来

The eye that sees everything is sharp; the ear that hears everything is keen; the nose that smells everything is sensitive; the mouth that tastes everything is exquisite; the mind that comprehends everything is wise; the intelligence that reaches everything is virtuous. In all the cases, no passage is to be obstructed. If it is obstructed, it will be stopped. If it is stopped all the time, it will be out of order; if it is out of order, injuries will spring up.

All the things that have consciousness depend on the vital energy for their existence. If the vital energy is not sufficient, it is not the fault of the heaven. The heaven supplies the passages with the vital energy day and night without cease. It is the man that stops his own apertures. The womb is born with a hollow and the mind is born with a vacancy. If the room is not spacious enough, the wife and her mother-in-law will easily fall into quarrels; if the mind is not broad enough, the sensations will easily contradict one another. The forests and mountains attract the people because the people feel comfortable in them.

Virtue overflows for the sake of fame; fame overflows for the sake of showing off; schemes and tricks arise from emergency; quick wits arise from disputes; obstinacy arises from conservatism; government affairs are conducted for the convenience of the general public. When timely rain falls in the spring, the grass and the trees grow rapidly. When people get their ploughs and hoes ready for the weeding and pruning, the grass and the trees have grown half-way, with no one knowing why.

A quiet mind is helpful to the recovery from illness, a massage is helpful to the prevention of senescence, and ease of mind is helpful to the quenching of agitation. However, these remedies are prescribed for those with a troubled mind, but they are not heeded by those with a tranquil mind. The holy man does not care for what the sages do to astonish the

【原文】

过而问焉；贤人所以骇世，圣人未尝过而问焉；君子所以骇国，贤人未尝过而问焉；小人所以合时，君子未尝过而问焉。

“演门有亲死者，以善毁爵为官师，其党人毁而死者半。尧与许由天下，许由逃之。汤与务光，务光怒之。纪他闻之，帅弟子而踆于窾水，诸侯吊之。三年，申徒狄因以踣河。

“荃者所以在鱼，得鱼而忘荃；蹄者所以在兔，得兔而忘蹄；言者所以在意，得意而忘言。吾安得夫忘言之人而与之言哉？”

【今译】

惊世骇俗的办法，圣人从未过问；君子用来惊世骇俗的办法，贤人从未过问；小人用来趋合时宜的办法，君子从未过问。

“演门有个死了双亲的人，因为他善于哀伤消瘦了形貌而受封官师，他的乡邻们也仿效他来使身体消瘦，结果半数人都死了。尧要把天下让给许由，许由逃开了。汤要把天下让给务光，务光为此大怒。纪他听了这事，带着弟子跑到窾水边隐居下来，诸侯都去安慰他。三年以后，申徒狄仰慕纪他的为人，便投黄河自杀了。

“筌是用来捕鱼的，捕到鱼便忘了筌；蹄是用来逮兔子的，逮到了兔子便忘了蹄；言语是用来表达心意的，领会了心意便忘了言语。我到哪里能找到那忘掉言语的人而跟他谈一谈呢？”

world; the sacred man does not care for what the sagacious men do to astonish the world; the sagacious man does not care for what the gentlemen do to astonish the state; the gentleman does not care for what the inferior men do to adapt themselves to the times.

There was a man who lived near the Yan Gate in the state of Song. When his parent died, he disfigured himself to express his grief and was thus offered a position in the capital. His villagers learned from him to disfigure themselves and half of them died. When King Yao offered his throne to Xu You, the latter ran away. When King Tang offered his throne to Wu Guang, the latter was so irritated that he drowned himself. Upon hearing about this, Ji Tuo led his disciples to settle down at the Kuanshui River. Many princes and dukes went to show sympathy for him. After three years, Shentu Di drowned himself in honour of Ji Tuo.

The fish-trap is used to catch fish, but when we have caught the fish, we often forget the fish-trap. The rabbit-snare is used to catch the rabbit, but when we have caught the rabbit, we often forget the rabbit-snare. Language is used to express the thought, but when we have expressed the thought, we often forget our words. Where can I find a man who has forgotten his words and talk with him?

寓言第二十七

【原文】

寓言十九，重言十七，卮言日出，和以天倪。寓言十九，藉外论之。亲父不为其子媒，亲父誉之，不若非其父者也；非吾罪也，人之罪也。与己同则应，不与己同则反；同于己为是之，异于己为非之。重言十七，所以已言也。是为耆艾。年先矣，而无经纬本末以期（年耆）〔来〕者，是非先也。人而无以先人，无人道也。人而无人道，是之谓陈人。卮言日出，和以天倪，因以曼衍，所以穷年。不言则齐，齐与言不齐，言与齐不齐也，故曰无言。言无言，终身言，未尝言；终身不言，未尝不言。有自也而可，有自也而不可；有自也而然；

【今译】

假托的话（在我说过的话当中）占十分之九，重复别人说过的话占十分之七，至于零零碎碎想到哪说到哪的话则天天都有，符合自然。假托的话占十分之九，都是借助于他人他事来生发议论。父亲不替自己的儿子做媒，父亲称赞自己的儿子，不如让别人称赞；这不是我做父亲的过错，是人们不会相信的过错。跟自己的意见相同就响应，跟自己的意见不同就反对；与自己意见相同的看法就认为是正确的，与自己意见不同的看法就认为是错误的。重复的话又占十分之七，这都是引用别人业已说过的话。这些人大都是年高德望的人，不过，如果年龄在我之上，却没有济世之才、条理之见以让后人有所仰仗期望的，就不在其列。一个人如果没有先于他人的长处，那就是缺乏做人之道。作为人却又缺乏为人之道，只能称之为老朽。想到哪说到哪的话天天都有，符合自然，因而随时穿插，自由发挥，可以从年头说到年尾。不发议论就一切齐同，齐同中出现了议论就不再齐同，议论中有所齐同也不再是齐同，所以说最好别发议论。倘若只是说一些毫无内容的话，即使一辈子说个不完，也等于从来什么也没说；即使一辈子什么也不说，也未尝不是在说。认可自有认可的原因，不认可也自有不认可的原因；这样自有这样的道理，不这样也自有不这样的道理。

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Chapter 27

Fables

While ninety percent of my talk is fable-like and seventy percent of my talk is quoted, my daily random talk conforms to nature.

The ninety percent of my talk which is fable-like relies on other people to expound my thoughts. A father does not act as the match-maker for his son, for the praises from the father will not be as good as those from other people. If this kind of practice is improper, it is not my fault but the fault of other people. I agree with whatever views that are the same as mine and I disagree with whatever views that are not the same as mine. I affirm whatever views that are the same as mine and I negate whatever views that are not the same as mine.

The seventy-percent of my talk which is quoted will put an end to further argument. The quotations are from the seniors. If someone is advanced in age but does not have any well-formed views, he cannot be regarded as a predecessor. A man without the wisdom of a predecessor is a man not endowed with Tao. A man who is not endowed with Tao is an old and outworn man.

As my daily random talk conforms to nature, it will spread far and wide and live out its natural life-span. When I talk without words, I am at one with nature, for words are not nature and nature is not at one with the words. Therefore, it is said, "Do not talk with words". If I talk without words, I have been talking all my life but have not used any words while I have been using words all my life but I have not talked. There must be

【原文】

有自也而不然。恶乎然？然于然；恶乎不然？不然于不然。恶乎可？可于可；恶乎不可？不可于不可。物固有所然，物固有所可；无物不然，无物不可。非卮言日出，和以天倪，孰得其久？万物皆种也，以不同形相禅，始卒若环，莫得其伦，是谓天均。天均者，天倪也。

庄子谓惠子曰："孔子行年六十而六十化，始时所是，卒而非之。未知今之所谓是之，非五十九非也？"

惠子曰："孔子勤志服知也？"庄子曰："孔子谢之矣，而其未之尝言。孔子云：'夫受才乎大本，复灵以生。'鸣而当律，言而当法。利义陈乎前，而好恶是非直服人之口而已矣；使人乃以心服而不敢蘁，立定天下之定。已乎！已乎！吾且不得及彼乎！"

曾子再仕而心再化，曰："吾及亲仕，三釜而心乐；后仕，三千钟

【今译】

何以要这样？就因为应该这样所以要这样；何以不这样？就因为不能这样所以不这样。什么应该认可？就对那应该认可的给予认可；什么不应该认可？就对那不应该认可的不予认可。万物自有其所以这样的原由，万物自有其应该认可的道理；没有哪一样事物没有其所以这样的原由，没有哪一样事物没有其应该认可的道理。若不是想到哪里就说到哪里的话天天都有，符合于自然，又哪能使得语言永久存在？万物都有其类属，它们用不同的形态相互更替，开始和终了就像一个圆环，没有谁能找到其中的答案，这就叫做自然的均衡。自然的均衡，也就是自然的分野。

庄子对惠子说："孔子活到六十岁而六十年来年年都在随着外物的变化而变化，开始时认为是对的，到末了又被自己否定了。哪能知道如今自认为是对的东西，就不是五十九岁前自认为是错的呢？"

惠子说："孔子是在运用心智以努力实现自己的志愿吗？"庄子说："孔子已改变了这种做法，不过他自己从未这样说过罢了。孔子说：'人从大自然中禀受了形质，在生命中含蕴着性灵。'他发出的声音合于乐律，说出的话语合于法度。利与义摆在面前，有关好恶是非的辩论充其量只是服人之口罢了；若使人们心悦诚服而不会有任何反感违拗，这就立刻可以让天下安定下来。算了吧！算了吧！就是我也不能赶上他呢！"

曾参两次做官心情有两种不同，他说："我在父母亲还在世时从政，俸禄只有三釜我心里也非常快乐；后来从政，虽有三千钟俸禄，

a reason why something is acceptable and there must be a reason why something is unacceptable. There must be a reason why something is right and there must be a reason why something is wrong. The reason why something is acceptable is that it is acceptable and the reason why something is unacceptable is that it is unacceptable. The reason why something is right is that it is right and the reason why something is wrong is that it is wrong. Things are created acceptable and things are created right; nothing is created unacceptable and nothing is created wrong. If my daily random talk does not conform to nature, how can it last long? All things are divided into different types and succeed one another in different forms. They begin and end in endless cycles, which is incomprehensible to the people. This is called the equilibrium of nature. The equilibrium of nature means conformity to nature.

Zhuangzi said to Huizi, "Confucius is now sixty years old and has changed sixty times. He has eventually negated what he affirmed in the beginning. It is hard to say whether what he now approves is what he disapproved when he was fifty-nine years old."

Huizi said, "Confucius is studious and well-learned.'

Zhuangzi said, "Confucius is no longer like this, but he has never said so. He once said, 'Man receives his talents from nature and restores them in his life.' He sings to the tune and speaks by the rule. When he faces the problem of profit and righteousness, his distinctions of likes, dislikes, approvals and disapprovals are nothing but standards to restrict other people. To make people submissive so that they dare not show any defiance — this alone is the way to stabilize the world. But let it be! Let it be! I am not up to him in this respect."

Zengzi took office twice with different states of mind. He said, "When my parents were alive, I was happy with the eighteen bushels of grain for

【原文】

而不洎，吾心悲。”弟子问于仲尼曰：“若参者，可谓无所县其罪乎？”曰：“既已县矣。夫无所县者，可以有哀乎？彼视三釜、三千钟，如观〔鸟〕雀蚊虻相过乎前也。”

颜成子游谓东郭子綦曰：“自吾闻子之言，一年而野，二年而从，三年而通，四年而物，五年而来，六年而鬼入，七年而天成，八年而不知死、不知生，九年而大妙。”“生有为，死也。劝公以其〔私〕，死也，有自也；而生，阳也，无自也。而果然乎？恶乎其所适？恶乎其所不适？天有历数，地有人据，吾恶乎求之？莫知其所终，若之何其无命也？莫知其所始，若之何其有命也？有以相应也，若之何其无鬼邪？无以相应也，若之何其有鬼邪？”

（众）罔两问于景曰：“若向也俯而今也仰，向也括〔撮〕而今也被

【今译】

可没赶上用来供养双亲，我心里很悲伤。”弟子问孔子说：“像曾参这样，可以称得上是没有受俸禄牵累之罪了吧？”孔子说：“已经被牵累了。倘若没有什么可牵累的，能够还有悲哀吗？那真正无所牵累的人，他看待那无论是三釜还是三千钟的玩艺儿，如同观看鸟雀蚊虫从自己面前飞过呢。”

颜成子游对东郭子綦说：“我自从听了您的教导以后，第一年变得粗野，第二年变得随和，第三年与外物便不再有任何冲突，第四年便已物我不分，第五年万物都已来到我胸中，第六年出神入化，第七年便与自然浑一，第八年已不知道死不知道生，第九年便进入了浑沌虚无的玄妙极境。”东郭子綦说：“活着而有心作为，就是自寻死路。用人为来激励自然本性，以至死亡，这是必然的；但生命作为一种阳气，却不是必然的。你果真能这样认识人生吗？究竟哪里才是我们应该去的地方，哪里才是不应该去的地方呢？天有日月星辰和四时节气的变化，地有人类居域的分野，我们又还要追求什么呢？既然没有谁能知道万物的归终何在，又怎能说没有命运？既然没有谁能知道万物的本源何在，又怎能说存在着命运？既然有物与物相互感应的现象，又怎能说没有鬼神呢？既然有时物与物又没有相互感应的现象，又怎能说存在有鬼神呢？”

影子周围的微影问影子说：“你早先俯身，现在又仰头，早先束发，

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my stipend. Now that my parents are dead, I am sad with eighteen thousand bushels of grain for my stipend."

The disciples asked Confucius, "Can we say that Zengzi is free from the bondage of gains?"

Confucius said, "He is still subject to the bondage. If he were free from the bondage, would he feel sad? He would regard the eighteen bushels or eighteen thousand bushels as birds or mosquitoes flying past him."

Yancheng Ziyou said to Dongguo Ziqi, "After I began to listen to your instructions, I became simple and naive for the first year, I began to follow your instructions for the second year, I began to understand your instructions for the third year, I began to mingle with the things for the fourth year, I began to be free and easy for the fifth year, I began to forget my physical form for the sixth year, I began to conform to nature for the seventh year, I began to regard life and death as one for the eighth year, and I began to enter the world of mystery for the ninth year.

"Reckless actions in life lead to death. Remember that man dies for some reason or other but lives with the vital energy of *yang* for no reason at all. Would you agree with me? Which place fits you and which place does not fit you? There are four seasons in the heaven and there are human beings on the earth. What is there for me to probe into? As I do not know the end of life, how can I assert that there is no fate? As I do not know the beginning of life, how can I assert that there is fate? As everything has something that is contrary to it, how can I say that there are no ghosts? As everything has something that is not contrary to it, how can I say that there are ghosts?"

The penumbras asked the shadow, "A moment ago you were looking down and now you are looking up; a moment ago your hair was tied up

【原文】

发，向也坐而今也起，向也行而今也止，何也？”景曰：“搜搜也，奚稍问也？予有而不知其所以。予，蜩甲也，蛇蜕也，似之而非也。火与日，吾屯也；阴与夜，吾代也。彼，吾所以有待邪？而况乎以〔无〕有待者乎？彼来则我与之来，彼往则我与之往，彼强阳则我与之强阳。强阳者，又何以有问乎？”

阳子居南之沛，老聃西游于秦。邀于郊，至于梁而遇老子。老子中道仰天而叹曰：“始以汝为可教，今不可也。”阳子居不答。至舍，进盥漱巾栉，脱屦户外，膝行而前，曰：“向者弟子欲请夫子，夫子行不闲，是以不敢。今闲矣，请问其过。”老子曰：“而睢睢盱盱，而谁与居？大白若辱，盛德若不足。”阳子居蹴然变容曰：“敬闻命矣！”

【今译】

现在又披发，早先坐着，现在又站起，为什么呢？”影子说：“区区小事罢了，哪里值得问呢？世上有我，但我自己也不知道为什么会有我。我是蝉脱下的壳，蛇蜕下的皮，好像蝉壳蛇皮，却又并不是的。有火光和太阳，我就显现出来；阴天和黑夜，我便消失。火光与阳光，是我需要依赖的吗？更何况还有无须依赖的呢？它们来我便与它们一起来，它们离去我便与它们一起离去，它们自在徘徊我便与它们一起自在徘徊。自在徘徊之类的事，又有什么好问的呢？”

阳子居往南到沛地去，老子往西去秦国旅游。二人相约在沛地的郊外见面，但阳子居来到大梁城时却碰上了老子。老子在路当中仰天长叹，说：“当初我以为你值得教导，如今看来不行啊。”阳子居没有吭声。到了旅店，阳子居替老子端上洗脸漱口的水，递上毛巾梳子，然后把自己的麻鞋脱在门外，双脚跪地挪行到老子跟前，说：“刚才弟子想请教先生，先生赶路没空闲，因此没敢。现在先生有了空闲，请先生指点弟子的过错。”老子说：“你趾高气扬，目空一切，谁还敢和你在一起？最纯的白似乎有黑点，道德高尚的人总觉得自己有欠缺。”阳子居马上变得羞愧满面，说：“弟子诚心领教了！”阳子居来

and now it is hanging loose; a moment ago you were sitting and now you are standing; a moment ago you were walking and now you are standing still. How is all this?"

The shadow said, "Gentlemen, why do you bother to ask me such trifling questions? I do these things but I don't know why. Am I like the shell of a cicada or am I like the slough of a snake? I look like the real thing, but I am not the real thing. I appear with the flame or the sun, but fade with the shade or the night. Do I depend on the real thing? But the real thing itself has to depend on something else! When the real thing comes, I come with it; when the real thing goes, I go with it; when the real thing moves to and fro, I move to and fro with it. I am but moving to and fro. What is there to ask about?"

On his trip south to the city of Pei, Yang Ziju wanted to go to the outskirts of the city to meet Laozi who was going west to the state of Qin and finally met him in Liang, the capital of the state of Wei. On the way Laozi looked up to the sky and sighed, saying, "At first I thought that you could be instructed, but now I do not think so."

Yang Ziju did not reply, but when they reached an inn, he brought a basin of water, a towel and a comb to Laozi. Then he took off his shoes outside the door, and went crawling on his knees into the room and said, "I wanted to ask you to explain, but as you were walking and did not have the time, I did not dare to. Now that you are free, would you please point out my fault?"

Laozi said, "As you are proud and haughty, who would like to stay with you? The loftiest virtue seems humble; the purest virtue seems depraved."

Yang Ziju flushed and said, "I hear and obey."

When Yang Ziju arrived at the inn, the guests came out to welcome

【原文】

其往也，舍者迎将，其家公执席，妻执巾栉，舍者避席，炀者避灶。其反也，舍者与之争席矣。

【今译】

这里准备前往沛城的时候，旅客们都迎送他，店老板亲自替他铺座席，女主人给他送毛巾梳子，已就座的客人们见他来到都要起身避席，烤火的人在炉灶边都给他让位。等他从沛城返回再住进这家旅店的时候，客人们就和他争席位了。

him. The host arranged his seat and the hostess handed him a basin of water, a towel and a comb. The guests gave their seats to him and those who were warming themselves by the stove stepped aside. But when Yang Ziju returned from his talk with Laozi, the other visitors strove for the best seat with him.

让王第二十八

【原文】

尧以天下让许由，许由不受。又让于子州支父，子州支父曰：“以我为天子，犹之可也。虽然，我适有幽忧之病，方且治之，未暇治天下也。”夫天下至重也，而不以害其生，又况他物乎？唯无以天下为者，可以托天下也。

舜让天下于子州支伯，子州支伯曰：“予适有幽忧之病，方且治之，未暇治天下也。”故天下大器也，而不以易生，此有道者之所以异乎俗者也。

舜以天下让善卷，善卷曰：“余立于宇宙之中，冬日衣皮毛，夏日衣葛絺。春耕种，形足以劳动；秋收敛，身足以休食。日出而作，日入

【今译】

尧把天下让给许由，许由不接受。又让给子州支父，子州支父说：“让我来当天子还是可以的。不过，我恰巧得了隐忧之症，正要去治疗它，还没有工夫来治理天下。”天子之位是最尊贵的了，尚且不愿意因为它而妨碍自己的生命，又何况其他东西呢？正是这种不把天子之位放在眼里的人，才可以把天下交付给他。

舜要让天下给子州支伯，子州支伯说：“我恰好得了隐忧之症，正要去治疗它，还没有空闲来治理天下。”由此可见，天下这样贵重的东西，尚且不能用来交换生命，这就是有道的人不同于世俗之人的地方。

舜要把天下让给善卷，善卷说：“我处在宇宙之中，冬天穿皮毛，夏天穿细麻。春天耕种，身体还完全可以劳动；秋天收获，身子也

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Chapter 28

Declining the Throne

When King Yao offered his throne to Xu You, the latter refused to accept it. When King Yao offered his throne to Zizhou Zhifu, the latter also declined it, saying, "It might be all right for me to come to the throne, but I'm suffering from melancholia and I'm going to give it a serious treatment. I have no time to spare to rule over the kingdom." Ruling over a kingdom means having the highest commanding position and supreme authority. Even so, his health should not be impaired on this account. Wouldn't his principle be applied to less significant matters? On the other hand, only he who does not want to rule over a kingdom can be entrusted with this important task.

When King Shun offered his throne to Zizhou Zhibo, the latter said, "I'm suffering from melancholia, and I'm going to give it a serious treatment. That leaves me no time to rule over the kingdom." It is obvious that the throne should not substitute life even though the former may be of utmost value. This is where people endowed with Tao contrast strikingly with laymen in their attitude towards power.

King Shun then turned to Shan Juan with his offer. Shan Juan said, "I live in this vast universe. In winter, I cover myself with skins and furs; in summer, I wear thin clothes made of flax. In spring, I plough the fields as I'm strong enough to bear the toiling; in autumn, I harvest the crops and store away the grain. I can fully support myself this way. I go to work at sunrise and come home at sunset. Now that I live a carefree life between

【原文】
而息。逍遥于天地之间，而心意自得。吾何以天下为哉？悲夫！子之不知余也。”遂不受。于是去而入深山，莫知其处。

舜以天下让其友石户之农。石户之农曰：“卷卷乎！后之为人，葆力之士也。”以舜之德为未至也，于是夫负妻戴，携子以入于海，终身不反也。

大王亶父居邠，狄人攻之。事之以皮帛而不受，事之以犬马而不受，事之以珠玉而不受，狄人之所求者土地也。大王亶父曰：“与人之兄居而杀其弟，与人之父居而杀其子，吾不忍也。子皆勉居矣！为吾臣与为狄人臣奚以异？且吾闻之，不以所用养害所养。”因杖策而去之，民相连而从之，遂成国于岐山之下。夫大王亶父，可谓能尊生矣。能尊生者，虽贵富不以养伤身，虽贫贱不以利累形。今世之人居高官尊爵者，皆重失之。见利轻亡其身，岂不惑哉！

【今译】
能吃能休息。太阳出来便起床，太阳落下便睡觉。在天地之间逍遥自在，心满意足，自得其乐。我要天下干什么呢？真可悲，你不了解我啊！”就这样不肯接受。于是离开原来住的地方，逃进了深山野林，再没有人知道他的所在。

舜要把天下让给他的朋友石户之农。石户之农说：“您真够辛苦的了！您这个当天子的，可是个勤勉用力的人啦！”他认为舜的德行还不完善。于是夫妻二人背的背，顶的顶，牵着孩子逃到了海上，一辈子再没回来。

太王亶父居住在邠地，狄人攻打他。拿皮革布帛去敬奉狄人不要，拿猎犬军马去敬奉他们，也不要，拿珍珠宝玉去敬奉他们，还是不要，狄人所贪求的是邠这块土地。太王亶父说：“跟别人的哥哥住在一起而要让他的弟弟被杀，跟别人的父亲住在一起而要让他的儿子被杀，我不忍心看到这样的事发生。你们都好好住下去吧！当我的臣民百姓与当狄人的臣民百姓有什么不同呢？况且我听说过这样的一句话：不要因供养人们的东西而危害被供养的人。”于是就拄着拐杖离开邠地，老百姓成群结队地跟随着他，就这样在岐山脚下建成了一个国家。那太王亶父，可算是能珍重生命的了。能珍重生命的人，虽然富贵也不因供养之物而伤害生命，虽然贫贱也不因眼前利益而牵累身躯。如今世人处在高官显爵地位的，都生怕失掉了高官显爵。只看眼前利益，忽视身家性命的丧失，岂不糊涂吗！

the heaven and the earth, I am content with the immense pleasure it gives me. I have no need to bother about the throne! What a pity that you do not understand me!" He, too, refused to accept the throne. Before long, Shan Juan went away and lived in the mountains, with no one knowing his whereabouts.

King Shun then offered the throne to a friend of his, a farmer living in Shihu. The farmer said, "Your Majesty, you have certainly done your best. What a diligent man you are!" Thinking that King Shun had not attained the utmost virtue,he left with his wife and children, carrying their belongings, for a remote island and never returned.

Taiwang Danfu lived in Bin, which the Di tribes often harassed. The Di men rejected the hunting dogs, horses, jewelry and jadeware offered to them. All they desired was the land of Fen.

Taiwang Danfu said to his people, "I cannot bear to see people killed when I live with their brothers or see the children killed when I live with their fathers. You all go and try to live peacefully with the Di men. It makes little difference to you to be my subjects or the Di's. Besides, I often hear that one should not bring harm to the people for the sake of possessing the land."

Then, carrying his walking stick, Taiwang Danfu left Fen. One after another, all his people followed him to the foot of Qishan Mountain, where they set up a new capital city for themselves. Taiwang Danfu could be said to regard life as the most precious thing. He who values life will not seek possessions at the cost of his life, rich as he may be; and he will not damage his health for the sake of personal gains, poor as he may be. At present, men in high positions are obsessed with keeping their offices. They lightly sacrifice their lives for material gains. Haven't they confused themselves?

【原文】

越人三世弑其君，王子搜患之，逃乎丹穴。而越国无君，求王子搜不得，从之丹穴。王子搜不肯出，越人熏之以艾，乘以王舆。王子搜援绥登车，仰天而呼曰："君乎！君乎！独不可以舍我乎！"王子搜非恶为君也，恶为君之患也。若王子搜者，可谓不以国伤生矣，此固越人之所欲得为君也。

韩、魏相与争侵地。子华子见昭僖侯，昭僖侯有忧色。子华子曰："今使天下书铭于君之前，书之言曰：'左手攫之则右手废，右手攫之则左手废。然而攫之者必有天下。'君能攫之乎？"昭僖侯曰："寡人不攫也。"子华子曰："甚善！自是观之，两臂重于天下也，身亦重于两臂。韩之轻于天下亦远矣，今之所争者，其轻于韩又远，君固愁身伤生以忧戚不得也？"僖侯曰："善哉！教寡人者众矣，未尝得闻此言

【今译】

越国人前后杀死了三代国君，王子搜深感当国君是个大祸患，便逃进了一个采丹矿的旧矿洞。越国没有了国君，找不到王子搜，后来在这个旧丹矿洞找到了他。王子搜不肯出来，越国人便烧起艾草用烟来熏洞，迫使他走了出来，然后用国王乘坐的车子来让他乘坐。王子搜拉着车绳登车的时候，仰天大呼说："君位啊，君位啊，难道你就不能放过我吗！"王子搜并不是讨厌当国君，只是憎恶当国君将会招致杀身的祸患。像王子搜这样的人，可说是不因一国之权位而伤害自己性命的了，而这正是越国人想要找他来当国君的缘由。

韩国与魏国相互争夺侵占对方的土地。魏国的贤人华子前来拜见韩国国君昭僖侯，昭僖侯看起来很忧虑。华子说："如果现在让天下的人写下一张契约放在您面前，上面写道：'左手来取这张契约便砍除右手，右手来取这张契约便砍除左手。不过取得这张契约的人一定占有天下。'君王您能去取它吗？"昭僖侯说："我不取它。"华子说："很好！由此看来，人的两只胳膊要比天下重要，而身体性命又比胳膊重要。韩国的分量比整个天下轻得多，如今争夺的那点土地，比整个韩国更加轻得多，您为什么还要愁坏身子损伤生命，为没有得到它而忧伤不已呢？"僖侯说："说得好啊！开导我的人已不少了，但还从没听到

Prince Sou of the state of Yue was terrified at the thought that three kings had been murdered in succession. He fled to the mountains and hid himself in a cave called Danxue. With no sovereign to rule over them, the men of Yue searched for Prince Sou until they traced to the cave. As the prince refused to come out, the men lit a pile of mugwort and fanned the smoke into the cave. The prince was forced out and led to the king's carriage prepared for him. As he got on the carriage, the prince looked up and let out a loud cry, "Oh, the throne! Oh, the throne! You will not let go of me!" Prince Sou did not hate to be the king. What abhorred him was the misfortunes which might befall him. A man like Prince Sou may be described as one unwilling to impair his life for the sake of the throne. This was perhaps the reason why the people of Yue insisted on his rule.

The state of Han and the state of Wei contended for the land on their border. One day, Huazi called on Marquis Zhaoxi, who looked worried. Huazi said, "Imagine that today we ask all the people in the world to present you with an agreement which says, 'Your right hand will be cut off if you seize it with your left hand; your left hand will be cut off if you seize it with your right hand. But he who seizes it will rule over the world.' Will you try to seize it?"

"No, I won't," answered Marquis Zhaoxi.

Huazi said, "Very good, indeed! Judging from what you say, your arms are more important than the world and your life is more important than your arms. The state of Han is of much less importance than the world; similarly, the land being contended for is of much less importance than the state of Han. Why should you worry about the contentious land which might not be obtained at the cost of your health and life!"

Marquis Zhaoxi said, "Well put! Many people talked to me about it,

【原文】

也。”子华子可谓知轻重矣。

鲁君闻颜阖得道之人也，使人以币先焉。颜阖守陋闾，苴布之衣，而自饭牛。鲁君之使者至，颜阖自对之。使者曰：“此颜阖之家与？”颜阖对曰：“此阖之家也。”使者致币，颜阖对曰：“恐听（者）谬而遗使者罪，不若审之。”使者还反，审之，复来求之，则不得已。故若颜阖者，真恶富贵也。故曰：道之真以治身，其绪馀以为国家，其土苴以治天下。由此观之，帝王之功，圣人之馀事也，非所以完身养生也。今世俗之君子，多危身弃生以殉物，岂不悲哉！凡圣人之动作也，必察其所以之与其所以为。今且有人于此，以随侯之珠，弹千仞之雀，世必笑之。是何也？则其所用者重而所要者轻也。夫生者，岂特随侯之重哉？

子列子穷，容貌有饥色。客有言之于郑子阳者，曰：“列御寇，盖

【今译】

过您这样的话。”华子可算是懂得轻重的了。

鲁国国君听说颜阖是位得道之人，（便想请他出来做官，）于是派了使者送去布帛之类的礼品以先表达心意。颜阖住在一个偏远贫困的山村里，穿着粗麻布衣，亲自喂养牛。鲁王的使者来到他家，他亲自出面接待。使者问：“这是颜阖的家吗？”颜阖回答说：“这是我的家。”使者递上礼品，颜阖答谢说：“我担心您会不会是听错了而来到我这里，那就会给您带来罪过，不如弄清楚再说。”使者便返还朝廷，问清楚了，重新来找颜阖，已经找不到了。所以像颜阖这样的人，才是真正厌恶荣华富贵。所以说：大道的精华是用来修养自我的，那剩下的头头尾尾可以用来治理一个侯国，那粪土般的糟粕就只好用来治理天下了。由此看来，天子、国王的功业，都是圣人抛弃的一些事，并不是用来保全形体、修养心性的好东西。如今世俗的君子们，却危害身体抛弃心性来追逐这些东西，难道不可悲吗！大凡圣人一举一动，都一定先考察清楚其目的和原因。假如这里有这么一个人，他用稀世珍宝随侯珠来弹射那千丈高处的鸟雀，人们一定嘲笑他。这是为什么呢？就是他使用的东西太贵重而要求取的又太轻微啊。人的身体性命，难道仅仅是随侯珠那样贵重吗？

列子家境十分贫困，面容常有饥色。有位宾客对郑国国相郑子阳

but none gave me such wise advice."

Huazi can truly be said to have known what was more important.

Hearing that Yan He was endowed with Tao, the Duke of Lu told his messenger to send before him some cloth to Yan He as an expression of his admiration and respect. Yan He lived in a remote village, wore clothes of coarse cloth and fed cows by himself. When the messenger came to his house, Yan He came out to meet him in person.

The messenger wondered, "Is this Yan He's home?"

"Yes, it is," answered Yan He.

As the messenger presented the money and cloth, Yan He said to him, "I'm afraid perhaps you haven't got the correct message. You'd better confirm it so as to avoid making a mistake."

The messenger left but returned with the same mission. This time, nowhere could Yan He be found. A man like Yan He really resented wealth and honour.

Therefore, the essence of Tao can be used to keep fit; the remainder of Tao, to run the state; the dross of Tao, to rule over the world. It follows that the accomplishments of emperors and kings are nothing but spare-time activities for sages. They can by no means help to build up the health and cultivate the mind. Isn't it lamentable that most worldly gentlemen have disregarded their natural disposition and sacrificed their lives in pursuit for material possessions? Whatever action a sage takes, he will examine the purposes and the reasons carefully. If a man is now shooting at a high-flying sparrow with a precious pearl, he will surely be laughed at. Why? Because he is paying such a high price for an insignificant gain. Isn't life more valuable than a precious pearl?

Living in poverty, Liezi had a starved look on his face. The man who reported this to Ziyang, a high official in the state of Zheng, remarked,

【原文】

有道之士也，居君之国而穷，君无乃为不好士乎？”郑子阳即令官遗之粟。子列子见使者，再拜而辞。

使者去，子列子入，其妻望之而拊心曰：“妾闻为有道者之妻子，皆得佚乐。今有饥色，君过而遗先生食，先生不受，岂不命邪！”子列子笑，谓之曰：“君非自知我也，以人之言而遗我粟；至其罪我也，又且以人之言，此吾所以不受也。”其卒，民果作难而杀子阳。

楚昭王失国，屠羊说走而从于昭王。昭王反国，将赏从者。及屠羊说，屠羊说曰：“大王失国，说失屠羊；大王反国，说亦反屠羊。臣之爵禄已复矣，又何赏之言？”王曰：“强之。”屠羊说曰：“大王失国，非臣之罪，故不敢伏其诛；大王反国，非臣之功，故不敢当其赏。”

【今译】

说：“列御寇是位有道之士，他住在您的国家里却那般贫困，您岂不是不喜欢士人吗？”郑子阳马上命令地方官给列子送去粮食。列子见了使者，行礼答拜但一再拒收粮食。

使者走了后，列子回到屋里，他妻子捶胸顿脚地抱怨他说：“我听说做有道之人的妻子，都能得到安逸欢乐。如今我们却一个个面黄肌瘦，国君让人来看望您，给您送粮食，您却不收受，我真命苦啊！”列子笑着对她说：“并不是国君本人了解我，只不过是因为别人说了话才送我粮食；说不定以后降罪于我，又会因为是当初有人替我说了话，这就是我不收受的想法。”最后，老百姓果然发难而杀死了郑子阳。

楚昭王丢掉了国家，屠羊说逃难一直跟随着昭王。昭王回来恢复国家以后，要赏赐跟随出逃的人。轮到了屠羊说，屠羊说说：“大王丢了国家，我丢了宰羊的饭碗；大王恢复了国家，我也恢复了宰羊的职业。我的官爵俸禄都已恢复了，还要赏赐什么呢？”昭王听了汇报以后，说：“强令他接受赏赐！”屠羊说说：“大王当初丢掉国家，不是我的罪过，所以我不敢接受惩罚；如今大王恢复国家，也不是我的功劳，

"Liezi is a man endowed with Tao, but he is impoverished on the land you govern. Is it because you dislike capable and virtuous men?" Ziyang immediately ordered his officials to send some grain to Liezi. However, Liezi declined the patronage with many thanks.

After the officials left, Liezi came into the house to find his wife complaining sadly, "I was told that the wife and children of a man endowed with Tao can live in comfort and pleasure, but we are now starving. Minister Ziyang granted you the grain only because he respected you, but you have refused to accept it. Aren't we destined to be impoverished?"

Liezi smiled and explained to his wife, "Minister Ziyang himself does not really understand me. He ordered his men to send me grain because he followed what others told him. He will lay crimes on me, too, when he hears what others tell him. That's why I rejected his grant." Sure enough, the people in the state of Zheng later rose in revolt and killed Ziyang.

When Lord Zhao of the state of Chu lost his power, Yue the Butcher followed him in exile. When Lord Zhao restored his rule in Chu, he decided to reward those who had been with him in exile, Yue the Butcher being one of them. Yet the butcher refused to accept the reward, saying, "When his majesty lost the kingdom, I lost my business of sheep slaughtering; when his majesty recovered the kingdom, I was able to restart my slaughtering business. It was already a reward for me. Therefore, it's needless to reward me again!"

The king ordered, "The reward must be accepted!"

Yue the Butcher defended himself, saying, "That the king lost his power was not my fault; I didn't want to stay here waiting for death or any other undue punishment. That the king has made a comeback is not my accomplishment; so I don't deserve the reward."

【原文】

王曰："见之。"屠羊说曰："楚国之法，必有重赏大功而后得见。今臣之知不足以存国，而勇不足以死寇。吴军入郢，说畏难而避寇，非故随大王也。今大王欲废法毁约而见说，此非臣之所以闻于天下也。"王谓司马子綦曰："屠羊说居处卑贱而陈义甚高，子綦为我延之以三旌之位。"屠羊说曰："夫三旌之位，吾知其贵于屠羊之肆也；万钟之禄，吾知其富于屠羊之利也。然岂可以贪爵禄，而使吾君有妄施之名乎？说不敢当，愿复反吾屠羊之肆。"遂不受也。

原宪居鲁，环堵之室，茨以生草，蓬户不完，桑以为枢而瓮牖，二室，褐以为塞，上漏下湿，匡坐而弦歌。子贡乘大马，中绀而表素，

【今译】

所以不敢接受赏赐。"昭王说："让这个人来见我。"屠羊说说："楚国的礼法，一定要有大功受重赏才能受到国王召见。如今我的才智不足以保全国家，而武勇又不足以为国难献身。吴国军队侵入我们的郢都，我在国难面前害怕了，所以逃避敌人，并非是我有心追随大王啊。如今大王想不顾礼法破坏规矩来召见我，这件事我不愿意让天下的人听到。"昭王对司马子綦说："屠羊说处在卑贱的地位，但陈述的道理却很深刻，子綦先生您替我用卿相之位去延请他吧。"屠羊说说："卿相之位，我当然知道它比屠宰羊的铺子尊贵；万钟俸禄，我当然知道它比宰羊收入富有。但是我哪能因为贪图官爵俸禄而使得我们的国君落个滥加赏赐的名声呢？我不敢接受，只希望让我回到我的屠宰羊的铺子里去。"就这样始终没接受。

原宪住在鲁国，一间住房四壁空空十分狭窄，屋顶用刚割来的草铺盖，柴草编成的门扇已经破烂不堪，门转轴是用桑枝条绑扎成的，窗洞是用一个破坛子装上的，分成两居室，中间用破衣烂布隔开，一下雨房顶漏雨地面到处是水。但就是这样的住房环境，原宪照样正襟危坐，弹琴唱歌。子贡驾着高头大马，里面穿了一件暗红色的衣，外

The lord said, "Bring Yue here in person!"

Yue the Butcher said, "According to the laws of Chu, only he who has been handsomely rewarded for his meritorious service is entitled to be received by the king himself. Neither did I have enough wit to defend the kingdom, nor did I have sufficient courage to kill the enemy. I fled in terror because I was scared of the impending danger when the invading army of Wu attacked Ying, the capital city. I accidentally followed Your Lordship in exile. Now you are violating the laws of the state to see me in person. Surely, this is not what I wish the world to know about."

The lord said to Sima Ziqi, one of his officials, "Yue the Butcher expressed profound ideas despite his lowly position. I'd like you to make him one of my ministers."

Hearing about this, Yue the Butcher said, "I know that the position of a minister is much nobler than that of a butcher. I also know that the minister gets much more pay than a butcher. But I cannot allow my greed for higher position and pay to bring notoriety to Your Lordship for reckless bestowals. I dare not accept this offer and I prefer to remain in my slaughterhouse." Yue the Butcher persisted in his rejection of the appointment and reward.

Residing in the state of Lu, Yuanxian lived in a small cottage thatched with new-harvested straw. The door, made of jumbled mass of reeds and full of holes, would not shut, and broken mulberry branches served as its hinges. The partition with a window, a bottomless jar stuffed with rags, divided the tiny cottage into two sections. The rain leaked in through the roof and the cottage was all wet. There he was, sitting upright, looking dignified, singing while playing his lute.

Zigong came to visit Yuanxian on a huge carriage with a white dome and purple drapery. As the carriage could not make its way into the nar-

【原文】

轩车不容巷，往见原宪。原宪华冠縰履，杖藜而应门。子贡曰："嘻！先生何病?"原宪应之曰："宪闻之，无财谓之贫，学而不能行谓之病。今宪贫也，非病也。"子贡逡巡而有愧色。原宪笑曰："夫希世而行，比周而友，学以为人，教以为己，仁义之慝，舆马之饰，宪不忍为也！"

曾子居卫，缊袍无表，颜色肿哙，手足胼胝。三日不举火，十年不制衣。正冠而缨绝，捉衿而肘见，纳屦而踵决。曳縰而歌《商颂》，声满天地，若出金石。天子不得臣，诸侯不得友。故养志者忘形，养

【今译】

面罩了件素白的大褂，小小的巷子竟容不下他的高大华丽的车辆，就这样来见原宪。原宪头戴一顶开了花的破帽，脚穿一双绽开了后跟的破鞋，拄着根藜木拐杖在门口迎接子贡。子贡说："呀，先生何以如此困迫呢?"原宪回答他说："我听说，没有财产叫做贫穷，有学问而不能施行叫做困迫。如今我是贫穷，不是困迫。"子贡进退不安，面带愧色。原宪笑着往下说："观望社会风向来行事，拉拉扯扯结成一伙朋友，求学是想博取别人的称赞，教人是想炫耀自己的学问，仁义的蠹虫，车马的粉饰，我原宪不忍心干这样的勾当！"

曾子住在卫国，用旧麻充絮的冬衣没有罩衫，脸面浮肿，手掌脚底都布满了老茧。三天两日无法生火做饭，十来年没有添置过衣服。稍为整一整帽子，帽带就断了，拉一拉衣襟，胳膊肘就露了出来，想提提鞋子，鞋后跟便裂开了口。但他不管这些，一边拖着露出脚后跟的鞋子踱来踱去，一边吟唱着《商颂》诗篇，歌声响彻天地，如同金钟石磬所发出。天子不能使他为臣，诸侯不能与他交友。所以修养心

row alley, Zigong had to walk to the cottage. Hearing the knock, Yuanxian opened the door, wearing a torn cap and heelless shoes and leaning on a walking-stick.

Zigong was greatly surprised, "Oh! What illness are you suffering from?"

Yuanxian replied, "As far as I know, he is regarded as poor who owns no property, whereas he is regarded as ill who cannot put what he has learned into practice. Now I am poor, but not ill." At these words, Zigong retreated several steps, with much shame on his face.

Yuanxian smiled and continued, "There are some people who act in conformity with worldly conventions, who associate with people around them to seek cliquish friendship, who study hard to impress others, who give instructions to show off themselves. There are even some people who do wicked things under the disguise of humaneness and righteousness, who love the elegance of huge horses and the magnificence of exquisite carriages. I will not do any of these for all the world."

Residing in the state of Wei, Zengzi wore a robe wadded with a mass of messy hemp, with its covering already worn to rags. His face was swollen; his hands and feet were covered with thick calluses. He would go without cooked food for three days and without new clothes for ten years. Any insignificant attempt to put his cap straight would cause the laces to fall off. The slightest pull on his robe would get it torn and expose the elbows. The moment he put on his shoes, the heels would come loose. In his heelless shoes, he spent all his time singing the *Hymns of Shang*. The resonance of his voice was such that it sounded as if it came from some musical instrument made of metal and stone. The king failed in his attempt to appoint him a minister and the princes failed in their attempt to associate with him. It can thus be concluded that he who seeks to culti-

【原文】

形者忘利，致道者忘心矣。

孔子问颜回曰：“回，来！家贫居卑，胡不仕乎？”颜回对曰：“不愿仕。回有郭外之田五十亩，足以给饘粥；郭内之田十亩，足以为丝麻；鼓琴，足以自娱；所学夫子之道者，足以自乐也。回不愿仕。”孔子愀然变容，曰：“善哉回之意！丘闻之：知足者，不以利自累也；审自得者，失之而不惧；行修于内者，无位而不怍。丘诵之久矣，今于回而后见之，是丘之得也。”

中山公子牟谓瞻子曰：“身在江海之上，心居乎魏阙之下，奈何？”瞻子曰：“重生。重生则利轻。”中山公子牟曰：“虽知之，未能自胜也。”瞻子曰：“不能自胜则从，神无恶乎？不能自胜而强不从

【今译】

志的人忘了形体，保养形体的人忘了利禄，求道的人则已忘却心智了。

孔子对颜回说：“颜回，你过来！你家境贫穷，地位卑贱，为什么不从政呢？”颜回回答说：“不想从政。弟子在城郭外有地五十亩，足够有稠粥吃了；城郭内有地十亩，足够种桑栽麻提供穿着了；弹弹琴，足够让自己高兴的了；从老师这里学来的道理，足够使自己快乐的了。弟子不想从政。”孔子脸色变得很严肃，说：“你的想法太好了！我听说：懂得满足的人，不会因为利禄而使自己受拖累；对自己暂有所得能看得清楚的人，再失掉那所得也不会害怕；注重于内心的德行修养的人，没有官爵职位也不羞愧。我念叨这些话已经很久了，现在在你身上我才真正看到了这种境界，这是我的收获呀。”

魏国的中山公子牟对瞻子说：“我身体虽居在江湖之上，心却悬挂在巍巍宫门里，怎么办呢？”瞻子说：“看重生命。看重自己的生命就会轻视功名利禄。”中山公子牟说：“虽然知道应该如此，可就是还不能战胜自己。”瞻子说：“不能战胜自己便听之任之，（否则）能不使

vate his mind ignores his physical form, that he who seeks to preserve his health ignores his gains and advantages, and that he who devotes himself to Tao ignores his mind.

Confucius said to Yan Hui, "Come here, Yan Hui. Why don't you try to find an official position for yourself instead of remaining in such a humble and impoverished state?"

Yan Hui answered, "I don't have the slightest intention of doing that. I can support myself with the food and grain produced on the 50 *mu* of land out of town, and another 10 *mu* of land I own in town is more than enough for hemp growing and silkworm breeding. Playing the lute provides me with sufficient delightful entertainment; learning from your instructions affords me sufficient joy and pleasure. What more can I ask for? I don't care for any official position."

Deeply moved by these words, Confucius changed his face, looking far less stern, "What a fine wish indeed, Yan Hui! I was once told, 'He who is content with what he has will not exhaust himself for any high position and handsome pay; he who leads a peaceful and carefree existence will not worry about any loss; he who persists in cultivating his mind will not feel ashamed for his humble and lowly position.' Although I have been reciting these lines for a long time, it is only in you that I actually see what it means. I have learned something from you."

Prince Mu of Zhongshan said to Zhanzi, "My mind often wanders back to the palace regardless of my physical distance from the secular world. What should I do then?"

Zhanzi advised, "Cherish your own life. That'll naturally lead you to neglect fame and wealth."

Prince Mu said, "I know it well, but I cannot control myself."

Zhanzi said, "If you cannot control yourself, you will let your thoughts

【原文】

者，此之谓重伤。重伤之人，无寿类矣！”

魏牟，万乘之公子也，其隐岩穴也，难为于布衣之士，虽未至乎道，可谓有其意矣。

孔子穷于陈、蔡之间，七日不火食，藜羹不糁，颜色甚惫，而弦歌于室。颜回择菜，子路、子贡相与言曰：“夫子再逐于鲁，削迹于卫，伐树于宋，穷于商、周，围于陈、蔡。杀夫子者无罪，藉夫子者无禁。弦歌鼓琴，未尝绝音，君子之无耻也若此乎？”颜回无以应，入告孔子。孔子推琴，喟然而叹曰：“由与赐，细人也。召而来，吾语之。”

子路、子贡入。子路曰：“如此者，可谓穷矣！”孔子曰：“是何言

【今译】

精神产生厌恶吗？如果不能战胜自己，又强迫自己不放纵，这就叫双重的伤害。经受双重伤害的人，就无法进入长寿的行列了！”

魏牟，是万乘之国的公子，他在山岩洞穴中隐居，这比一般人要困难得多，虽然没能进入道的境界，也总算有了他的心意了。

孔子在陈国与蔡国交界的地带受到围困，七天不能生火做饭，野菜糊糊里没有一粒米屑，脸色已十分憔悴，但仍然在屋里弹琴唱歌。颜回在挑摘野菜，子路与子贡在一起抱怨说：“老师在鲁国两次被驱逐，卫国不允许再踏进半步，在宋国连自己休息过的大树都要被砍倒，在商、周后裔居住的地区弄得走投无路，如今又在陈、蔡这里被围困住了。要杀老师的人不会有罪，谁要在老师身上践踏过去也无人禁止。可还弹琴唱歌，琴声歌声从未间断过，君子有这样不顾耻辱的吗？”颜回无话回答，进去告诉了孔子。孔子推开琴，长叹了一声，说：“子路和子贡，真是浅见的小人。喊他们进来，我跟他们说说。”

子路、子贡走进里面。子路说：“像这地步，可说是走投无路了！”

drift. Is it any wonder that the peace of your mind is disturbed? Failing to control yourself on the one hand and compelling yourself to exercise self-control on the other will bring dual damage to both your mind and spirit. Such damage will certainly shorten your life."

Mu was once a prince of the powerful State of Wei. It was far more difficult for him than for common men of no position to withdraw from society and live a reclusive life in a cave. Even though he had not yet attained Tao, he could be said to have nourished some idea of it.

When Confucius was besieged in the fields between the state of Chen and the state of Cai, he did not have cooked food for seven days. He lived on nothing but thin soup which contained only weeds and not a single grain of rice. Pale and tired as he was, he kept singing and playing his lute in his room. Outside, Yan Hui was cleaning edible weeds picked in substitution for vegetables. Meanwhile, Zilu and Zigong were talking to each other, "Twice was our master repulsed from the state of Lu; he was insulted in the state of Song where the tree where he gave lectures was cut down; he was repelled from the state of Wei; he had no way out in the state of Song and the kingdom of Zhou; he is now besieged between the state of Chen and the state Cai. What's more, the villains who attempted to murder the master have not received due punishment and the mean persons who want to insult him go scot free. Far from getting mad, the master never stops singing and playing the lute. How can a gentleman bear the shame to such an extent?"

To this question, Yan Hui could find no answer. He went into the house and told Confucius about it. Confucius put down the lute and sighed, saying, "How ignorant they are, Zilu and Zigong! Tell them to come in and I'll have a talk with them."

Coming inside, Zilu complained, "Stranded like this, we have no way

【原文】

也？君子通于道之谓通，穷于道之谓穷。今丘抱仁义之道以遭乱世之患，其何穷之为？故内省而不穷于道，临难而不失其德。天寒既至，霜雪既降，吾是以知松柏之茂也。陈、蔡之隘，于丘其幸乎！”孔子削然反琴而弦歌，子路扢然执干而舞。子贡曰：“吾不知天之高也，地之下也。”古之得道者，穷亦乐，通亦乐，所乐非穷通也。道得于此，则穷通为寒暑风雨之序矣。故许由娱于颍阳，而共伯得乎共首。

舜以天下让其友北人无择，北人无择曰：“异哉，后之为人也！居于畎亩之中，而游尧之门，不若是而已，又欲以其辱行漫我。吾羞见

【今译】

孔子说：“这是什么话！君子通于大道叫做通，不能通于大道才叫走投无路。如今我怀抱仁义之道，而碰上这乱世的灾难，怎么能说是走投无路？所以我内心反省，自己并不是不通于大道，面临危难，也没有丧失自己的德行。严寒已经到来，霜雪降落大地，我这才真正知道松柏的长青茂盛。在这陈、蔡地带的受围，对于我也许是件幸事吧！”孔子安然地把琴拿过来，继续一边弹奏一边吟唱，子路雄赳赳地拿着盾牌随歌起舞。子贡说：“我不懂得天是如此高远，地是如此深厚啊。”古代领悟了大道的人，穷困也快乐，通达也快乐，他的快乐不在于穷困或通达。道德修养到了这一境界，那么穷困通达对他来说不过是冬夏的更替、风雨的变换罢了。所以许由欣然自乐于颍水北岸，共伯悠然自得于共首山中。

舜将天下让给他的朋友北人无择，北人无择说：“真奇怪啊，舜的为人！自己本来处在田垅之中，偏要到尧的门前去逗游，不能到此止步，还想用那样的丑行来玷污我。要再见到他我真感到羞耻！”于

out!"

Confucius said," What nonsense! A man well versed in Tao sees every way open to him, whereas a man ignorant of Tao truly has no way before him. Because of my adherence to the principle of humanness and righteousness, I suffer from misfortunes in this disorderly and unjust world. It should by no means be seen as stranded! The attitude of self-questioning will eventually lead one to Tao and enable one to preserve virtue in face of danger. When cold winter is coming and snow and frost are falling, I'm afforded the opportunity to see the pines and cypresses still green and lush. In this light, I'm lucky enough to be besieged between the state of Chen and the state of Cai!"

With these words, Confucius took up his lute and resumed his singing peacefully. Zilu, now feeling inspired and excited, danced resolutely with his shield to the accompaniment of the music. Zigong said, "I feel ashamed to see my master so noble and pure and myself so shallow and superficial!"

In ancient times, the men endowed with Tao found joy and pleasure in both favourable and unfavourable situations. Their pleasure did not come from visible disadvantages or advantages. With Tao and virtue deeply embedded in mind, they believed that disadvantages would turn to advantages and vice versa in the way winter would take the place of summer and rain would follow wind. This was why Xu You found pleasure in solitude on the northern bank of Yingshui River and Gong Bo lived a carefree life on Mount Gongshou.

When King Shun offered his throne to his friend Beiren Wuze, the latter said, "How incomprehensible the emperor is! He should have continued with his farming in the fields instead of going so far as to associate himself with King Yao and accepting King Yao's offer of the throne.

【原文】

之！”因自投清泠之渊。

汤将伐桀，因卞随而谋，卞随曰：“非吾事也。”汤曰：“孰可？”曰：“吾不知也。”汤又因瞀光而谋，瞀光曰：“非吾事也。”汤曰：“孰可？”曰：“吾不知也。”

汤曰：“伊尹何如？”曰：“强力忍垢，吾不知其他也。”汤遂与伊尹谋，伐桀，克之。以让卞随，卞随辞曰：“后之伐桀也谋乎我，必以我为贼也；胜桀而让我，必以我为贪也。吾生乎乱世，而无道之人再来漫我以其辱行，吾不忍数闻也！”乃自投稠水而死。汤又让瞀光，曰：“知者谋之，武者遂之，仁者居之，古之道也。吾子胡不立乎？”

【今译】

是自己便跳进一个十分澄清明净的潭水里自杀了。

商汤打算讨伐夏桀，去找卞随商量，卞随说：“这不关我的事。”汤说：“谁可以呢？”卞随说：“我不知道。”汤又去找瞀光商量，瞀光说：“这不关我的事。”汤说：“谁可以呢？”瞀光说：“我不知道。”

汤说：“伊尹怎么样？”瞀光说：“这个人毅力坚强，能忍受耻辱，别的我不知道。”汤于是便与伊尹商量，攻打夏桀，终于打垮了夏桀。汤要把天下让给卞随，卞随拒绝，他说：“君王伐桀前来找我商量，必定认为我残忍；打垮了桀又要把天下让给我，必定认为我贪婪。我活在这个乱世上，没有德性的人两次用他的丑行来玷污我，我受不了屡次听他的聒噪！”便投入稠水自杀了。汤又要把天下让给瞀光，汤说：“有智慧的人谋划了这件事，有勇武的人实现了这件事，有仁德的人来就位，这是自古以来的道理，先生何不就位呢？”瞀光拒绝

What's worse, he seeks to bring the same disgrace on me. I'm ashamed to see him." Unable to bear the humiliation, he drowned himself in a deep pool called Clear and Cold.

King Tang was about to start an offensive on King Jie's forces to overthrow the Xia Dynasty.When King Tang consulted with a hermit by the name of Bian Sui,the latter said,"It's none of my business."

King Tang asked,"Whom should I consult?"

Bian Sui answered,"I do not know."

King Tang turned to another hermit by the name of Maoguang."It's none of my business,"was the hermit's reply.

King Tang asked,"Who would you suggest I go to?"

Maoguang answered,"I do not have the faintest idea."

King Tang went on to ask,"How about Yiyin?"

Maoguang replied,"Yiyin is strong-willed and he is known for his forbearance of humiliation.I haven't heard anything else about him."

King Tang then consulted Yiyin about sending an expedition against King Jie. When King Jie was overthrown, King Tang wanted to give his throne to Bian Sui.Refusing to accept it,Bian Sui said,"When the king plotted the expedition and came to me for help,he surely assumed that I was a man of brutality.When he defeated King Jie and offered the throne to me,he surely assumed that I am a man of greed.I live,in the first place,in an age when disorder and turmoil reign supreme.To make it worse,a shallow man has even sullied me twice with his shameful conduct.No longer can I put up with more disgrace." With these words, Bian Sui jumped into the Zhoushui River and drowned himself.

King Tang tried to persuade Maoguang to be the ruler, saying, "It has been observed since ancient times that men of wisdom mastermind the scheme, men of bravery accomplish the mission, and men of hu-

【原文】

瞀光辞曰："废上，非义也；杀民，非仁也；人犯其难，我享其利，非廉也。吾闻之曰：非其义者，不受其禄；无道之世，不践其土。况尊我乎？吾不忍久见也！"乃负石而自沉于庐水。

昔周之兴，有士二人处于孤竹，曰伯夷、叔齐。二人相谓曰："吾闻西方有人，似有道者，试往观焉。"至于岐阳，武王闻之，使叔旦往见之。与盟曰："加富二等，就官一列。"血牲而埋之。二人相视而笑，曰："嘻，异哉！此非吾所谓道也。昔者神农之有天下也，时祀尽敬而不祈喜。其于人也，忠信尽治而无求焉。乐与政为政，乐与治为

【今译】

说："废除国君，是不义；杀害百姓，是不仁；别人冒险犯难，我坐享其利，是不廉洁。我听说，不义之人，不能接受他的俸禄；无道的社会，不能踩踏它的土地。何况要尊我为天子呢？我不忍心总是看到这样的事情！"便抱着一块大石头跳进庐水自沉而死。

从前西周初兴的时候，有两位贤人住在孤竹国，名叫伯夷、叔齐。二人在一起商量说："听说西边有个人，似乎是有德行的，咱们试试去看一下吧。"他们来到岐山的南面，周武王听说了，便派弟弟周公旦去看望他俩。周公旦对他们立下盟誓说："给你们增加两级俸禄，授予官职一等。"然后用牲血涂在盟书上埋进地里。伯夷、叔齐相视而笑，说："咦，奇怪呀！这不是我们所说的道啊。过去神农氏治理天下，四时祭祀十分诚敬，但并不祈求赐福。对于百姓，忠实诚信，尽心治理，但一无所求。百姓乐于参与政事就让他们参与政事，乐于接

maneness rule over the land. It is only too natural for you to mount the throne."

Maoguang disagreed, "It goes against righteousness to overthrow one's ruler, it goes against humaneness to slaughter his subjects; it goes against honesty to enjoy other people's success after they have braved the danger. I have heard that one should reject high position and wealth offered by a man of no righteousness and that one should not step on the land of a country which goes against Tao. Let alone my acceptance of the throne! I simply cannot allow myself to bear this any longer." So, with a heavy rock on his back, he sank to the bottom of the Lushui River.

When the Zhou Dynasty was on the rise, two men named Bo Yi and Shu Qi in the state of Guzhu discussed with each other, "It is said that someone in the west seems to be endowed with Tao. Let's go and see him." They accordingly made their way to the south of Mount Qishan. When King Wu of Zhou learned about this, he sent his brother Dan to pay a visit to the two men and to propose an alliance with them. According to the prescribed oath of alliance, they were "to be granted the highest posts and second-rank pay." After the oath was read out, the king's brother had it stained with the blood of a beast killed on the spot before burying the oath underground.

The two men exchanged a look and smiled with contempt. They remarked, "How queer it is! This is far from the Tao we talk about. Long ago when Shennong ruled over the land, he timely worshipped gods and offered sacrifices. Although he was devout, he never prayed for favours. With loyalty and sincerity, he governed his people, spared no efforts for them and expected no returns from them. He let his subjects act as they wished. They enjoyed the freedom of engaging in administration or running affairs if they were keen on it. He would neither take the advantage

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【原文】

为治。不以人之坏自成也，不以人之卑自高也，不以遭时自利也。今周见殷之乱而遽为政，上谋而（下）行货，阻兵而保威，割牲而盟以为信，扬行以说众，杀伐以要利，是推乱以易暴也。吾闻古之士，遭治世不避其任，遇乱世不为苟存。今天下暗，周德衰，其并乎周以涂吾身也？不如避之，以絜吾行。”二子北至于首阳之山，遂饿而死焉。若伯夷、叔齐者，其于富贵也，苟可得已，则必不赖。高节戾行，独乐其志，不事于世，此二士之节也。

【今译】

受管理就加以管理。不趁别人的失败而使自己获得成功，不利用别人的卑下而使自己的地位提高，不倚仗遭遇时机而使自己获得私利。如今周朝看见殷朝政局动乱便迫不及待地着手去征讨，崇尚权谋而实行收买政策，依靠军队而仰仗武力，杀牲结盟来表示诚信，宣扬自己的德行来取悦众人，攻杀征伐来求取利益，这是用推动祸乱的办法来取代别人的暴政啊。我们听说上古的贤人，遇到太平盛世不逃避应尽的责任，碰上无道乱世不苟且偷生。如今天下昏暗，周朝的道德也是衰败的，我们哪能依靠着周朝而弄脏我们的身体呢？不如避开这里，以保持我德行的高洁。”二位贤人便往北到了首阳山，就在那里宁愿没吃的一直到饿死。像伯夷、叔齐这样的人，他们对于荣华富贵，即使可以得到，也绝对不愿意贪恋其利。高尚的节操，至善至美的德行，独自为自己的志趣而怡然自乐，不为乱世做事效力，这就是伯夷、叔齐二人的道德风范啊。

of other people's misfortunes to reach his own goal, nor assume superiorty over other people of lowly and humble positions, nor seek personal gains when chances favoured him. On the contrary, seeing the kingdom in trouble now, the people from Zhou are losing no time to overthrow the Dynasty of Shang. For counsel, the people from Zhou look up to men of wits; for manipulation, they descend to bribe the officials; for might, they resort to arms. Now they present the oath of alliance and take the life of a beast so as to display their sincerity, brag about their virtuous deeds so as to win popular support, and slaughter people so as to attain their goal. All these can only create further chaos in place of tyranny. We have heard that ancient men of worth would neither leave aside their due responsibilities in times of peace and prosperity nor drag out an ignoble existence in times of trouble. As present world is so dark and evil, as virtue has so declined to Zhou's mean acts, we'd rather preserve our noble and unsullied character and conduct than disgrace ourselves by being with Zhou." The two men headed northward and reached Mount Shouyang, where they died of starvation. Men adhering to the principle like Bo Yi and Shu Qi will not seek riches and wealth even though they are attainable. Hence,the two men's noble spirit, unworldly conduct, solitary delight in their own acts, aloofness to secular affairs constituted their moral integrity.

盗跖第二十九

【原文】

孔子与柳下季为友，柳下季之弟名曰盗跖。盗跖从卒九千人，横行天下，侵暴诸侯。穴室枢户，驱人牛马，取人妇女。贪得忘亲，不顾父母兄弟，不祭先祖。所过之邑，大国守城，小国入保，万民苦之。孔子谓柳下季曰："夫为人父者，必能诏其子；为人兄者，必能教其弟。若父不能诏其子，兄不能教其弟，则无贵父子兄弟之亲矣。今先生，世之才士也，弟为盗跖，为天下害，而弗能教也，丘窃为先生羞之。丘请为先生往说之。"柳下季曰："先生言为人父者必能诏其子，为人兄者必能教其弟，若子不听父之诏，弟不受兄之教，虽今先

【今译】

孔子与柳下季是朋友，柳下季的弟弟名叫盗跖。盗跖率领着兵卒九千人，横行天下，侵害各国诸侯。破门砸墙，掠夺牛马，抢劫妇人。贪财忘亲，不顾父母兄弟，也不供祭祖先。他所经过的地方，大国要坚守城池，小国则避入堡坞，千千万万的百姓都深受其苦。孔子对柳下季说："大凡为人之父，必定能告诫自己的儿子；为人之兄，必定能开导自己的弟弟。倘若父亲不能告诫自己的儿子，哥哥不能开导自己的弟弟，那么父子兄弟这样的亲缘关系也就没有什么可贵的了。如今先生是当世的才智之士，弟弟是盗跖，成了天下的祸害，您却不能开导教育他，我私下里替先生感到羞愧。请允许我替先生前去劝说他。"柳下季说："先生说为人之父必定能告诫自己的儿子，为人之兄必定能开导自己的弟弟，倘若儿子不听从父亲的告诫，弟弟不接受兄

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Chapter 29

Zhi the Robber

Confucius had a friend named Liuxia Ji, whose brother was known as "Zhi theRobber". With his 9,000 men, Zhi the Robber played the tyrant wherever he went, harassing the princes and the dukes. Headed by Zhi the Robber, the men broke into private residences, forced open the doors, robbed cattle and abducted women. They were so insatiable of possessions that they did not even care for their kith and kin, or give any thought to their parents and siblings, or offered any sacrifices to gods and ancestors. The very appearance of Zhi's band threatened all the city-states, big ones having their warriors retreat behind the walls and moats, small ones having their men withdraw into the fortresses, and all the inhabitants suffering untold miseries.

Confucius said to his friend Liuxia Ji, "As the father, one must be able to instruct the son; as the elder brother, one must be able to guide the younger brother. Failure in the respective capacity will weaken the filial intimacy and the fraternal affection. Now sir, you are a man of worth in society, whereas your brother is referred to as Zhi the Robber. He has become a curse, whom you fail to guide. I feel ashamed for you in private. I'll willingly go and persuade him on your behalf."

Liuxia Ji said, "You said, 'As the father, one must be able to instruct the son; as the elder brother, one must be able to guide the younger brother.' However, if the son does not listen to his father's instruction, or the younger brother refuses to follow his elder brother's guidance, what can

【原文】

生之辩，将奈之何哉？且跖之为人也，心如涌泉，意如飘风，强足以距敌，辩足以饰非，顺其心则喜，逆其心则怒，易辱人以言。先生必无往。”孔子不听，颜回为驭，子贡为右，往见盗跖。

盗跖乃方休卒徒大山之阳，脍人肝而铺之，孔子下车而前，见谒者曰：“鲁人孔丘，闻将军高义，敬再拜谒者。”谒者入通。盗跖闻之，大怒，目如明星，发上指冠，曰：“此夫鲁国之巧伪人孔丘非邪？为我告之：‘尔作言造语，妄称文、武，冠枝木之冠，带死牛之胁，多辞缪说，不耕而食，不织而衣，摇唇鼓舌，擅生是非，以迷天下之主，使天下学士不反其本，妄作孝弟，而侥幸于封侯富贵者也。子之罪大极重，疾走归！不然，我将以子肝益昼铺之膳。”孔子复通曰：

【今译】

长的开导，即使像现在先生这样有辩才，又能把他怎么样呢？况且盗跖的为人，思想像喷涌的泉水，意气如狂飙飓风，他的勇猛强悍完全能抗击自己的敌人，巧言善辩足够用来掩盖自己的过错，顺他的意便高兴，违了他的心便发怒，动不动就出口伤人。先生千万不要去。”孔子不听，让颜回驾车，子贡作骖乘，去见盗跖。

盗跖正好让部队在泰山南麓休整，他自己正在细细地切割人肝下酒。孔子下了车，走上前，见了传达人员说：“鲁国人孔丘，听说将军道义高尚，谨向您敬礼，烦劳代为通报。”传达人员进去通报，盗跖一听说是孔子不禁勃然大怒，眼睛瞪得像灯笼，头发一根根都快竖起来，几乎要将帽子冲掉，说：“这个家伙不就是鲁国滑头滑脑虚伪透顶的孔丘吗？替我告诉他：‘你信口编造言论，任意称道文王、武王，戴着花花哨哨简直像插满了树枝一样的帽子，围着死牛肋条皮做成的腰带，满口胡言乱语，不种田只晓得吃喝，不织布只晓得穿戴，摇唇鼓舌，无端播弄是非，迷惑天下的君主，使天下的读书人无法恢复自己的本性，胡乱提倡什么孝悌之道，企图侥幸能封侯晋爵，获得荣华富贵。你罪该万死，马上滚回去！否则，我将用你的肝为我的午饭再加一点菜。’”孔子再次通过传达人员转告盗跖说：“孔丘曾有幸与令兄

be done even though the person has an eloquence which might equal yours? Besides, Zhi is a man with a mind as animating as a gushing spring, a temper as capricious as an unexpected storm, a toughness and intrepidity formidable enough to defeat his adversaries, his tongue glib enough to cover up his errors. He will get pleased when he is obeyed and he will get angry and use bad language when he is disobeyed. You should not go to see him on any account."

Ignoring the advice, Confucius, with Yan Hui driving the carriage and Zigong sitting on his right, went to visit Zhi the Robber. At the southern foot of Mount Tai, over their barbecue of minced human livers, Zhi and his band were resting and getting reorganized for new assaults. Confucius got off his carriage and advanced to Zhi's messenger, saying, "I'm Confucius from the state of Lu. I've come all the way to see your chief when I heard that he is lofty and righteous. I beg you to report my visit to your chief."

This the messenger did and Zhi the Robber flew into a rage, his eyes burning and his hair rising upward. He yelled, "Is he not the cunning hypocrite Confucius from the state of Lu? Tell him for me, 'You use affected speech and claim yourself to be an advocate of King Wen and King Wu of Zhou. With a hat of withered branches on your head, with a wide belt of cattle hiding around your waist, you go about talking nonsense. You enjoy good meals but do not plough the fields; you wear fine dresses but do not weave the cloth. Your wagging tongue incites so much trouble that the princes are confused and the scholars abstain from returning to nature. Your pretentious respect for the elders has won, by a fluke, favours from the nobles and the wealthy. You are guilty of the most heinous crimes. Get out of my sight or I'll have your liver cut out for a more enjoyable lunch!'"

【原文】

“丘得幸于季，愿望履幕下。”谒者复通，盗跖曰：“使来前!”孔子趋而进，避席反走，再拜盗跖。盗跖大怒，两展其足，案剑瞋目，声如乳虎，曰：“丘来前！若所言顺吾意则生，逆吾心则死!”孔子曰：“丘闻之，凡天下有三德：生而长大，美好无双，少长贵贱见而皆说之，此上德也；知维天地，能辩诸物，此中德也；勇悍果敢，聚众率兵，此下德也。凡人有此一德者，足以南面称孤矣。今将军兼此三者，身长八尺二寸，面目有光，唇如激丹，齿如齐贝，音中黄钟，而名曰盗跖，丘窃为将军耻不取焉。将军有意听臣，臣请南使吴、越，北使齐、鲁，东使宋、卫，西使晋、楚，使为将军造大城数

【今译】

柳下季结识，今天盼望能从帐幕下面瞻仰一下将军的鞋袜。”传达人员便重新通报，盗跖说：“叫他来到我面前!”孔子快步走进来，避开座席，又往后退了几步，朝着盗跖拜了两拜。盗跖大怒，叉开双腿，按着宝剑，眼睛瞪得圆圆的，声音如同哺乳期间母老虎的怒吼，说：“孔丘站到前面来！你说的话能顺我的意就让你活下去，不合我的心就叫你死!”孔子说：“我听说，大凡天下人有三种美德：生得高高大大，英俊无比，不论老少贵贱人人见了都喜欢他，这是上等美德；智慧包罗天地，才能囊括万物，这是中等的美德；勇敢果断，能团聚人众，率领兵卒，这是下等美德。凡是具有这三种美德之一者，就足足可以南面称王了。如今将军兼备这三种美德，身高八尺二寸，红光满面，双目炯炯有神，嘴唇如同鲜明的朱丹，牙齿如同排列得整整齐齐的贝珠，声音洪亮合乎黄钟之律，然而名字却叫盗跖，我私下里替将军感到羞愧，认为不应该走这条路。将军如果有心听取我的意见，就让我往南出使到吴国、越国，往北出使到齐国、鲁国，往东出使到宋国、卫国，往西出使到晋国、楚国，让他们替将军建造一座几百里的

Confucius begged again to see Zhi, "As I'm honoured to be acquainted with Liuxia Ji, I wish to speak to the chief in person."

After hearing the messenger's second report, Zhi ordered, "Bring him in!"

Confucius walked quickly into Zhi's tent, but, instead of taking the seat, he retreated several steps from where Zhi was sitting to bow to the latter. Zhi, at the sight of Confucius, bristled with anger, his legs stretching out, his right hand gripping tightly his sword, his eyes glaring. He roared like a nursing tigress, "Come over, Confucius! Your life depends on your words. You'll have the luck to remain alive if what you say goes along with my thoughts; you'll perish if what you say goes against my thoughts."

Confucius said, "I have heard that men in the world have three virtues. The superior virtue is to be born a man of great height and broad shoulders, a man of incomparable beauty, a man of favour among the noble and the humble alike, among the old and the young alike. The medium virtue is to know about everything in the world and be able to distinguish all things. Bravery, resolution and the capability to command a multitude of fighters make up the inferior virtue. Possession of any of the three enables one to reign over the world. Now you have the supreme advantage of possessing all of the three: Your great height amounts to eight feet and two inches. You have ruddy cheeks, bright eyes and red lips. You have perfect teeth which look as if deliberately arranged, and you have a voice which sounds as sonorous as a bell. But, you are now called Zhi the Robber. I find myself ashamed of your notoriety that you don't actually deserve. If you would like to follow my advice, I am willing to go to the state of Wu and the state of Yue in the south, to the state of Qi and the state of Lu in the north, to the state of Song and the state of

【原文】

百里，立数十万户之邑，尊将军为诸侯，与天下更始，罢兵休卒，收养昆弟，共祭先祖。此圣人才士之行，而天下之愿也。"

盗跖大怒曰："丘来前！夫可规以利而可谏以言者，皆愚陋恒民之谓耳。今长大美好，人见而悦之者，此吾父母之遗德也。丘虽不吾誉，吾独不自知邪？

"且吾闻之，好面誉人者，亦好背而毁之。今丘告我以大城众民，是欲规我以利而恒民畜我也，安可久长也？城之大者，莫大乎天下矣。尧、舜有天下，子孙无置锥之地；汤、武立为天子，而后世绝灭。非以其利大故邪？且吾闻之，古者禽兽多而人少，于是民皆巢居以避之。昼拾橡栗，暮栖木上，故命之曰有巢氏之民。古者民不知衣服，夏多积薪，冬则炀之，故命之曰知生之民。神农之世，卧则居居，

【今译】

大城，成立一个几十万户的都市，推尊将军为诸侯，替天下革除旧貌，开创一种新局面，停止战斗，解散士兵，收养兄弟，供祭祖先。这才是圣人贤士的作为，也是天下人的心愿。"

盗跖怒不可遏，说："孔丘你过来！那些可以用利禄进行引诱用言辞加以规劝的人，都是愚昧无知的所谓平庸之辈罢了。如今高大英俊，人人见了都喜欢，这是我父母遗留下来的美德，你即使不称赞我，我自己难道就不知道吗？

"而且我听说，喜欢当面称赞别人的人，也往往喜欢背后毁谤别人。现在你用高大的城池、众多的臣民来许诺我，这是想用利禄引诱我，把我当作平庸之辈蓄养起来，怎么能够长久？城池最大的，没有比整个天下更大的了。尧和舜都曾拥有天下，但他们的子孙却无立锥之地；商汤和武王都曾立为天子，但他们的后代却被灭绝。这不正是因为他们的利禄太多了的缘故吗？而且我听说，远古时代禽兽多，人口少，于是人们都居住在树巢上以躲避凶禽猛兽的侵害。白天采拾橡子栗子之类的野果，晚上便睡在树上，所以给他们起名叫有巢氏之民。远古时代人们不知道有什么衣服，夏天把很多柴木积聚起来，冬天使用它们来烧火取暖，所以给他们起名叫知生之民。到了神农时代，

Wei in the east, and to the state of Jin and the state of Chu in the west trying to persuade them to cede their territory and set up a great city for you. You'll be made a prince and rule over a city of hundreds of *li* with a hundred thousand households if you like. You can start anew with the world by making peace with the neighbouring states, demobilizing your men, uniting and nourishing the brothers, and offering sacrifices to the ancestors. Such an act not only accords with what the sages and the men of virtue will do, but also satisfies the wish of all common people."

More furious than ever, Zhi the Robber howled, "Confucius, listen! Those who can be induced by material gains and persuaded by eloquent speech are nothing but shallow and ignorant people. I owe the virtue to my parents to be strong and well-built and to be liked by all. Am I not aware of it even if you do not praise me here?

"Besides, I have heard that those who praise someone in his face are likely to smear him behind his back. Your proposal of building a great city and ruling the people amounts to inducing me with material gains and treating me as a mediocrity. What a wishful thinking! No city can be greater than a whole kingdom. Think of King Shun and King Yao. They once ruled over a kingdom, but their offsprings possessed not a tiny bit of land. Though emperors themselves, King Tang of the Shang Dynasty and King Wu of the Zhou Dynasty had their descendants wiped out. Didn't their misfortunes originate from the insatiability for big gains?

"I have also heard that in ancient times when beasts outnumbered men, people had to build their dwellings on trees in order to avoid them. By day, they would pick acorns and chestnuts; at night they would sleep in the trees. Hence, they were called the 'nest people', meaning people living in the nests. In ancient times, people did not know the use of clothes as they collected firewood in summer and burnt it in winter to keep them-

【原文】

起则于于。民知其母，不知其父，与麋鹿共处，耕而食，织而衣，无有相害之心。此至德之隆也。然而黄帝不能致德，与蚩尤战于涿鹿之野，流血百里。尧、舜作，立群臣，汤放其主，武王杀纣。自是之后，以强陵弱，以众暴寡。汤、武以来，皆乱人之徒也。今子修文、武之道，掌天下之辩，以教后世。缝衣浅带，矫言伪行，以迷惑天下之主，而欲求富贵焉。盗莫大于子，天下何故不谓子为盗丘，而乃谓我为盗跖？子以甘辞说子路而使从之，使子路去其危冠，解其长剑，而受教于子。天下皆曰孔丘能止暴禁非，其卒之也，子路欲杀卫君而事不成，身菹于卫东门之上，是子教之不至也。子自谓才士圣人邪？则再逐于鲁，削迹于卫，穷于齐，围于陈、蔡，不容身于天下。子教

【今译】

人们躺下来便安安稳稳，爬起来便悠闲自得。人们只知道自己的母亲，不知道自己的父亲，和麋鹿生活在一起，种田吃饭，织布穿衣，没有相互侵害之心。这是道德高尚最鼎盛的时代了。然而黄帝不能带来这种高尚的道德时代，而与蚩尤在涿鹿的原野上大战，流血百里。尧和舜兴起，设立群臣百官，商汤流放了他原来的国君夏桀，周武王又杀了商纣。从此以后，仗着势力强大而欺凌弱小，仗着人口众多而侵害寡少。从商汤、周武以来，都是给人们带来祸乱的家伙。如今你研究文王武王那一套办法，掌握天下的舆论，来教导后世子孙。穿着宽大的衣服，系着松松的腰带，说话装腔作势，行为虚虚假假，来迷惑天下的国君，企图求取自己的荣华富贵。没有比你更大的强盗了，天下人为什么不把你叫做盗丘，却把我叫做盗跖呢？你用甜言蜜语说服子路叫他跟随你，使子路摘下了高高的武士帽，解下了长长的佩剑，来接受你的教育。天下人都说孔丘能制止暴力禁绝不轨，可是结果呢，子路想要杀掉卫灵公，事情没有成功，自己反而在卫国都城的东门上被剁成了肉酱，这是你教育的失败。你自以为是贤才圣人吗？但却两次被鲁国赶出，在卫国被受到不许再进入的警告，在齐国走投无路，在陈国、蔡国之间被重重围困，天下到处不能容你。你教子路害得

selves warm. Hence, they were referred to as 'people who knew how to survive'. During Shennong's reign, people went to bed with a peaceful mind and got up free and easy. They did not know their fathers but only knew their mothers. Living side by side with elk and deer, they farmed and wove for themselves and nursed no ill will against others. This was an age when virtue reached its peak. Thereafter, the Yellow Emperor ruined virtue by his fights with Chiyou in Zhuolu, with blood flowing a hundred *li*. When King Shun and King Yao ascended the throne, numerous official posts were established. King Tang exiled his lord and King Wu destroyed the preceding dynasty. Ever since then, the strong have been bullying the weak; the few have become the prey to the many. Ever since King Tang and King Wu, all monarchs have been usurpers who bring disorder to the people.

"Now you study King Wen and King Wu's ruling strategies so as to orient the public opinion and to establish guidelines for the future generations. In a baggy robe and a wide belt typical of a scholar, you speak and act with much affectation in an attempt to charm the dukes and to win more gains. As no villain is more vicious than you, why aren't you called Confucius the Robber? Why am I alone called Zhi the Robber?

"Your deceptive rhetoric induced Zilu to follow you, making him forsake his peaked hat, remove his long sword and receive your instructions. Everyone says that Confucius can put an end to tyranny and violence, but Zilu's attempt to kill the rebel prince of Wei ended in failure and his body was chopped to pieces at the eastern gate of Wei. This shows the inferiority of your teaching.

"You claim yourself to be a wise scholar and a sage, don't you? You were twice driven out of the state of Lu; your foot-steps were scraped in Wei. In addition, you were cornered in the state of Qi and besieged in the

【原文】

子路菹，此患，上无以为身，下无以为人，子之道岂足贵邪？世之所高，莫若黄帝。黄帝尚不能全德，而战涿鹿之野，流血百里。尧不慈，舜不孝，禹偏枯，汤放其主，武王伐纣，文王拘羑里。此六子者，世之所高也。孰论之，皆以利惑其真而强反其情性，其行乃甚可羞也。世之所谓贤士，伯夷、叔齐。伯夷、叔齐辞孤竹之君，而饿死于首阳之山，骨肉不葬。鲍焦饰行非世，抱木而死。申徒狄谏而不听，负石自投于河，为鱼鳖所食。介子推至忠也，自割其股以食文公，文公后背之，子推怒而去，抱木而燔死。尾生与女子期于梁下，女子不来，

【今译】

他被剁成肉酱，这样的祸害，上不能保全自己，下不能帮助别人，你的这一套学问道理有什么可宝贵的呢？世人所推崇的人，没有比得上黄帝的了。但黄帝尚且不能让他的德行十全十美，而在涿鹿的原野上打了一大仗，流血百里。尧不慈爱，舜不孝顺，禹奔波劳苦落得半身不遂，汤流放自己的君主，武王攻打商纣，文王被囚禁羑里。这六个人，都是世人所推崇的。若认真评论起来，无不都是因利禄而迷惑了自己的真我，强行违反了自己的本性，他们的所作所为才实在是极其可羞可耻。世人所说的贤士，是伯夷、叔齐。伯夷、叔齐不肯当孤竹国的国君，饿死在首阳山，尸骨都不得安葬。鲍焦粉饰自己的行为，否定当时的社会，抱着树木而死去。申徒狄进谏不被采纳，抱着石头投河自杀，尸体被鱼鳖吞吃。介子推无限忠心，割下自己的大腿肉给晋文公吃，文公后来却背弃他，子推一怒而去，宁肯抱着树木被活活烧死。尾生和一姑娘约定在桥下幽会，姑娘没有来，洪水来了但尾生

fields between the state of Chen and the state of Cai. You can hardly find a place in the world to dwell in. It is your instructions that brought misfortune on Zilu, who was chopped to pieces. As a master, you cannot do anything for yourself and you cannot do anything for your disciples. What on earth is the value of your ideas?

"Of all men in the world, the most prestigious is the Yellow Emperor, yet he ruined virtue by engaging in fights in the fields of Zhuolu, with blood flowing a hundred *li*. Later the best-known and awe-inspiring monarchs could not stand closer examination either: King Yao was not kind enough, King Shun was not a filial son, King Yu suffered from paralysis, King Tang exiled his lord, King Wu of Zhou overthrew King Zhou of Shang, King Wen of Zhou was once jailed in Jiuli. All of these six monarchs pursued power and gains at the cost of their virtue; they all acted against their own inborn nature. Their conduct is very shameful indeed.

"On the other hand, the so-called men of virtue such as Bo Yi and Shu Qi have been highly praised and universally respected. These two men gave up their throne in the state of Guzhu only to find themselves dying of starvation at Mount Shouyang, where their bodies were left unburied. The hermit Bao Jiao, who kept aloof from worldly affairs and criticized the mundane world, died with his arms wrapped around a tree. Shentu Di, when his remonstration had been repeatedly rejected, drowned himself with a heavy rock on his back, his body consumed by the fish and turtle in the river. Jie Zitui, out of utmost loyalty, fed the starving king in exile with the flesh cut from his own leg. When the restored king forgot to reward him later, Zitui departed in agony and got burned with the trees. Wei Sheng, who was supposed to meet a girl under a bridge, refused to leave though the girl did not show up. He

【原文】

水至不去，抱梁柱而死。此六子者，无异于磔犬流豕、操瓢而乞者，皆离名轻死，不念本养寿命者也。世之所谓忠臣者，莫若王子比干、伍子胥。子胥沉江，比干剖心。此二子者，世谓忠臣也，然卒为天下笑。自上观之，至于子胥、比干，皆不足贵也。丘之所以说我者，若告我以鬼事，则我不能知也；若告我以人事者，不过此矣，皆吾所闻知也。今吾告子以人之情：目欲视色，耳欲听声，口欲察味，志气欲盈。人上寿百岁，中寿八十，下寿六十，除病（瘦）〔瘐〕死丧忧患，其中开口而笑者，一月之中不过四五日而已矣。天与地无穷，人死者有时。操有时之具，而托于无穷之间，忽然无异骐骥之驰过隙也。不能说其志意、养其寿命者，皆非通道者也。丘之所言，皆吾之所弃也。亟去走归，无复言之！子之道狂狂汲汲，诈巧虚伪事也，非可以全真也，奚足论哉！”

【今译】

仍不离开，抱着桥桩被淹死。这六个人，与开膛破肚的狗、漂在河里的猪，以及拿着瓢到处要饭的乞丐没有什么不同，无非都是陷在名利场中，宁肯轻易送死，不顾惜身体不保养寿命的人。世人所说的忠臣，没有谁比得上王子比干、伍子胥。伍子胥却被扔到江里，比干被挖心。这两个人，是世人认为的忠臣，但最终被天下人所取笑。从以上这些人看来，一直到伍子胥、比干，都是不值得推崇的。你要用来说服我的东西，如果是用一些鬼怪之类的事来劝告我，那我或许不能知道；如果劝告我的都是一些人世间的事情，不过如此而已，都是我听到过知道的。现在我告诉你人的常情吧：眼睛想看漂亮的颜色，耳朵想听悦耳的声音，口想要享受香甜的美味，志气想要饱满充沛。人高寿是一百岁，中寿是八十岁，低寿是六十岁，除去疾病、死丧和忧患，其中开口欢笑的日子，一个月里面不过四五天罢了。天和地没有穷尽，人的生死有一定期限。拿这有期限的身体，寄托在无穷的天地之间，短暂得如同骏马从缝隙上飞驰而过。不能使自己的心情志趣快快乐乐，不能颐养自己寿命的人，都不是通晓大道的人。你说的那些东西，都是我所抛弃的。立即给我滚回去，不要再说下去。你的学问道理都是些癫癫狂狂、钻营奔逐、投机取巧、虚伪骗人的东西，根本不能用来保全真性，还有什么值得说的呢！”

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was still holding the pillar of the bridge when the rising river took his life. All the six are no better than slaughtered dogs, sinking pigs and starving beggars, for they all died slight deaths. They all devaluated and sacrificed their lives for fame and honour.

"No official was more faithful than Prince Bigan and Wu Zixu. The former had his heart cut out and the latter was killed and sank in a river. Though they earned the reputation for loyalty then, they have been mocked by later generations. The above examples prove that none, including Bigan and Wu Zixu, are worthy of any praise or respect.

"Whatever you may resort to for persuasion will not appeal to me. On the one hand, anything supernatural is beyond my comprehension; on the other hand, nothing in the human world is worth much, as they are all what I have heard about and known.

" Now, let me tell you something. It is natural and normal that the eyes want to see colours, the ears want to hear sounds, the mouth wants to taste flavours, and the heart and the mind want to be satisfied. One may live to be one hundred the longest, eighty the average and sixty the shortest. One can at most enjoy four or five days of pleasure in a month, if the time is excluded when one suffers from diseases, threat of deaths or worries. The heaven and the earth are limitless whereas the human life is limited. One's limited life in the limitless heaven and earth vanishes as quickly as a horse galloping through a crevice. Whoever fails to please himself and to prolong his life knows no sensible truth.

"Confucius! What you say is exactly what I want to do away with. You shut up and get out of here quickly! The doctrine you go about spreading with craze is nothing but clever fabrication and hypocrisy which cannot help to preserve your inborn nature. There is no use talking about it!"

【原文】

孔子再拜趋走，出门上车，执辔三失，目芒然无见，色若死灰，据轼低头，不能出气。归到鲁东门外，适遇柳下季。柳下季曰："今者阙然数日不见，车马有行色，得微往见跖邪?"孔子仰天而叹曰："然!"柳下季曰："跖得无逆汝意若前乎?"孔子曰："然。丘所谓无病而自灸也。疾走料虎头，编虎须，几不免虎口哉!"

子张问于满苟得曰："盍不为行?无行则不信，不信则不任，不任则不利。故观之名，计之利，而义真是也。若弃名利，反之于心，则夫士之为行，不可一日不为乎?"满苟得曰："无耻者富，多信者显。夫名利之大者，几在无耻而信。故观之名，计之利，而信真是也。若弃名利，反之于心，则夫士之为行，抱其天乎?"

【今译】

孔子拜了又拜快步急走，出门上车，手抓缰绳三次掉落，眼前一片迷茫什么也看不清，脸色灰白，靠着车轼，低垂着头，大气也不敢出。回到鲁国东门外，正好碰上柳下季。柳下季说："近来相隔了好几天没有见到你，你这车马行色匆匆，该不是去见盗跖了吧?"孔子仰天长叹，回答说："是的。"柳下季说："盗跖该不是如我早先所预料的让你碰了一鼻子灰吧?"孔子说："是的。我正是大家所讲的，没有病硬往自己身上施灸，飞跑着去拨弄老虎的头，给老虎编胡须，几乎不免葬送在老虎口里啊!"

子张问满苟得说："何不修养德行呢?没有德行便不能取得信任，不被信任就不能受到重用，不能受到重用便得不到利禄。所以看看那名，掂掂那利，义真就是这么回事啊。即使抛开名和利，只向内心反思一下，那么士人的所作所为，德行的修养也不能一天不讲吧?"满苟得说："没有羞耻的人最富有，多得信任的人官运亨通。那出名获利最大的，几乎都是由于无羞耻和取得了信任。所以看看那名，掂掂那利，所谓诚信也就真是那么回事了。倘若抛弃名和利，内心自我反省一下，那么士人的所作所为，应该是守持自己的本性吧?"

Expressing thanks more than once, Confucius took his leave promptly. He went out and got on his carriage, the reins of which dropped three times from his grip. With a dull look in his eyes, a ghastly pale face, he lowered his head to the front bar of the carriage. He was frustrated to the extent of having difficulty in breathing. When he reached the eastern gate of Lu, Confucius happened to meet Liuxia Ji.

Liuxia Ji said, "I'm ill at ease as I have not seen you for days. Your carriage seems to have been to some place far away. You went to see Zhi, I supposed, didn't you?"

Confucius looked up at the sky and sighed, saying, "Yes, I did."

Liuxia Ji asked again, "Did Zhi disappoint you the way I had described?"

Confucius answered, "You are certainly right. I was simply asking for trouble by trying to tame a wild tiger that almost devoured me!"

Zizhang asked Man Goude, "Why don't you behave yourself in accordance with virtue? If you do not behave yourself in accordance with virtue, you will not win trust from others. If you do not win trust from others, you will not be assigned any position. If you are not assigned any position, you will not gain any profit. Seen in this light, righteousness indeed brings fame and benefit.Even if an official gives up fame and profit and takes up a self-questioning attitude, it is impossible for him to behave himself without humaneness and righteousness!"

Man Goude responded, "A person with no sense of shame is likely to become wealthy; a person good at flattery is likely to obtain a high position. He who has gained the best fame and the most profit is a shameless person resorting to flattery. Seen in this light, flattery indeed brings fame and profit. If an official gives up his fame and benefit to take up a self-questioning attitude, he is behaving himself in accordance

【原文】

子张曰："昔者桀、纣贵为天子，富有天下。今谓臧聚曰：'汝行如桀、纣。'则有怍色，有不服之心者，小人所贱也。仲尼、墨翟，穷为匹夫。今谓宰相曰：'子行如仲尼、墨翟。'则变容易色，称不足者，士诚贵也。故势为天子，未必贵也；穷为匹夫，未必贱也。贵贱之分，在行之美恶。"满苟得曰："小盗者拘，大盗者为诸侯。诸侯之门，义士存焉。昔者桓公小白杀兄入嫂，而管仲为臣；田成子常杀君窃国，而孔子受币。论则贱之，行则下之，则是言行之情悖战于胸中也，不亦拂乎！故书曰：'孰恶孰美？成者为首，不成者为尾。'"

子张曰："子不为行，即将疏戚无伦，贵贱无义，长幼无序，五纪

【今译】

子张说："过去夏桀、商纣贵为天子，拥有整个天下的财富。如今若对奴仆说：'你的行为像夏桀、商纣。'他便会满脸羞愧，而内心里会不服气，可见夏桀、商纣是连卑贱的人都看不起的。孔子、墨子，困迫一生，一直是个平民百姓。如今若对宰相说：'你的行为像孔子、墨子。'他便会马上变得很谦虚，声称自己还不够，可见像孔子、墨子这样的士人才真正被人们看重啊。所以得势即便当天子，也不一定尊贵；困迫即便当平民百姓，也不一定低贱。尊贵低贱之分，只在德行的美丑。"满苟得说："小偷小摸的人被抓起来，大抢大夺的人却当了诸侯。诸侯的门庭里，便有了所谓仁人义士。过去齐桓公小白杀了哥哥纳了嫂嫂，而管仲却当他的臣子；田成子常杀害国君窃取国家，而孔子却接受了他的财礼。谈论起来便看不起人家，做起来却甘居人家的权威之下，可见这是言行不一在内心交战，不也太荒谬了吗！所以书上说：'什么好坏！成者为王，败者为寇。'"

子张说："你不修养德行，那么亲疏之间将失去伦理关系，贵贱之间将失去行为准则，长幼之间将失去先后顺序，五伦六纪种种人际关

with his inborn nature!"

Zizhang said, "Long ago, King Jie and King Zhou were monarchs who possessed as much as the entire kingdom. But slaves and servants today of lowly positions would get angry and feel insulted if you say to them, 'You should act in the way King Jie and King Zhou did.' That you should be treated as such is because Jie and Zhou were despised even by the meanest. On the other hand, Confucius and Mo Di were no better off than the common people in their day, yet officials of high ranks would readily assume inferiority in your presence if you say to him, 'You are acting in the way the two masters did.' The officials are high and noble indeed. Therefore, a powerful emperor may not be high and noble; a penniless man may not be humble and mean. What determines one's nobleness or meanness is how he behaves himself."

Man Goude said, "Petty thieves are jailed, while big robbers are made princes and dukes, on whose patronage men of virtue depend. Long ago, when Duke Huan of Qi, Xiao Bai, killed his brother and married his brother's wife, Guan Zhong served as his minister. Later, when Tian Chang killed Duke Jian of Qi and made himself the new king, Confucius accepted the money the new duke bestowed on him. Some people condemn Duke Huan and Tian Chang as mean while they themselves are acting in a more vulgar way. That reveals the contradiction between words and deeds within them. It simply makes no sense! So, there are books which say, 'Who's vicious and who's virtuous? He who succeeds becomes the superior; he who fails becomes the inferior.'"

Zizhang remarked, "Virtueless conduct would eventually result in utter confusion of human relationships. There would be no scale to determine the intimacy with one's near and distant kin, no norms and formalities to differentiate the noble and the mean, and no order to

【原文】

六位，将何以为别乎?”满苟得曰:“尧杀长子，舜流母弟，疏戚有伦乎?汤放桀，武王杀纣，贵贱有义乎?王季为適，周公杀兄，长幼有序乎?儒者伪辞，墨子兼爱，五纪六位，将有别乎?且子正为名，我正为利，名利之实，不顺于理，不监于道。吾日与子讼于无约，曰:‘小人殉财，君子殉名。其所以变其情、易其性，则异矣;乃至于弃其所为而殉其所不为，则一也。’故曰:无为小人，反殉而天;无为君子，从天之理。若枉若直，相而天极。面观四方，与时消息。若是若非，执而圆机。独成而意，与道徘徊。无转而行，无成而义，将失而所

【今译】

系，又将凭什么来加以区别呢?”满苟得说:“尧杀死自己的大儿子，舜流放异母弟弟，亲疏有伦理吗?商汤放逐夏桀，周武王杀灭商纣，贵贱有准则吗?排行老三的王季取代嫡长子而继承了王位，周公旦杀掉了哥哥管叔、蔡叔，长幼有顺序吗?儒家用仁义蒙骗人，墨家鼓吹兼爱，五伦六纪种种人际关系，还能有区别吗?况且，你只顾争名，我只顾争利，名与利的实情，既不能合于道理，也无法用大道来阐明。我天天与你在无约君面前争辩，说:‘小人为财死，君子为名亡。他们改变自己的真情、丧失自己的本性的目的虽然不同;至于抛弃自己应做的事而去追逐那不应做的事，却是一样的。’所以说:不要做小人，应该回头去追求你的天性;不要做君子，应该顺从自然之理。无论是曲还是直，都要依照你的自然准则去行事。要眼观四面八方，随着时光而生长消亡。是也罢，非也罢，只管抓住你那天道的机枢。独自完成你的心意，与大道一起漫步悠游。不要转变你的德行，不要成就你的仁义，否则将丧失你、所实践的自然之道;不要为你的财富

follow for the senior and junior. On what ground would human relationships then be ranked regarding the lord and the subject,the father and the son, the husband and the wife, the senior and the junior, the intimate and the distant?"

Man Goude refuted, "When King Yao killed his eldest son and King Shun exiled his half-brother, what was the value of kinship then? When King Tang of the Shang Dynasty exiled his lord King Jie of the Xia Dynasty and King Wu killed King Zhou of the Shang Dynasty, where then did the difference lie between the noble and the mean? When Wang Ji was made to mount the throne instead of his elder brothers and Duke Dan of Zhou murdered his two elder brothers, where did the order exist for the senior and the junior? Since Confucians are hypocritical in their arguments and Mohists advocate brotherly love among human beings, is it possible to establish proper order and rank for all human relationships?

"Besides, what you chase after is fame; what I pursue is benefit. In essence, fame and profit accord neither with reason nor with Tao. I used to argue ceaselessly with you in the presence of Wuyue, saying, 'Mean persons would die for possessions, whereas true gentlemen would die for honour. The reasons why they act against their will and violate their inborn nature may vary. However, they are the same in that both abandon what they should stick to in order to run after what they should not mind, even at the cost of their lives.' So, instead of acting like a mean person, you should follow your own nature. Instead of acting like a gentleman, you should obey the natural course of events. Whether the paths are straight or twisted, let things develop in their own way. Take everything into consideration; perish or alter with the changing times. Hold on to what governs changes, adhere to your own will, and advance or with-

【原文】

为；无赴而富，无殉而成，将弃而天。比干剖心，子胥抉眼，忠之祸也；直躬证父，尾生溺死，信之患也；鲍子立干，申子不自理，廉之害也；孔子不见母，匡子不见父，义之失也。此上世之所传，下世之所语，以为士者，正其言，必其行，故服其殃，离其患也。"

无足问于知和曰："人卒未有不兴名就利者。彼富则人归之，归则下之，下则贵之。夫见下贵者，所以长生、安体、乐意之道也。今子独无意焉，知不足邪？意知而力不能行邪？故推正不忘邪？"知和曰："今夫此人，以为与己同时而生、同乡而处者，以为夫绝俗过世之士焉。是专无主正，所以览古今之时、是非之分也。与俗化世，去至重，

【今译】

而奔波，不要为你的成功而献身，否则将丧失你的真情本性。比干被剖心，子胥被挖眼，这是忠心的祸害；直躬揭发父亲偷羊、尾生等待姑娘来约会而被淹死，这是诚实的祸害；鲍焦抱树而死、躯体成为肉干，太子申生不为自己蒙冤而申辩，这是清廉的祸害；孔子不能为母亲送终，匡章一辈子不与父亲见面，这是伦理的失败。这都是上代流传下来，近世常常谈论的事情，认为士人要端正自己的言论，信守自己的行为，所以才受到这些祸害，陷于这种种不幸。"

无足问知和说："人们说到底没有不喜欢名声追求利禄的。他富有别人便归向他，归向他便会对他低声下气，对他低声下声便使他高贵起来。被人服从被人尊贵，是得以延长寿命，使身体安适，使心情快乐的有效办法。如今你难道对此无意吗？是才智达不到呢，心有余而力不足呢，还是有心推求正道而不走邪路呢？"知和说："现今有这么一种人，把与自己同时而生，同地而住的人相比较，便认为自己也就是世上绝无仅有、出类拔萃的人了。其实这是用全无定准的眼光来观察古今的时代和是非的区别。是混同世俗，人云亦云，偏离了最重

draw along with Tao. Don't leave the path of virtue and don't promote your humaneness and righteousness, lest you lose your true character. Don't bustle for wealth and don't sacrifice your life for accomplishments, lest you violate the law of nature.

"Loyalty cost Bigan his heart and Wu Zixu his eyes; faithfulness led to Zhigong's disastrous testimony of his father's sheep stealing act and Weisheng's tragic drowning in the rising waters; honesty destroyed Bao Jiao, who'd rather die drying on the tree and Shen Shengdi, who'd rather hang himself than defend himself; righteousness brought loss to Confucius, who could not see his dying mother and Kuangzi, who could not visit his own father. The figures cited above were talked about everywhere in the days of our elder generations. They are still hot topics in our generation. It is always assumed that officialdom must speak in light of righteousness and act accordingly. It is on this account that misfortunes have befallen them all and destroyed them all."

Wuzu asked Zhihe, "Everyone wants fame and gain. When you are wealthy, others will flock after you. When they flock after you, they will take the inferior position. When they take the inferior position, they will worship you. It follows that when you are worshipped by inferiors, you will live long, keep fit and be happy. Now that you are the only one without this desire, is it because you do not have enough wits? Is it because you do desire so but have no means to achieve it? Or is it because you are single-minded in taking the course of righteousness?"

Zhihe answered, "There's a kind of men who assume that since they live in the same age and place as some celebrity, they must have transcended the secular world. In fact, they have no principle in mind to guide them. They cannot observe the distinction between the ancient and the modern or distinguish between right and wrong. They will eventually con-

【原文】

弃至尊，以为其所为也。此其所以论长生、安体、乐意之道，不亦远乎？惨怛之疾，恬愉之安，不监于体；怵惕之恐，欣欢之喜，不监于心。知为为而不知所以为，是以贵为天子，富有天下，而不免于患也。"

无足曰："夫富之于人，无所不利。穷美究势，至人之所不得逮，贤人之所不能及。侠人之勇力而以为威强，秉人之知谋以为明察，因人之德以为贤良，非享国而严若君父。且夫声色滋味权势之于人，心不待学而乐之，体不待象而安之。夫欲恶避就，固不待师，此人之性也。天下虽非我，孰能辞之？"知和曰："知者之为，故动以百姓，不违其度，是以足而不争，无以为，故不求。不足故求之，争四处而不

【今译】

要的养生之道，丢掉了最尊贵的自我真性，去追求他想要求得的名利富贵。用这样的说法来谈论延长寿命，使身体舒适，使心情愉快的办法，不也相差太远了吗？究竟什么是疾病般的痛苦，什么是悠闲自在的安乐，自身竟弄不明白；什么是提心吊胆的恐惧，什么是高高兴兴的欢喜，内心也分辨不清，只知一味追名逐利，却不懂得这样做的后果，因此即便高贵到当了天子，富有到占据了整个天下，仍然不能免于祸患啊。"

无足说："那富有对于人们来说，没有什么不好的。占尽美好的东西，高居权势的顶峰，这是道德高尚的人不能达到的，更是贤人无法指望的。他挟持着别人的勇力来形成自己的威望和强大，操纵着别人的智谋来显示自己的明察，依靠着别人的才德来标榜自己的贤良，虽然没有得到国家权力的享受，但他的威严却与国君一模一样。再说那动听的音乐、漂亮的女人、美味的食物、高高在上的权力威风，这些东西对于人来说，不用等到仿效内心便会喜欢它们，不用等到练习身体就将安于对它们的享受。那喜爱的就往上凑，讨厌的就躲开，根本不用等着老师来教，这是人的本性啊。即使普天下的人都认为我这种看法不对，可谁又能把声色权势等都推开呢？"知和说："明智的人所作所为，所以都是顺着百姓的心意，不违背他们的常规，因此知足而不会争夺，无所作为也就不贪求。心不知足所以便贪求别人的，向四

form themselves with conventional patterns and seek after fame and gain at the cost of self-esteem and self-respect. From such a point of view, they are talking about achieving longevity, keeping fit and enjoying life. Aren't they too off the point? They will not be able to see how both pains caused by sorrow and comfort brought by gratification impair their health. They will not be able to see how fears caused by anxiety and happiness brought by joy harm their mind. They know what they want to accomplish but do not know why. So, though they may be as high and noble as kings, though they may possess as much as the world, they cannot be free from misfortunes."

Wuzu said, "It does not hurt one to have high positions and possessions. The perfect men and the sagacious men are denied the enjoyment of all the pleasures and the possession of the supreme power. Once one attains wealth and authority, he can abuse the bravery of other people to increase his own might, manipulate the wits of other people to display his own sharp vision, and rely on the virtue of other people to augment his gentleness and kindness. In addition, he can look stern like a king although he does not possess the kingdom. By nature, everyone takes to pleasing sounds, beautiful colours, delicious tastes and supreme power. The mind does not have to learn to like them and the body does not have to adjust itself to accept them. Lusts, dislikes, evasion and submission do not have to be taught because they are parts of the human nature. No one can be free from all these even if everybody thinks that I am to be blamed!"

Zhihe said, "Wise men act in accordance with the wish of the people and do not go against their will. Therefore, the people are contented and thus do not strive for more; they do not want to accomplish anything and thus do not aspire for more. Discontent leads to the pursuit of gains.

【原文】

自以为贪；有馀故辞之，弃天下而不自以为廉。廉贪之实，非以迫外也，反监之度。势为天子，而不以贵骄人；富有天下，而不以财戏人。计其患，虑其反，以为害于性，故辞而不受也，非以要名誉也。尧、舜为帝而雍，非仁天下也，不以美害生也；善卷、许由得帝而不受，非虚辞让也，不以事害己。此皆就其利，辞其害，而天下称贤焉，则可以有之，彼非以兴名誉也。”

无足曰：“必持其名，苦体、绝甘、约养以持生，则亦久病长厄而不死者也。”知和曰：“平为福，有馀为害者，物莫不然，而财其甚者也。今富人，耳营钟鼓管籥之声，口嗛于刍豢醪醴之味，以感其意，遗忘其业，可谓乱矣；侅溺于冯气，若负重行而上〔阪〕也，可谓苦

【今译】

面八方去争夺还不认为自己是贪婪；心感有余所以才辞让，放弃整个天下也不认为自己是清廉。清廉与贪婪的实质，并不是外在的物质条件所迫使，而要回过头来审察自己的标准。处在天子的权位上，却不凭着自己的高贵而傲视别人；据有全天下的财富，却不用钱财去戏弄别人。衡量一下它的祸害，考虑一下它的反面，认为权势财富将危害自己的本性，所以拒绝而不接受，这并非是想用这来沽名钓誉。尧、舜为天子而雍容随和，并非有心要对天下人仁爱，而是不追求美满以危害性命；善卷、许由能够做天子而不接受，并非虚伪地推辞谦让，而是不愿因世事而损伤自己。这些人都是向有益靠拢，辞去那祸害，天下人称赞他们为贤明，这样的名誉倒是可以接受的，因为他们并不是在有心沽名钓誉。”

无足说：“务求保持自己的名誉，苦了身体，断绝享用，过着简陋的生活来维持生命，那么这也如同一个长期生病受磨难只差还没死的人。”知和说：“均平就是幸福，多馀便将产生祸害，万物莫不如此，而财富更是其中最厉害的。如今的富人，耳边聒噪着钟鼓箫笛的乐声，嘴巴尝够了珍馐佳酿的美味，撼动着自己的意念，遗忘了自己的事业，可说是够迷乱的了；深深沉陷在牢骚愤懑之中，如同负重千斤

Some people pursue after everything and yet do not acknowledge their greed. Some people give up things deliberately when they have a surplus. Even if they give up all the wealth in the world, they do not consider themselves honest. Honesty or greed should not be a matter of outside force but a matter looking from the inside. Some people may be as powerful as kings, but they will not despise others because of their positions. Some people may possess as much as a kingdom, but they will not be domineering because of their wealth. They refuse to come to the throne because they contemplate the trouble in the future, consider the negative side of things and regard it as harmful to their true nature, not because they want to reap fame. When King Yao and King Shun ruled over the world, all lived in harmony. It was not because they governed the world with humaneness, but because they did not desire to destroy their life by practising what was good. Shan Juan and Xu You refused to accept the throne offered to them not because they wanted to make a show, but because they did not want to ruin their life by ruling the kingdom. They took what was good and rejected what was bad; yet they have been praised as wise and capable men. There is no denying that they were entitled to win that fame, but they certainly did not seek after it."

Wuzu said, "Fame must be preserved. If one toils his body, rejects nice food and lives a frugal life just to maintain his existence, he is one who is still breathing but suffering from diseases and fatigue."

Zhihe said, "Average possession means happiness; surplus means trouble. This applies to all and it is even more obvious with material acquisition. Now, a well-off man longs to hear the musical sounds of drums and flutes and quenches his appetite by beef, pork and good wine. His lust for more is thus aroused and his mission is forgotten. In fact, he is all confusion. Consequently, he finds himself in agony, as if he were climbing

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【原文】

矣；贪财而取慰，贪权而取竭，静居则溺，体泽则冯，可谓疾矣；为欲富就利，故满若堵耳而不知避，且冯而不舍，可谓辱矣；财积而无用，服膺而不舍，满心戚醮，求益而不止，可谓忧矣；内则疑劫请之贼，外则畏寇盗之害，内周楼疏，外不敢独行，可谓畏矣。此六者，天下之至害也，皆遗忘而不知察。及其患至，求尽性竭财，单以反一日之无故而不可得也。故观之名则不见，求之利则不得，缭意〔绝〕体而争此，不亦惑乎！”

【今译】

爬行在山坡之上，可说是够劳累的了；贪求财货而落得疾病缠身，贪求权位而弄得精疲力竭，闲居无事便怠惰懒散，躯体肥胖而气喘吁吁，可说是够痛苦的了；因为贪图财富追求私利，所以欲望满溢像耳朵都被堵塞了一样还不知退避，财货堆积如山还不肯罢休，可说是够羞耻的了；财货屯积却没有用处，念念不忘而不能抛开，满腹的焦虑与烦恼，希求更多而永无止境，可说是够忧心的了；在家便怀疑会遭受强行勒索的灾难，出外便害怕土匪强盗的祸害，家里围上塔楼层层防备，外出不敢单独行走，可说是够害怕的了。这六种情况，是天下最大的祸害，但人们却都忘记了而不知省察。直到那灾祸降临，想要倾家荡产保全性命，只求恢复一天的平安无事也不可能了。所以看看那名，名已看不见，找找那利，利已得不到。当初劳心费神精疲力竭地去争夺它们，岂不糊涂吗！”

a hill with a heavy burden on his back. In fact, he is all misery. He is hated for his lust for possessions and exhausted for his aspiration for power. He indulges himself in lust when he lives in leisure; he becomes arrogant when he is full of energy. In fact, he is all illness. He runs after personal gains so as to become wealthy and is still not satisfied with his possessions, which have been piled above the wall. The more greedy he becomes, the less possible it is for him to stop wanting. In fact, he is all shame. Though he has no use for the accumulated possessions, he can not take them off his mind and still refuses to give them up. He becomes worried and obsessed as he desires gains endlessly. In fact, he is all anxiety. Afraid that he may be robbed at home or killed outside, he builds everywhere in his residence defensive towers with openings for shooting and he dreads to go outside. In fact, he is all fear. All the six conditions above are the most destructive. However, people often forget them and do not examine them. When misfortunes befall, they will find it impossible to preserve their lives in spite of their readiness to give up all the possessions in exchange for one day's peace in poverty. As a result, they own nothing in terms of possession and fame. Isn't he senseless to exhaust the mind and fatigue the body to strive for fame and gain!"

说剑第三十

【原文】

昔赵文王喜剑，剑士夹门而客三千余人，日夜相击于前，死伤者岁百余人，好之不厌。如是三年，国衰，诸侯谋之。

太子悝患之，募左右曰："孰能说王之意止剑士者，赐之千金。"左右曰："庄子当能。"太子乃使人以千金奉庄子。庄子弗受，与使者俱往见太子，曰："太子何以教周，赐周千金？"太子曰："闻夫子明圣，谨奉千金以币从者。夫子弗受，悝尚何敢言？"庄子曰："闻太子所欲用周者，欲绝王之喜好也。使臣上说大王而逆王意，下不当太子，则身刑而死，周尚安所事金乎？使臣上说大王，下当太子，赵国

【今译】

从前赵文王爱好剑术，剑士们紧紧傍着他宫廷两边而寄居的有三千多人，日日夜夜在他面前相互击斗，死伤的人一年里有一百多，而他对剑术的爱好一直没有厌烦。像这样过了三年，国势已经衰落，各国诸侯在打赵国的主意了。

太子悝对此十分忧虑，向手下人悬赏征募说："谁能说服大王的心让他与剑士们断绝来往，赏给他一千金。"手下人说："庄子应该可以。"太子便派人把一千金送给庄子。庄子不接受这份重礼，与使者一道去见太子，说："太子对我有何吩咐，竟赐给我一千金？"太子说："听说先生贤明通达，谨奉上一千金送给先生的随从人员。先生不接受这点小礼，我还敢说什么？"庄子说："听说太子想使用我，是要断绝国王（对剑术）的爱好。倘若我向上劝说大王却触怒了大王的心，对下不能称太子的意，自己便会受刑而死，我还要这一千金做什么用呢？

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Chapter 30

Persuasion with Swordplay

Many years ago, Duke Wen of Zhao was so fond of swordplay that he had more than three thousand swordplayers gathering at his place. Day and night, they competed against one another to entertain the king. Though more than a hundred were killed every year, the king's fondness for swordplay never faded. Three years went by and the state of Zhao declined, so other states plotted to attack Zhao.

Li, the crown prince, was greatly worried. He consulted the officials, promising, "Whoever can persuade the duke to give up swordplay will be rewarded one thousand ounces of gold." The officials all suggested, "Only Zhuangzi can accomplish the mission."

The crown prince immediately ordered an official to send one thousand ounces of gold to Zhuangzi. Zhuangzi, however, refused to accept it and went to see the prince along with the official. He asked the prince, "What do you want me to do for you? Why do you grant me such a generous gift?"

The prince answered, "I've heard that you are an able and wise master. The gift was presented to your followers. Now that you have refused to accept it, I have nothing to say!"

Zhuangzi said, "I heard that you wished me to persuade the duke to abandon his indulgence in swordplay. If my talk should displease the king and disappoint you at the same time, then I would be punished and killed. What would be the use for me to accept such a generous gift? On the

【原文】

何求而不得也?”太子曰:“然。吾王所见,唯剑士也。”庄子曰:“诺。周善为剑。”太子曰:“然吾王所见剑士,皆蓬头突鬓垂冠,曼胡之缨,短后之衣,瞋目而语难,王乃说之。今夫子必儒服而见王,事必大逆。”庄子曰:“请治剑服。”

治剑服三日,乃见太子。太子乃与见王,王脱白刃待之。庄子入殿门不趋,见王不拜。王曰:“子欲何以教寡人,使太子先?”曰:“臣闻大王喜剑,故以剑见王。”王曰:“子之剑何能禁制?”曰:“臣之剑十步一人,千里不留行。”王大悦之,曰:“天下无敌矣。”庄子曰:

【今译】

倘若我向上说服了大王,对下称了太子的心意,那么我向赵国要求什么而得不到呢?”太子说:“是的。我们大王接见的人,只有剑士。”庄子说:“好的。我善于击剑。”太子说:“不过我们大王所接见的剑士,都是蓬头散发,鬓毛高翘,帽子下垂,扎着粗大的帽带,衣服后摆极短,高高吊起,横眉瞪眼,说话粗野而吃力,这样大王才喜欢。倘若先生一定要穿着学者的衣服去见大王,事情肯定会砸锅。”庄子说:“那就请让我去置办一套剑服吧。”

庄子花了三天制成一套剑服,便来见太子。太子便陪同他一起去见赵文王,文王拔出白晃晃的宝剑等待着庄子。庄子进入殿门以后并不像一般人那样恭敬地小跑,见了文王也不下拜。文王说:“先生想对我有何指教,而让太子先替您介绍?”庄子说:“我听说大王爱好剑术,所以凭着这把剑来见大王。”文王说:“先生的这把剑又如何能制服对手呢?”庄子说:“我这把剑十步之内要杀一人,纵横千里,所向无敌。”文王听了大喜,说:“那真是天下无敌了。”庄子说:“击剑这

contrary, if I could persuade the king and please you, too, nothing I ask for from the state of Zhao should be unattainable then!"

The prince agreed, "That's true. The fact is that the duke sees nobody but those swordplayers."

Zhuangzi said, "That is not a problem, for I'm also good at swordplay."

The prince said, "But the players that the duke favours to see are all those whose hair is dishevelled, locks on the temples untrimmed, hats hanging low, and hat ribbons thick and coarse. They all wear short combating clothes and have a glaring look. They are all inarticulate because of puff and blow. It is strange that the duke should like them. If you are going to see the duke in the robe of a scholar, things will not come to a good result."

Zhuangzi said, "Please get ready for me an outfit of a swordplayer."

Three days afterwards, Zhuangzi, wearing the outfit, went to the prince. The prince went along with Zhuangzi to see the duke, who was expecting them, his sharp sword unsheathed.

Zhuangzi walked into the palace at a leisure pace. He did not prostrate himself at the sight of the duke. The duke said," I wonder what advice you have for me that you need the prince's introduction."

Zhuangzi said, "I've heard that you are fond of swordplay, so I've come all the way to display my swordsmanship."

The Duke asked, "How do you employ your swordsmanship to defeat your opponent?"

Zhuangzi replied, "When I wield my sword, I can defeat one opponent every ten paces, and I can advance a thousand *li* without meeting my equal."

Greatly delighted, the duke said, "You are incomparable indeed!"

【原文】

“夫为剑者，示之以虚，开之以利，后之以发，先之以至。愿得试之。”王曰：“夫子休，就舍待命，令设戏请夫子。”王乃校剑士七日，死伤者六十馀人，得五六人，使奉剑于殿下，乃召庄子。

王曰：“今日试使士敦剑。”庄子曰：“望之久矣。”王曰：“夫子所御杖，长短何如?”曰：“臣之所奉皆可。然臣有三剑，唯王所用。请先言而后试。”王曰：“愿闻三剑。”曰：“有天子剑，有诸侯剑，有庶人剑。”王曰：“天子之剑何如?”曰：“天子之剑，以燕溪、石城为锋，齐、岱为锷，晋、（魏）〔卫〕为脊，周、宋为镡，韩、魏为夹，包以四夷，裹以四时，绕以渤海，带以恒山，制以五行，论以刑德，

【今译】

玩艺儿，先要让对方感到你很虚弱，再用点甜头来引诱对方，出手要在对方之后，但击中却要在对方之先。希望能得到一个机会来试试我的剑术。”文王说：“先生暂且休息，到馆舍去住下来听候命令，让我把比武安排好以后再来请先生。”文王于是用了七天时间让手下的剑士们比斗较量，死伤六十多人，挑选出五六人，让他们拿着剑在宫殿下面等候，然后才召见庄子。

文王说：“今天试试让几名剑士与您对对剑。”庄子说：“盼望已久了。”文王说：“先生使用的剑，长短怎么样?”庄子说：“我用的长短都可以。不过我有三种剑，可任凭大王选用。请让我先介绍一下，然后再比试。”文王说：“愿意听听这三种宝剑。”庄子说：“有天子剑，有诸侯剑，有平民百姓剑。”文王说：“天子的剑怎么样?”庄子说：“天子的剑，用燕溪、石城作剑尖，用齐国、泰山作剑刃，用晋国、卫国作剑背，用周王京都和宋国作剑环，用韩国、魏国作剑把，用四方各民族将它包起来，用四季时令将它裹起来，用渤海将它缠起来，用恒山将它扎起来，用五行来掌握它，用刑律德教来研讨它，用阴阳

Zhuangzi went on to say, "My principle of swordplay is to reveal on purpose the weakness to my rival first and let him take the advantage at the beginning. Then I shall be on the offensive and try to hit him before he has a chance to get me. I'd like to have an opportunity to try my way here."

The duke said, "I'd like you to rest in my place at the moment and wait for further notice. I'll have a big swordplay contest arranged before I ask you to compete."

For seven days the duke had the players compete with one another, among whom over sixty were killed or wounded. Finally, five or six were chosen and told to wait with their swords in front of the palace before Zhuangzi was called. The duke said, "Today I'll let you compete with these players."

Zhuangzi said, "I've been looking forward to it for days."

The duke asked, "What kind of sword do you use, long or short?"

Zhuangzi answered, "Either will do. But I have got three swords, for you to choose for me. Please allow me to explain what I mean before starting the contest."

The duke said, "I'd like to hear about the three swords."

Zhuangzi said, "The three swords are the sword of the king, the sword of the duke and the sword of the common man."

The duke asked, "What's the sword of the king like?"

Zhuangzi answered, "The sword of the king is made with Yanxi Gorge and Shicheng Hill as its point, Mount Tai in the state of Qi as its blade, the state of Jin and the state of Wei as its spine, the territory around the capital of Zhou and the state of Song as its ring, and the state of Han and the state of Wei as its handle. It is wrapped with the uncivilized tribes and encircled with the four seasons, surrounded by the waters in the Bohai

【原文】

开以阴阳，持以春夏，行以秋冬。此剑直之无前，举之无上，案之无下，运之无旁。上决浮云，下绝地纪。此剑一用，匡诸侯，天下服矣。此天子之剑也。”文王芒然自失，曰：“诸侯之剑何如?”曰：“诸侯之剑，以知勇士为锋，以清廉士为锷，以贤良士为脊，以忠圣士为镡，以豪杰士为夹。此剑直之亦无前，举之亦无上，案之亦无下，运之亦无旁。上法圆天，以顺三光；下法方地，以顺四时；中和民意，以安四乡。此剑一用，如雷霆之震也，四封之内，无不宾服而听从君命者矣。此诸侯之剑也。”王曰：“庶人之剑何如?”曰：“庶人之剑，蓬头突鬓垂冠，曼胡之缨，短后之衣，瞋目而语难，相击于前，上斩

【今译】

来替它磨砺开锋，春夏之时让它保养，秋冬之时让它挥舞。这把剑朝前直刺所向披靡，向上举刺无物能顶住，向下压刺无物能承受，向四面八方挥舞无挡无遮。上可以划破长空的浮云，下可以割断系地的大绳。这把剑一旦使用，就能使诸侯都走上正道，普天下都将归服。这就是天子的剑。”文王听了茫茫然像失了魂魄，说：“诸侯的剑又怎么样?”庄子说：“诸侯的剑，用智慧勇敢的人作剑尖，用清廉正直的人作剑刃，用贤明能干的人作剑背，用忠诚通达的人作剑环，用英豪杰出的人作剑把。这把剑朝前直刺也所向披靡，向上举刺也无物能顶住，向下压刺也无物能承受，向四面八方挥舞也无挡无遮。上效法圆天，与日、月、星辰相顺应；下效法方地，与四季时令相顺应；中随和民意，使四方安宁。这把剑一旦使用，如雷霆震撼大地，四境之内，没有不来归服而听从国君号令的了。这就是诸侯的剑。”文王说：“平民百姓的剑又怎么样呢?”庄子说：“平民百姓的剑，蓬头披发，鬓毛高翘，帽子下垂，粗大的帽带，后短的上衣，一个个横眉瞪

Sea, and ribboned with Mount Heng. It governs the world with the five elements and judges the right and the wrong with punishment and virtue. It initiated its power with energy of *yin* and *yang*, maintains its power with warmth of spring and summer, and exercises its power with the force of autumn and winter. Nothing remains whatever way the sword thrusts, whether straight forward, upward, downward, or sideward. When it is waved forward, it severs the clouds in heaven; when it waved downward, it cuts off the four corners of the earth. Once in use, it can rectify the dukes and subdue all. That is the sword of the king."

Bewildered, the duke asked, "What is the sword of the duke like?"

Zhuangzi replied, "The sword of the duke is made with men of courage and intellect as its point, men of honesty as its blade, men of capability and virtue as its spine, men of loyalty and wisdom as its ring, men of valour as its handle. Similar to the power of the sword of the king, nothing remains wherever it goes, whether forward, upward, downward or sideward. Above, it obeys the order of the round heaven and follows the sun, the moon, and the stars. Below, it obeys the laws of the square earth and follows the four seasons. Between the heaven and the earth, it accords with the will of the public and achieves stability all over. Once it is in use, it is as if the entire land within the borders were shaken by great thunder. No one refuses to obey the orders of the duke. That is the sword of the duke."

The duke asked, "What about the sword of the common man?"

The reply was, "The sword of the common man is made for those whose hair is disheveled, hair on the temples untrimmed, hats hanging low, and hat ribbons thick and coarse. The players wear short combating clothes, and they are inarticulate because of puff and blow. These players compete with one another and destroy themselves for show. As a

【原文】

颈领，下决肝肺。此庶人之剑，无异于斗鸡，一旦命已绝矣，无所用于国事。今大王有天子之位而好庶人之剑，臣窃为大王薄之。”

王乃牵而上殿，宰人上食，王三环之。庄子曰：“大王安坐定气，剑事已毕奏矣！”于是文王不出宫三月，剑士皆服毙其处也。

【今译】

眼，说话粗野而吃力，互相面对面击杀，朝上斩断脖子，朝下划开肝肺。这就是平民百姓的剑，与公鸡相斗没有差别，片刻功夫性命就断送了，对国家大事毫无用处。如今大王拥有天子的权位，却爱好平民百姓的剑，我私下里认为大王应该鄙弃它。”

赵文王亲自拉着庄子的手走上大殿，传膳官摆上酒食，文王围着饭桌走了三圈，仍然深感惭愧不安。庄子说：“大王安坐下来定定神吧，关于剑的事我已启奏完了。”于是赵文王有三个月没出宫门，剑士们一个个愤懑填胸，都在馆舍里自杀了。

result, they are either beheaded or have their bodies cut open. In short, he who waves the sword of the common man does not differ from the gamecock. Once he dies, he is of no avail to the state. I say to myself that you, as the noble duke, should despise the sword of the common man you now favour."

The duke showed Zhuangzi to his palace, where his cook brought food. Feeling ashamed, the duke walked around the seats three times. Zhuangzi said, "Your majesty, please sit down and calm yourself, for I have finished presenting my way of swordplay."

Thereafter, Duke Wen of Zhao shut himself within the palace for three months and the swordplayers staying at his place all took their own lives with the swords.

渔父第三十一

【原文】

孔子游乎缁帷之林，休坐乎杏坛之上。弟子读书，孔子弦歌鼓琴。奏曲未半，有渔父者下船而来。须眉交白，被发揄袂，行原以上，距陆而止，左手据膝，右手持颐以听。曲终，而招子贡、子路二人俱对。

客指孔子曰："彼何为者也？"子路对曰："鲁之君子也。"客问其族，子路对曰："族孔氏。"客曰："孔氏者何治也？"子路未应，子贡对曰："孔氏者，性服忠信，身行仁义，饰礼乐，选人伦。上以忠于世主，下以化于齐民，将以利天下。此孔氏之所治也。"又问曰："有土之君与？"子贡曰："非也。""侯王之佐与？"子贡曰："非也。"客乃

【今译】

孔子在一片名叫"黑色帷幕"的树林中漫游，坐在杏坛上休息。弟子们读书，孔子弹琴吟唱。曲子还未弹奏一半，有一个渔夫下船走了过来。他胡子眉毛全都白了，披散着头发，甩着衣袖，沿着水岸而上，到一处高平之地坐了下来，左手按着膝盖，右手托着腮帮，听孔子弹琴。曲子弹完以后，他便把子贡、子路二人召过去跟他对话。

渔夫指着孔子说："他是干什么的呀？"子路回答说："他是鲁国的君子。"渔夫问孔子的姓氏，子路回答说："姓孔。"渔夫说："这位姓孔的研究些什么啊？"子路还没开口，子贡回答说："这位孔氏，心性敬服忠诚，亲身实践仁义，整顿礼乐，制定人伦准则。对上用这些道理来效忠于当代君主，对下用这些道理来教化平民百姓，要用它们来使普天下受益。这就是孔氏所研究的学问。"渔夫又问说："他是一位有封土的国君吗？"子贡说："不是的。""是侯王的辅佐大臣吗？"子

Chapter 31

The Fisherman

On one of his many travels, Confucius came to the Ziwei Forest, known for its luxuriant, dense trees. He and his disciples sat on the Apricot Terrace for a rest. His disciples were reading books while he was singing and playing the Chinese lute. When he was about halfway through the music, there came down from a boat an old fisherman with white beards, white eye brows and long hair. He walked up the river bank with his big sleeves flipping and paused to listen to the music and singing as he came to a high and flat ground, with his left hand on his knee and his right hand under his chin. As the music came to a stop, he beckoned to the two disciples, Zigong and Zilu, to come over to him.

Pointing toward Confucius, the fisherman asked, "Who is he?"

"He is a gentleman from the state of Lu," answered Zilu.

"What's his family name?" the fisherman then asked.

"Confucius," answered the disciple.

"What does he study and excel in?" the fisherman went on.

Before Zilu could give the reply, the other disciple, Zigong, inserted, "He believes in loyalty and faithfulness, practises humaneness and righteousness, modifies rituals and music, and ranks the human relations. He is loyal and faithful to the ruler; he instructs and guides the subjects, so as to bring benefit to the world. This is what he studies and excels in."

After a moment the fisherman asked, "Is he a prince with a fief?"

"No," Zigong said.

【原文】

笑而还，行言曰："仁则仁矣，恐不免其身。苦心劳形，以危其真。呜呼远哉，其分于道也！"

子贡还报孔子。孔子推琴而起，曰："其圣人与？"乃下求之。至于泽畔，方将杖拏而引其船，顾见孔子，还乡而立。孔子反走，再拜而进。客曰："子将何求？"孔子曰："曩者先生有绪言而去，丘不肖，未知所谓，窃待于下风，幸闻咳唾之音，以卒相丘也。"客曰："嘻！甚矣，子之好学也！"

孔子再拜而起，曰："丘少而修学，以至于今，六十九岁矣，无所得闻至教，敢不虚心？"客曰："同类相从，同声相应，固天之理也。吾请释吾之所有，而经子之所以。子之所以者，人事也。天子、诸侯、

【今译】

贡说："不是的。"渔夫便笑着转身回去，一边走一边叨咕着说："仁爱倒是仁爱的了，只怕自身难免祸患。苦了心智，累了形体，而使自己的天然本性遭受危害。唉，这个人背离大道太远了啊！"

子贡回来告诉了孔子。孔子推开琴站起来，说："恐怕是位圣人吧？"于是便走下杏坛去找那位渔夫。来到湖泽岸边，那渔夫正拿着船桨准备开船离岸，回头看见了孔子，便转过身来站住了。孔子倒退着紧跑了几步，然后拜了两拜再往前走过去。渔夫说："你想找我干什么啊？"孔子说："刚才先生留下了刚开个头的话就走开了，我很愚笨，还不明白先生的话，所以在这下首等候着，但愿有幸能听到先生的咳唾之声，以便完成对我的帮助。"渔夫说："咦，你好学也真够强烈的了！"

孔子又拜了两拜，起身说："我从小就追求学问，一直到今天，已有六十九岁了，但从来没能听到最完美的教导，哪敢不虚心呢？"渔夫说："同类的东西相互凑在一起，相同的声音彼此应和，本是自然的道理。请让我推衍我的看法来分析一下你的所作所为。你的所作所为，

"Is he an official to the prince?" the fisherman continued.

"No," Zigong answered.

The old fisherman turned around and walked away, saying, "Confucius sounds humane, but I'm afraid that he still cannot be free of trouble. The mental and physical torture he has imposed upon himself is jeopardizing his own natural disposition. Oh, he is too far from the genuine Tao."

Zigong returned to Confucius and reported the intercourse with the old fisherman. Pushing the lute away, Confucius stood up and said, "The old fisherman must be a sage." Then Confucius came down from the terrace and walked toward the river in search of the old fisherman, who was just about to row away his boat. When he looked back and saw Confucius, he turned around. Confucius backed a few steps, made a bow and approached him.

The fisherman asked, "Is there anything I can do for you?"

"Yes. I'm not clever enough to see the implication of your remarks which you didn't fully explain, so I took the liberty to come to wait for you. I wish I could converse with you in person so that I could benefit from your remarks," Confucius replied.

"So you are very studious," the fisherman commented.

Confucius bowed again and said, "I've been studious since my childhood. I'm now sixty-nine, but have never heard even for once such fine teachings of truth. How dare I indulge myself to be indifferent to your teachings?"

The fisherman said, "According to the principles of nature, things of the same kind cluster while sounds of the same frequency harmonize. Let me explain what I know so as to be of some help to your activities. You have been engaged in the worldly affairs. If the four classes of people — the king, the princes, the officials and the common people —

【原文】

大夫、庶人，此四者自正，治之美也；四者离位，而乱莫大焉。官治其职，人忧其事，乃无所陵。故田荒室露，衣食不足，征赋不属，妻妾不和，长少无序，庶人之忧也；能不胜任，官事不治，行不清白，群下荒怠，功美不有，爵禄不持，大夫之忧也；廷无忠臣，国家昏乱，工技不巧，贡职不美，春秋后伦，不顺天子，诸侯之忧也；阴阳不和，寒暑不时，以伤庶物，诸侯暴乱，擅相攘伐，以残民人，礼乐不节，财用穷匮，人伦不饬，百姓淫乱，天子有司之忧也。今子既上无君侯有司之势，而下无大臣职事之官，而擅饰礼乐，选人伦，以化齐民，不泰多事乎？且人有八疵，事有四患，不可不察也。非其事而

【今译】

都是人世的事情。天子、诸侯、卿大夫、平民百姓，这四种人如果能各自端正，那就是太平盛世的美好境界；倘若这四种人各自偏离了自己的位置，祸乱也就没有比这更大的了。当官的治理好自己的本职工作，人们都考虑自己的事情，就不会有任何干扰凌乱的现象。所以，田地荒芜，房塌屋漏，缺衣少吃，赋税上缴不起，妻妾不能和睦，老少没有顺序，这是平民百姓的忧虑；才能不胜任职务，政事管理得不好，品行不清白，部下荒忽怠惰，功业没有建树，官爵俸禄不能保持，这是卿大夫们的忧虑；朝廷没有忠臣，国家昏暗混乱，百工技艺粗劣，进献的贡品不精美，春秋两季朝觐天子落后于同列诸侯，触犯天子的心意，这是诸侯的忧虑；阴阳失调，寒暑变化不合时令，以至于万物的生长受到伤害，诸侯暴乱，擅自相互侵夺攻伐，致使无辜百姓遭受蹂躏，礼乐没有节度，国库空虚，人伦纲常紊乱，百姓行为放纵不守礼法，这是天子的忧虑。如今你既然上无天子诸侯掌管的权势，下无大臣百官所负责的职守，却擅自整顿礼乐，制定伦理纲常，来教化平民百姓，不是太多事了吗？而且人有八种毛病，事有四种祸患，不能不看清楚。不是自己的事也插手去管，这叫做揽权；没有理

occupy their proper positions, the society will be in good order; otherwise, chaos and disorder will be inevitable. If the officials do their respective duties and the people are engaged in their respective businesses, there will be no trouble at all. Therefore, the common people are worried about the waste of their land, the destruction of their shelters, the lack of their food and clothing, the overdue of taxes, the dispute between their wives and concubines, and the transposition of the old and the young. The officials are worried about insufficient qualifications for their positions, the incompetence in performing their duties, the abuse of their power, the negligence of their subordinates, the lack of merits and prestige, and the dismissal from their official positions. The princes and dukes are worried about the absence of faithful officials in the royal court, the confusion of the capital and fief, the inadequacy of artistic skills, the imperfection of articles of tribute to the king, the violation of proper sequence of order in the royal court, and their incompetence to please the king. The king is worried about the disharmony of *yin* and *yang*, the improper change of the four seasons that will impair the growth of all things on earth, the riots of princes and dukes with their wars and expeditions that will lead to the killing and suffering of the people, the inappropriateness of rituals and music, the exhaustion of financial power, the chaotic order of human relations, and the defiance of law by the common people. Now, you neither hold the position of a prince, nor that of a minister, but you are presumptuously modifying the norms of rituals and music and setting up the order of human relations in an attempt to instruct and guide the subjects. Don't you think you are minding too much business?

"Man has eight vices and four iniquities to be guarded against. Minding other people's business is arrogation; giving admonishments in disre-

【原文】

事之，谓之揔；莫之顾而进之，谓之佞；希意道言，谓之谄；不择是非而言，谓之谀；好言人之恶，谓之谗；析交离亲，谓之贼；称誉诈伪以败恶人，谓之慝；不择善否，两容颊适，偷拔其所欲，谓之险。此八疵者，外以乱人，内以伤身，君子不友，明君不臣。所谓四患者，好经大事，变更易常，以挂功名，谓之叨；专知擅事，侵人自用，谓之贪；见过不更，闻谏愈甚，谓之很；人同于己则可，不同于己，虽善不善，谓之矜。此四患也。能去八疵，无行四患，而始可教已。”

孔子愀然而叹，再拜而起，曰：“丘再逐于鲁，削迹于卫，伐树于宋，围于陈、蔡。丘不知所失，而离此谤者何也？”客凄然变容曰：“甚矣，子之难悟也！人有畏影恶迹而去之走者，举足愈数而迹愈多，

【今译】

睬硬要进身去投合，这叫做巧佞；窥测别人的心意尽说顺耳的话，这叫做谄媚；不讲是非曲直，人云亦云，这叫做阿谀；喜欢说别人的坏话，这叫做进谗；挑拨别人的关系，离间别人的亲近之情，这叫做贼害；口是心非地吹捧，用高帽子来败坏别人，这叫做暗算；不管善恶美丑，脚踏两只船两面讨好，不择手段地窃取自己所希望求得的东西，这叫做阴险。有这八种毛病的人，对外扰乱别人，对内伤害自身，君子不会与他们交朋友，英明的国君不会任用他们做臣僚。所谓四种祸患是：喜欢经管大事，标新立异，来钓取功名，这叫做叨窃；自恃才智独断专行，盛气凌人刚愎自用，这叫做贪婪；看到了错误也不改正，听到了规劝反而变本加厉，这叫做执拗；别人与自己一致就认为是好，不一致即使再好也说他不好，这叫做自尊自大。这就是四种祸患。能去掉那八种毛病，不做这四种祸患之事，才可以教育。”

孔子惭愧地叹了一口气，拜了两拜站起身来，说：“我两次被鲁国驱逐，在卫国受到不许再踏进半步的警告，在宋国遭到连自己休息过的那棵大树都被砍倒的侮辱，在陈国、蔡国的交界地带受到围困。我不知道自己到底有什么过失，而受到这种种打击的原因究竟是什么呢？”渔夫脸色变得有些悲凉，说：“太厉害了，你的难以觉悟！有一种人，害怕自己的影子，讨厌自己的脚印，便想摆脱它们而拼命朝前跑，结果抬脚越频繁脚印越多，跑得越快影子跟得越紧，还自以为跑

gard of the king's attitude is sycophancy; humbling oneself to conform to others is toadiness; fawning upon others is flattery; speaking maliciously about others is slandering; fomenting dissensions is instigation; to injure the reputation of others by vicious statements is malice; making no discrimination between good and evil, courting favours from both sides and grabbing personal gains in secret is malignancy. A man with those vices harms others as well as himself. Therefore, men of virtue do not associate with them and wise kings do not appoint them to key positions. The four iniquities are greed, avarice, obstinacy and conceit. Greed means inclining to administrate the state affairs and to alter the norms at one's will with the intention to claim credit; avarice means counting on one's petty cleverness to make arbitrary decisions and clinging to one's stubbornness at the expense of others; obstinacy means making mistakes against reason and advice; conceit means assenting to the agreeable and objecting to the disagreeable. Only when one discards these eight vices and get rid of these four iniquities can he be instructed."

After emitting a long sigh, Confucius bowed once more. He then straightened up and said, " I was twice driven out from the state of Lu; I was expelled from the state of Wei; the tree in the state of Song by which I gave my lectures has been cut down; I was besieged in the fields between the state of Chen and the state of Cai. I don't see that I have committed any offense. Why should I suffer such a defamation of character?"

The old fisherman looked sympathetic, saying, "You are very slow in seeing the truth. Some people fear their own shadows and despise their own footprints so much that they try to run away from both. They fail to realize that the more they walk the more footprints they leave behind and

【原文】

走愈疾而影不离身，自以为尚迟，疾走不休，绝力而死。不知处阴以休影，处静以息迹，愚亦甚矣！子审仁义之间，察同异之际，观动静之变，适受与之度，理好恶之情，和喜怒之节，而几于不免矣。谨修而身，慎守其真，还以物与人，则无所累矣。今不修之身而求之人，不亦外乎！”

孔子愀然曰：“请问何谓真？”客曰：“真者，精诚之至也。不精不诚，不能动人。故强哭者，虽悲不哀；强怒者，虽严不威；强亲者，虽笑不和。真悲无声而哀，真怒未发而威，真亲未笑而和。真在内者，神动于外，是所以贵真也。其用于人理也，事亲则慈孝，事君则

【今译】

慢了，便猛跑不停，最后气力用尽而死去。他不懂得呆在阴暗的地方就能消除影子，安静地坐下来就不会再有脚印，愚蠢得也太厉害了！你审察仁义之间的道理，辨别同异之间的界限，研究动静的变化，掌握取舍的限度，疏导爱憎的情感，调和喜怒的分寸，但还是几乎免除不了祸患。谨慎地加强你自身的修养，小心地守住你的天然本性，把物还给物，让人归于人，那么就没有牵累祸患了。如今你不修养你自身，只是一味地要求别人，不也太离题了吗！”

孔子显得很悲伤，说：“请问什么叫做真？”渔夫说：“所谓真，就是精诚的顶点。不纯精不诚恳，就不能感动人。所以勉强哭泣的人，虽然外表悲伤但内心并不哀痛；勉强发怒的人，虽然严肃却没有威势；勉强亲热的人，虽然笑容满面却不和悦。真正的悲伤即使不哭也哀痛，真正的愤怒即使不发作出来也使人害怕，真正的亲热即使不笑也使人感到和悦。真在内心，神色就在外表显现出来，这就是真之可贵的道理所在。如果把真用在人际关系上，那么侍奉双亲就会敬爱孝

that no matter how fast they run they cannot leave their shadows behind. When this happens, they think they do not run fast enough, so they run faster and faster until they exhaust themselves and die. They are too foolish to know that their shadows will disappear if they stay in a shade and they will no longer leave footprints behind if they stop walking. You have been deliberating over humaneness and righteousness, identifying the similarities and differences of things, observing the changes of any movement, exercising judgement over what to accept and what to reject, mediating between good and evil and regulating the state of your moods. And yet you are unable to free yourself from troubles. Therefore, you should give more thought to your own body and soul, take care to preserve your own natural disposition, and forget about your self-imposed responsibilities. Only then will you be free of restraints and burdens. Now, instead of caring for your own body and soul, you are attempting to mould the bodies and souls of others. Don't you think you are putting the cart before the horse?"

Confucius let out a sigh and said, "Will you please tell me what the natural disposition is?"

The fisherman replied, "The natural disposition means the apex of absolute sincerity. Without absolute sincerity, you will never be able to elicit the emotions and passions of others. So, a forced wail only appears to be sorrowful; a forced rage only appears to be severe and forced warmth only appears to be friendly. A true sorrow is the silent grief without wailing; a true rage is the severity without showing the fit of anger; and true warmth is the friendliness without showing the smile. The natural disposition resides within and the expression is shown without. That is why the natural disposition is given priority. When these principles are applied to human relations, filial obedience in taking care of the parents

【原文】

忠贞，饮酒则欢乐，处丧则悲哀。忠贞以功为主，饮酒以乐为主，处丧以哀为主，事亲以适为主。功成之美，无一其迹矣；事亲以适，不论所以矣；饮酒以乐，不选其具矣；处丧以哀，无问其礼矣。礼者，世俗之所为也；真者，所以受于天也，自然不可易也。故圣人法天贵真，不拘于俗；愚者反此，不能法天而恤于人，不知贵真，禄禄而受变于俗，故不足。惜哉，子之蚤湛于人伪而晚闻大道也！”

孔子又再拜而起曰：“今者丘得遇也，若天幸然，先生不羞而比之服役，而身教之。敢问舍所在，请因受业而卒学大道。”客曰：“吾闻之，可与往者，与之至于妙道；不可与往者，不知其道，慎勿与之，

【今译】

顺，服事国君就会忠贞不二，饮酒就会欢欢喜喜，居丧就会悲切哀痛。忠贞以建功立业为宗旨，饮酒以高兴欢乐为目的，居丧以悲哀为核心，侍奉双亲以让父母称心遂意为标准。取得美好的成功，并不只是一条途径；侍奉双亲要求得称心遂意，不必讲究用什么办法；饮酒希望高兴欢乐，用不着在酒器上挑挑选选；居丧要悲伤哀痛，不须过问那是否合乎礼仪。礼仪是世俗制定出来的；而真却是禀受于天然，是自然而不可改变的。所以圣人效法天然，看重真诚，不受世俗的约束；愚蠢的人则与此相反，不能效法天然，常常为人事而忧心，不懂得看重真诚，庸庸碌碌地让世俗改变自己的天性，所以总是不知满足。可惜啊，你过早沉溺于人情世俗而听到大道又太晚了！”

孔子又拜了两拜，起身说道：“今天我能遇上您，好像上天有心宠爱我似的，先生不以为羞而把我当弟子看待，亲自来教导我。请问家住何处，请让我能借此跟随您受业以便学完大道。”渔夫说：“我听说，可以一同前往的，就跟他一同到达那玄妙的大道所在；不可一同前往的，不懂得那大道的，千万小心别与他一道前往，自己才不会有

and unswerving loyalty in serving the king will come involuntarily; the pleasure and comfort in alcohol consumption and grief in mourning will surge naturally. Drinking is for pleasure and a funeral is for mourning; one displays your loyalty in meritorious service and the other displays your obedience in pleasing your parents. As the end justifies the means, various ways of achieving your purpose can be employed. Waiting on the parents is aimed at their satisfaction; hence, the means do not matter much. Drinking is for happiness; hence, tableware is the least important. Holding a funeral is to express your grief; hence, rituals play the least important part. Following the rituals is the conduct of the worldly man; purity and innocence is the natural disposition, and accordingly not changeable. A man of wisdom always follows his natural instinct and is free of worldly restraints. On the contrary, a man of stupidity goes against his natural instinct and worries about worldly affairs. He is foolish enough not to value his natural disposition and engages himself in the conformity to changes. Therefore, he never feels satisfied. It is a great pity that you indulge yourself in such sham rituals so early in your life and have never had a chance to hear about the great Tao earlier."

Again Confucius bowed to the fisherman. Then he straightened up and said, "I'm so fortunate to have met you today. Instead of taking this meeting as a humiliation, you treated me as you would treat your disciple and taught me in person. May I venture to ask where you reside so that I will take the liberty to become your disciple and complete the learning of the great Tao?"

The fisherman said, "I hear that those who become conscious of their misconceptions and mend their ways can be associated with and they will eventually learn the profound Tao; those who can't will never understand the abstruse Tao. To free yourself from trouble, do not make

【原文】

身乃无咎。子勉之，吾去子矣，吾去子矣！”乃刺船而去，延缘苇间。

颜渊还车，子路授绥，孔子不顾，待水波定，不闻拏音而后敢乘。子路旁车而问曰：“由得为役久矣，未尝见夫子遇人如此其威也。万乘之主，千乘之君，见夫子未尝不分庭抗礼，夫子犹有倨敖之容。今渔父杖拏逆立，而夫子曲要磬折，言拜而应，得无太甚乎？门人皆怪夫子矣，渔人何以得此乎？”孔子伏轼而叹，曰：“甚矣，由之难化也！湛于礼仪有间矣，而朴鄙之心至今未去。进！吾语汝：夫遇长不敬，失礼也；见贤不尊，不仁也。彼非至人，不能下人。下人不精，不得其真，故长伤身。惜哉！不仁之于人也，祸莫大焉，而由独擅之。

【今译】

祸殃。你保重吧，我要离开你了，我要离开你了！”于是竹篙一点，开船离岸，沿着芦苇丛的边缘缓缓而去。

颜回掉转车头，子路把上车的拉绳递给孔子，孔子头也不回，只是直直地望着渔夫离去的方向，一直等到波平水静，再也听不到橹声，然后才敢登车。子路靠着车问孔子说：“弟子得以服侍先生已有不少时间了，还从来没见过先生待人如此恭敬。无论大国小国的国君，见到先生历来都是平等相待，而先生还免不了流露出高傲的神情。如今一个渔夫拿着竹篙面对先生站着，而先生鞠躬弯腰，就像九十度的石磬一般，他说话先生都要一再行礼以后才回答，该不是太过分了吧？弟子们都对先生感到奇怪了，一个打鱼的人凭什么能得到先生的这样尊敬呢？”孔子俯身靠在车前的横木上，叹了口气，说：“你的难以教化也太厉害了！接受礼仪的熏陶也有不少时间了，但你粗野鄙陋的心理意识至今还没消除。上前来一点！我告诉你：那遇到长辈不恭敬，便是失礼；见到贤人不尊重，便是不仁。他如果不是位道德纯真的人，便不能让别人对他谦恭。倘若对别人谦恭而不精诚，便不能得到他的纯真，所以往往伤害自身。可惜啊！对于人来说，没有什么比不仁所招致的祸害更大的了，而你却单单沾上了这一条。况且那

any associations with them. You take care. I must be leaving now. Good-bye."

With these words, the old fisherman rowed his boat slowly away along the waterway into the reeds. Yan Yuan turned the carriage around. Zilu handed over the climbing rope to Confucius, who ignored it. He was still focusing his attention on the fisherman and did not climb the carriage until the ripples disappeared and no more sound of the oaring was heard.

Leaning on the carriage, Zilu asked, "I have been following you for years and have never before seen you so humble and respectable in front of others. You are treated as an equal even by princes of large states and dukes of small states, even then you cannot successfully hide your arrogance. But this time you bent you back while the fisherman was standing straight with his oar in his hands and you bowed again and again before answering him. Don't you feel you were a little too humble? We the disciples think that you were very unusual this time. We don't understand why a fisherman deserved such favour and respect."

Confucius leaned onto the front handrail of the carriage and sighed, saying, "You are indeed too difficult to be instructed! You have been exposed to rituals and righteousness for quite a long time, and yet you have not got rid of your rude and vulgar inclination. Step up and listen to me. Generally speaking, it is impolite not to show courtesy to elders and it is inhuman not to show respect to a man of wisdom. If he were not a man of virtue close to perfection, he could not have made others feel humble and low. Feeling humble and low but without absolute sincerity will surely make one lose his natural disposition and accordingly suffer perpetual physical damage. What a pity! It is most ruinous not to show respect to a man of wisdom. Yet, this is exactly where your weakness

【原文】

且道者，万物之所由也。庶物失之者死，得之者生；为事逆之则败，顺之则成。故道之所在，圣人尊之。今渔父之于道，可谓有矣，吾敢不敬乎?”

【今译】

大道，是万物产生的本源。万物失去它便会死亡，得到它便能生存；做事情违背它就会失败，遵循它就能成功。所以大道在谁身上，圣人就尊敬谁。如今这位渔夫对于大道来说，可以说是具备了，我敢不尊敬吗?”

is. Furthermore, the greatest Tao is the origin of all things in the universe. Without Tao, everything will perish; with Tao, everything will flourish. A man of wisdom always shows respect and reverence to Tao. The old fisherman had the inner experience of the profound Tao. How dare I not show my deepest respect and reverence to him!"

列御寇第三十二

【原文】

列御寇之齐，中道而反，遇伯昏瞀人。伯昏瞀人曰：“奚方而反？”曰：“吾惊焉。”曰：“恶乎惊？”曰：“吾尝食于十浆，而五浆先馈。”伯昏瞀人曰：“若是，则汝何为惊已？”曰：“夫内诚不解，形谍成光，以外镇人心，使人轻乎贵老，而齑其所患。夫浆人特为食羹之货，〔无〕多馀之赢，其为利也薄，其为权也轻，而犹若是，而况于万乘之主乎？身劳于国，而知尽于事，彼将任我以事，而效我以功。吾是以惊。”

伯昏瞀人曰：“善哉观乎！女处已，人将保汝矣！”无几何而往，则户外之屦满矣。伯昏瞀人北面而立，敦杖蹙之乎颐，立有间，不言而

【今译】

列御寇到齐国去，半路上又转了回来，碰见了伯昏瞀人。伯昏瞀人问他：“什么事又转回来了？”列子说：“我感到吃惊。”伯昏瞀人说：“为什么吃惊？”列子说：“我曾到十家粥浆店去买粥浆喝，竟有五家店子首先就把粥浆免费送了上来。”伯昏瞀人说：“像这种情况，你为什么要吃惊呢？”列子说：“我内心的情欲还没有化除，外表有所流露便形成一种神采，就凭着这种仪表镇服人心，使得人们尊敬我而不重视对老年人的尊敬，以致招来祸患。那卖粥浆的人只图把他的粥浆卖出去，那赚得的利润是很微薄的，所打的主意也微不足道，尚且还要这样对待我，更何况那万乘大国的国君呢？他亲身操劳于国，为政事耗尽心智，便会把国家大事托付给我，并将检验我的功绩。我因此感到吃惊。”

伯昏瞀人说：“你观察得太好了！你等着好了，人们会来归附你的！”没多久，伯昏瞀人前往列御寇家，果然门外摆满了鞋子。伯昏瞀人朝北站着，拄着拐杖撑住下巴，站了一会儿，什么也没说就出来

Chapter 32

Liezi

Liezi turned back halfway en route to the state of Qi. On his way, he ran into Bohun Maoren who asked, "What made you come back?"

Liezi replied, "I feel terrified."

Bohun Maoren asked again, "What made you feel terrified?"

Liezi said, "I've been to ten parlours for soup and five of them sent soup free of charge."

Bohun Maoren said, "Why should that be terrifying?"

Liezi said, "I'm sincere but not perfect yet, with an outward radiance only. To impress people with worldly achievements and to incur more respect to myself than to the elders will undoubtedly lead to calamity. The soup vendors only intend to sell the soup. The profit they make is very marginal. Their intention of taking the soup to me was not at all remarkable. They even treated me as a man of importance, let alone the princes of large states. Since princes devote their wisdom to the affairs of their states, they will charge me with crucial responsibilities and review my achievements. That's why I'm terrified."

Bohun Maoren said, "Your observation and analysis are absolutely correct. If you continue to behave like this, people will surely come over to you."

Soon after, when he went to see Liezi, Bohun Maoren noticed many shoes outside the door. Bohun Maoren stood for a while facing north, his chin on his walking stick, and then he turned to leave, without saying

【原文】

出。宾者以告列子，列子提屦，跣而走，暨乎门，曰：“先生既来，曾不发药乎？”曰：“已矣，吾固告汝曰‘人将保汝’，果保汝矣。非汝能使人保汝，而汝不能使人无保汝也，而焉用之感豫出异也？必且有感，摇而本性，又无谓也。与汝游者，又莫汝告也。彼所小言，尽人毒也。莫觉莫悟，何相孰也？巧者劳而知者忧，无能者无所求，饱食而敖游，泛若不系之舟，虚而敖游者也！”

郑人缓也，呻吟裘氏之地。只三年而缓为儒，河润九里，泽及三族。使其弟墨。儒、墨相与辩，其父助翟。十年，而缓自杀。其父梦

【今译】

了。负责接待宾客的人告诉了列子，列子提着鞋还来不及穿就光着脚往外跑，追到门口，说：“先生既已来了，竟不赠言教导吗？”伯昏瞀人说：“算了吧，我本来就告诉过你，说‘人们会来归附你的’，果然来归附你了。并不是你能使别人来归附你，而是你不能使别人不来归附你，你为什么要因此感到愉快而显得与众不同呢？必定是你内心有所触动，动摇了你的本性，这又太没意思了。和你在一起交游的人，又没有谁会提醒告诫你。他们那些小言琐语，全是毒害人的。不觉醒不悟彻，怎么能互相熟悉了解呢？有技巧者劳累，有智慧的人忧虑。没有本事的人无所追求，填饱肚子就悠闲地遨游，飘飘荡荡如同一叶没有拴住的小舟，这才是心境虚无而自在逍遥的人啊！”

有个名叫缓的郑国人在裘氏这个地方攻读，书声琅琅。只花三年时间便成了一名儒者，他的恩惠像河水一样滋润着远近各地，施及到了所有的亲族。他让弟弟学习墨家学说。后来兄弟俩作为儒墨两派相互论辩，他们的父亲帮助墨派的小儿子。十年后，缓就自杀了。

a word.

When the receptionists reported Bohun Maoren's presence to Liezi, he rushed out to the door bare-footed with his shoes in his hand and said, "Since you've taken the trouble to come, won't you leave a word of advice before you depart?"

Bohun Maoren replied, "No. I've told you before that people would come over to you. What I said has come true. I do not mean that you made people come over to you, but that you were unable to make them not come to you. You didn't have to deliberately do things to impress people or try to be different from the outset. You must have been moved internally. Otherwise, your inborn nature wouldn't have been changed, but you had no alternative. People you associate with do not warn you or remind you of this. Their complementary remarks will do you harm. Since nobody is conscious of this, how can people examine each other? Those with adroit hands tire themselves physically; those with wisdom tire themselves mentally; the good-for-nothing pursues nothing. With his stomach filled, he drifts, like a ship without a cable. Such is the man who wanders freely."

Huan from the state of Zheng studied and recited in a place called Qiushi.

Three years afterwards he became a Confucian scholar. His scholarly influence reached far and wide like the river-water moistening the banks on both sides. His favour was also bestowed to his paternal, maternal as well as his wife's side. And as a result of his influence, his younger brother became a Mohist scholar. Confucianism and Mohism were two opposing schools of thoughts and his father stood on the side of Mohism.

Huan, extremely angry with his father who sided with his younger

【原文】

之曰："使而子为墨者，予也，阖（胡）尝视其良？既为秋柏之实矣。"

夫造物者之报人也，不报其人而报其人之天，彼故使彼。夫人以己为有以异于人，以贱其亲。齐人之井饮者相捽也，故曰今之世皆缓也。自是，有德者以不知也，而况有道者乎？古者谓之遁天之刑。圣人安其所安，不安其所不安；众人安其所不安，不安其所安。

庄子曰："知道易，勿言难。知而不言，所以之天也。知而言之，所以之人也。古之人，天而不人。"

朱泙漫学屠龙于支离益，单千金之家，三年技成，而无所用其巧。圣人以必不必，故无兵；众人以不必必之，故多兵。顺于兵，故

【今译】

他的父亲梦见他说："让你儿子成为墨派的人，是我啊，可你何曾来看过我的坟墓呢？我坟堆上的秋柏树都已结籽了。"

造物主给予人们的报答，不是赋予那人为的东西，而是赋予人的天然本性，他是那样便让他成为那样。那个名叫缓的郑国人，认为自己有着与众不同之处，以至于连自己的父亲和弟弟都瞧不起。齐国人掘井取水的往往为争夺饮水而相互厮打，彼此都认为井中有水是自己的功劳，所以说当今社会上都是缓一类的人啊。自以为是，连稍有德行的人都认为是不明智的，更何况是有道的人呢？古代的人曾指出这种贪天之功为己有的行为是违背天然而将受到惩罚。圣人安于本性所安之处，不安于本性不安之处；普通人却安于本性所不安之处，而不安于本性所安之处。

庄子说："了解道容易，了解而不说就难了。了解大道而不称说，这是通往自然的一条途径；了解大道而喜欢称说，则是通往人为的一条道路。古时候的人，顺从天然而不人为。"

朱泙漫跟随支离益学习宰割龙的本事，耗尽了千金家产，三年后技艺学成，但却没有地方可以用得上这种本事。圣人对必然的事物不固执己见，所以没有纷争；普通人对不必然的事物都要固执己见，所

brother, committed suicide ten years afterwards. In his dream, the father heard his son, Huan, say, "Your son owes much to me in becoming a Mohist scholar. Don't you want to come to my grave to take a look? I've turned into an autumn cypress and fruited."

What the creator gave to people was not wisdom or ability but their natural disposition. Huan's younger brother became a Mohist scholar because he possessed this natural disposition. Huan, like the Qi people fighting with those who drew water from the well because they dug the well, was contemptuous of his father, for he regarded himself superior to others. Those who claim credit for every accomplishment, as Huan did, are everywhere to be found in today's world. This has always been the common practice, yet people with virtue don't know this, let alone people endowed with Tao. In ancient times, claiming credits for oneself was regarded as violating the laws of nature and would be duly punished.

Sages who are content with the natural state of things are not willing to be ordered about by conscious manipulations; the common people who are accustomed to being ordered about do not feel at ease with the natural state of things.

Zhuangzi said, "It is not hard to understand Tao, but it is hard not to talk about it. Understanding Tao but remaining silent about it is the path leading to the natural state; understanding Tao and bragging about it will take one to the secular world. The ancient people conformed themselves to the nature, and distanced themselves from conscious manipulation."

Zhu Pingman spent a fortune in learning the skills of Tulong from Zhili Yi. Three years later he acquired the skills but found no opportunity to practise them.

Sages are not stubborn on the inevitable, so there exist no arguments; the common people take the non-inevitable for the inevitable, so there

【原文】

行有求。兵，恃之则亡。小夫之知，不离苞苴竿牍，敝精神乎蹇浅，而欲兼济道物，太一形虚！若是者，迷惑于宇宙，形累不知太初。彼至人者，归精神乎无始，而甘冥乎无何有之乡。水流乎无形，发泄乎太清。悲哉乎！汝为知在毫毛，而不知大宁。

宋人有曹商者，为宋王使秦。其往也，得车数乘。王说之，益车百乘。反于宋，见庄子，曰："夫处穷闾厄巷，困窘织屦，槁项黄馘者，商之所短也；一悟万乘之主而从车百乘者，商之所长也。"庄子曰："秦王有病召医，破痈溃痤者得车一乘，舐痔者得车五乘。所治愈

【今译】

以往往产生纷争。顺从于纷争，所以一举一动都有所追求。纷争，依仗于它便将自取灭亡。小人的聪明才智，离不开礼盒送人、书简赠答，在这些浅陋的小事上耗费精神，却想成全一切，开导万物，达到太初虚无之境！像这样的人，对茫茫宇宙感到一片迷惑，身形早被牵累，哪还知道太初的景象。那道德纯真的人，让精神回归到鸿蒙初开的浑沌境界，在一无所有的领域中酣然甜睡。像水一样流淌在无形的地带，在太虚之境中自然涌出自然泄漏。可悲啊！你们这些世人只知道在鸡毛蒜皮的小事上绞尽脑汁，却不知道追求那最宁静的境界。

有个叫曹商的宋国人，替宋王出使秦国。他去的时候，从宋王那里得了几辆车。（到了秦国后）秦王喜欢他，又加赐他车乘一百辆。回到宋国，曹商见到了庄子，便得意地说："住在偏僻窄陋的街巷里，依靠编织草鞋来维持艰难的生活，饿得腿肿脖细，肌瘦面黄，这是我办不到的地方；与万乘大国的国君见上一面，跟随的车子就有一百辆，这才是我的特长。"庄子说："秦王有病请医生，凡替他破脓穿痤的便可以得到一辆车，替他舔干净痔疮的血的，可以得到五辆车。治的病

exist endless debates. People argue because every one of their acts is permeated with the seeking of material gains or fame. Perpetual arguments will eventually lead to self-destruction.

Secular people spend a good deal of time and energy on trifling matters and on their clever acts of gift-giving. They intend to ease everything in the world,thinking that by doing so they could return to the chaotic state at the very beginning and thus achieve the ultimate unity with the universe. These people, obsessed with the vastness of the universe and their physical strain, do not really understand the essence of the chaotic state. The perfect man, however, will allow his spirit to regress to the chaotic state at the very beginning and is willing to sleep in the land of nothingness, like a stream of water running from nowhere toward the quiet nature. What a pity! The secular people spend their time and energy on trifling matters and never attempt to comprehend tranquility and the concept of letting things take their own course.

In the state of Song, a man called Cao Shang was despatched by the king on a special errand to the state of Qin. Before leaving, he was granted by the king several carriages. He pleased the duke of Qin so much that he was granted another 100 carriages. Upon returning to Song, Cao Shang told Zhuangzi, "Living in an extremely isolated and narrow lane, you are so poor that you have to weave hemp saddles for a living. You are also lean and haggard. In this respect, I'm inferior to you. Yet, now that I have made the head of a big state realize my capability, I possess over 100 attending carriages. In this respect, I'm superior to you."

Hearing this remark, Zhuangzi said, "I hear that the Duke of Qin was suffering from discomforts and looking for physicians. Whoever could heal his furuncle would get one carriage; whoever could heal his hemorrhoids by licking would get five carriages. The lower the discomforts in

【原文】

下，得车愈多。子岂治其痔邪？何得车之多也？子行矣！”

鲁哀公问乎颜阖曰：“吾以仲尼为贞干，国其有瘳乎？”曰：“殆哉圾乎！仲尼方且饰羽而画，从事华辞，以支为旨，忍性以视民，而不知不信。受乎心，宰乎神，夫何足以上民？彼宜女与予颐与，误而可矣；今使民离实学伪，非所以视民也。为后世虑，不若休之，难治也。”

施于人而不忘，非天布也，商贾不齿。虽以事齿之，神者弗齿。为外刑者，金与木也；为内刑者，动与过也。宵人之离外刑者，金木讯之；离内刑者，阴阳食之。夫免乎外内之刑者，唯真人能之。

孔子曰：“凡人心险如山川，难于知天。天犹有春秋冬夏旦暮之期，

【今译】

越是肮脏卑下的部位，得到的车子也就越多。你难道是治疗他的痔疮吗？不然怎么会得到这么多的车啊？你走吧！”

鲁哀公问颜阖说：“我用孔子作国家栋梁，国家大概可以治理好了吧？”颜阖说：“危险了，那就危险了！孔子他就会用花花哨哨的羽毛来装饰国家，还要在上面添画些花纹，他会把讲究辞藻华丽当作大事来干，把枝枝节节的东西当作国事的中心任务，他将强忍本性而让老百姓只看他的矫揉造作的行为，他自己还不知道那是不真诚。受着心欲的控制，主宰着自然的精神，这怎么能够治理百姓呢？如果他的所作所为的确对您对我都能适合于养生，那即便错了也还是可以的；如今他却要让百姓离开淳厚朴实的本性，去学他那一套人为的伦理道德，这不是导引百姓的办法啊！替子孙后代着想，您不如放弃这个打算，孔子是很难把国家治理好的。”

给了别人恩惠而念念不忘，不是出于自然的布施，连商人都不屑于谈起这种行为。即使因某种原因偶尔提一下这种事，但思想上还是不屑一提的。对外部肉体施加刑罚的是刀锯斧钺鞭棍桎梏之类的刑具；对内心精神施加刑罚的，是烦躁不安和自我谴责。小人遭受外在肉刑的，是被金属木头之类的刑具拷打；遭受内心惩罚的，是阴阳之气所施加的伤害。能避免内外两方面的刑罚的，只有道德纯真的人才能做到。

孔子说：“大凡人心叵测，它比高山峻岭中的急流还要险恶，比茫茫苍天还难于了解。天还有春夏秋冬早晚昼夜的周期变化，而人却重

the body, the more carriages the healer would get. If you hadn't licked his hemorrhoids, how could you have got so many carriages? Please get out of my way!"

Duke Ai of Lu asked Yan He, "If I make Confucius one of my ministers, will the state be hopeful then?"

Yan He replied, "That'll be disastrous, very disastrous! Confucius is the kind of man who always pays excessive attention to his appearance, gives empty and dishonest talks and takes the offshoots of humaneness and righteousness as his main theme. In public, he assumes an honest look so as to win trust from the people, but he is neither wise nor trustworthy. How can such a hypocrite guide the people of your state? Does Confucius really fit the position of a minister? Or is he really capable of nourishing your people? Your consideration is absolutely wrong. To urge your people to learn hypocrisy is not the right way to guide your people. For the benefit of the posterities, you'd better give up this intention, for Confucius is incapable of governing the state of Lu."

Doing a favour for people with the intention of receiving rewards is not a favour at all. Even merchants hold such conducts in contempt. Even if matters call for an association with him, the sages still look down upon him from the bottom of their hearts.

The instruments for inflicting physical punishments are but made of either metal or wood, but the spiritual suffering comes from the vexation of the mind and misconduct. The physical torture on a villain is the application of the instruments; the inner suffering is the result of the manipulation of *yin* and *yang*. Only those who understand the true meaning of life can be free from physical and spiritual sufferings.

Confucius said, "The human mind is more dangerous than steep cliffs, and more difficult to predict than the heaven. The latter has the regular

大中华文库

【原文】

人者厚貌深情。故有貌愿而益，有长若不肖，有（顺）〔慎〕懁而达，有坚而缦，有缓而钎。故其就义若渴者，其去义若热。故君子远使之而观其忠，近使之而观其敬，烦使之而观其能，卒然问焉而观其知，急与之期而观其信，委之以财而观其仁，告之以危而观其节，醉之以酒而观其则，杂之以处而观其色。九征至，不肖人得矣。”

正考父一命而伛，再命而偻，三命而俯。循墙而走，孰敢不轨？

【今译】

重掩饰着外表，深藏着真情。所以有些人貌似厚道却内心骄纵，有些人具有优良的品德却像个不善良之人，有些人表面谨小慎微偏执拘泥但内心却开朗豁达，有些人貌似刚烈强硬却内心和气，有些人表面宽容大度但内心却歹毒凶狠。所以那种追求仁义如饥似渴的人，他们抛弃仁义也会像逃避烈火一般。所以君子疏远他来考察他们是否忠心，让人在自己身边办事来考察他们是否恭敬，频繁反复地让人干某种事情来考察他们是否守有耐心，猝不及防地向人提出问题来考察他们是否聪明，给人规定紧迫的期限来考察他们是否守信用，把钱财委托给人来考察他们是否清廉，告诉人事情的紧迫危急来考察他们是否有节操，让人喝酒一直喝醉来考察他们是否注重仪态，让人与女子杂处在一起来考察他们是否好色。这九个方面都得出了验证，不好的人也就看出来了。”

正考父初次被任命为士以后，走路总是低着头，第二次被任命为大夫以后，走路更要弯着腰，第三次被任命为卿以后，更是谦虚到几乎要俯伏于地了。平时走路都是沿着墙脚快跑，像他这样谁还敢不守

cycles of the four seasons and alternating day and night, but the human face is inscrutable and the feelings are buried deep inside. Some people who appear honest are full of arrogance inside; others who look like respectable elders harbour evil designs; still others who appear easy-going have rigid minds; some who appear firm are loose by nature; and others who look patient are impatient. That is why people seek humaneness and righteousness as eagerly as travellers with burning throats search for water. Yet, the people I just mentioned above deserted humaneness and righteousness as if they were deserting a burning fire. Because of this, he can be tested through the following nine procedures: he can be appointed to positions far away to find out if he is loyal; he can be sent on errands nearby to find out if he is submissive; he can be told to tackle complex problems to find out if he is capable; he can be asked sudden questions to test his intelligence; he can be given pressing tasks to find out if he keeps his promise; he can be entrusted with valuables to see if he is corruptible; he can be told the peril to test his moral integrity; he can be made drunk to observe his natural behaviour; and he can be placed in situations where men and women are mixed to observe how he reacts toward the charm of women. After going through every single stage, the undesirable man will naturally be screened out."

When Zheng Kaofu was first appointed an official of the lowest rank, he bowed by slightly bending his back to people he saw on the street; when he was then appointed a senior official, he bowed by deeply bending his back; when he was later appointed minister, he bowed by lowering the entire upper part of his body. He always gave way to others on the street and he himself walked briskly along the walls. Since a minister so humbly and modestly disciplined himself, who else dared to engage in conspiratorial activities? But an ordinary man would become arrogant

【原文】

如而夫者，一命而吕钜，再命而于车上儛，三命而名诸父。孰协唐、许？贼莫大乎德有心而心有睫，及其有睫也而内视，内视而败矣。凶德有五，中德为首。何谓中德？中德也者，有以自好也，而吡其所不为者也。穷有八极，达有三必，形有六府。美、髯、长、大、壮、丽、勇、敢，八者俱过人也，因以是穷；缘循、偃佒、困畏，不若人，三者俱通达；知、慧外通，勇、动多怨，仁、义多责，〔六者所以相刑也。〕达生之情者傀，达于知者肖；达大命者随，达小命者遭。

【今译】

规矩呢？像你们这些人，首次接受任命就会将腰板撑得梆梆硬，第二次接受任命便会在车上手舞足蹈，第三次接受任命便会直呼叔叔伯伯的大名。谁能符合唐尧、许由的谦让精神呢？毒害没有比德行中暗藏着私心而私心又有着巧妙的掩盖更厉害的了，等到私心有所掩盖便会以主观臆断来观察事物，单凭主观臆断那就坏事了。恶劣的品质有五种，“中德”为其首。什么叫“中德”？所谓中德，就是一方面有他自以为是的地方，另一方面又总是攻击别人不如自己。使人遭受困迫的有八种极端的东西，使人飞黄腾达的有三项必要条件，使人遭受刑辱的有六大集结地。仪态优雅、飘飘长髯、身材高、体魄大、强壮、美丽、勇敢、果决，这八种都超过别人，必然因此而困迫；随缘顺从、懦弱畏缩、好像事事不如别人，有了这三项必要条件便能飞黄腾达；才智、敏慧外露，勇猛、好争而多招仇怨，行仁施义而多遭非难，这六大集结地必然促使刑罚加身。通达性命实情的人随和，只通于智巧的人渺小；通达天命的人顺利，只懂得个人命运的人靠碰运气。

upon receiving the lowest appointment; if he were pointed to a position of a senior office, he would dance wildly on his carriage and assume the position of a respectable elder before everybody. If every one behaves like this, who will want to become humble and honest any more like King Yao and Xu You?

The conscious development of moral integrity and the observation through the mind's eye instead of the eyes of vision are the most disastrous. Once you start observing through the mind's eye, you will begin to assume things. And assumption will invariably lead to failure. The five organs that bring about disasters are the mind, the ears, the eyes, the tongue, and the nose, of which the plotting of the mind is the scourge. By this it is meant that the good and the evil are judged according to one's own evaluation.

Predicament originates from eight aspects; good sensibility and understanding comes from three inevitable developments, which are just as essential as the six internal organs to the body. The eight aspects are: being handsome, bearded, tall, broad, muscular, pleasing, courageous and resolute. If all of them surpass those of others, they will capitalize on this and eventually lead to predicament. The three inevitable developments are: readiness to follow the old custom, willingness to be at someone's beck and call, and timidity and modesty, all of which will inevitably lead to good sensibility and understanding. He who has too much intelligence is apt to show off; he who is too bold and restless is apt to nurture hatred, and he who initiates humaneness and righteousness is apt to incur censure. Those who comprehend the true meaning of life are broad-minded; those who command the genuine knowledge are magnanimous; those who understand the secret of longevity let things take their own course; those who know that life is relatively short feel at home, come what may.

【原文】

人有见宋王者，锡车十乘。以其十乘，骄稚庄子。庄子曰："河上有家贫恃纬萧而食者，其子没于渊，得千金之珠。其父谓其子曰：'取石来锻之！'夫千金之珠，必在九重之渊而骊龙颔下。子能得珠者，必遭其睡也。使骊龙而寤，子尚奚微之有哉？今宋国之深，非直九重之渊也；宋王之猛，非直骊龙也。子能得车者，必遭其睡也；使宋王而寤，子为齑粉夫！"

或聘于庄子，庄子应其使曰："子见夫牺牛乎？衣以文绣，食以刍叔，及其牵而入于太庙，虽欲为孤犊，其可得乎？"

庄子将死，弟子欲厚葬之。庄子曰："吾以天地为棺椁，以日月为连璧，星辰为珠玑，万物为赍送。吾葬具岂不备邪？何以加此？"弟子曰：

【今译】

有人去拜见宋王，宋王赐给他十辆车子。他用这十辆车子向庄子炫耀。庄子说："河边有户人家很贫穷，依靠编织苇席为生，这家的儿子潜入深渊，摸到一颗价值千金的珠子。那父亲对这个儿子说：'拿石头来把它砸了！'像这样珍贵的珠子，一定是在九重深渊之中，黑龙的下巴底下。你能得到这颗珠子，肯定正碰上黑龙在打瞌睡。倘若黑龙醒着，你会被吃得不剩一点还有命吗？如今宋国的深不可测，决非只是九重深渊；宋王的凶猛残忍，也不仅仅是一条黑龙。你能得到车子，一定是正碰上他在打瞌睡；倘若宋王是醒着的，你早粉身碎骨了！"

有人要聘请庄子，庄子答复那人的使者说："你见过那准备用来祭祀的牛吗？给它披着锦绣绸缎，喂它青草干豆，等它被牵着拉进太庙，即使想当一头无人喂养的小牛，还能办得到吗？"

庄子快要死了，弟子们打算隆重安葬他。庄子说："我把天地当成内棺外椁，把太阳月亮当成一双连环璧玉，把星辰当作珠玑，万物都成为我的陪葬品。我的葬具难道还不齐备吗？还有什么能超过它们呢？"

A man paid a visit to the Duke of Song who granted him ten carriages equipped with horses. To flaunt himself, he told the story to Zhuangzi.

Zhuangzi said, "There is a poor family on the river. They made a living by weaving reed mats. One day the son dived into the abyss of the river and there he found a pearl worth a thousand ounces of gold. The father said to the son, 'Fetch me a hammer and I'll break this pearl. Such a valuable pearl can only be obtained from under the chin of the black dragon in the abyss. The dragon must have been asleep while you were taking it. Had the dragon woken up at that time, your chance of escape would have been very slim.' The impending danger from the state of Song is far greater than that in the abyss. The Duke of Song is no less cruel than the black dragon. When you got ten carriages and horses from the duke, he must have been asleep, too. Once he wakes up, you'll be smashed to pieces."

One day when Zhuangzi received an invitation, he told the messenger, "Have you ever seen calves prepared as sacrifices? They are dressed up with figured brocade and fed with hay and beans, waiting for the time to come. And then they are led to the Imperial Ancestral Temple to be killed for the sacrifice. At that time, their lives can't be saved even if they wish to be strays."

While Zhuangzi was dying, his disciples intended to prepare many things to be buried with him. When he learned of this, Zhuangzi said, "The heaven and the earth will be my coffin. The sun and the moon will be my jade rings. The stars will be my gems. Everything in the universe will be buried with me. Don't I have a complete list already? Anything else will be redundant."

The disciples said, "We are worried that your body will be eaten up by

【原文】

“吾恐乌鸢之食夫子也。”庄子曰：“在上为乌鸢食，在下为蝼蚁食，夺彼与此，何其偏也！”

以不平平，其平也不平；以不征征，其征也不征。明者唯为之使，神者征之。夫明之不胜神也久矣，而愚者恃其所见入于人，其功外也，不亦悲乎！

【今译】

弟子们说：“我们害怕乌鸦老鹰来吃先生。”庄子说：“在地面上被乌鸦老鹰吃，在地底下被蝼蛄蚂蚁吃，你们要夺去乌鸦老鹰的食物去喂蝼蛄蚂蚁，怎么如此偏心呢！”

用不平的标准来实行平均，这种平均其实是不平均的；用没有验证过的东西来进行验证，这种验证其实是无法验证的。看得见的东西只是被天道所驱使，人的精神能使它们得到验证。耳闻目睹胜不过心领神会，是早已如此的事情，但愚昧的人却依仗自己的所闻所见要人们接受，他们的功效是表面的，这不很可悲吗！

crows and eagles."

Zhuangzi said, "An unburied body will be consumed by crows and eagles but a buried body will be eaten up by ants. So you're snatching food from the mouths of crows and eagles and feed it into the mouths of ants. Why are you showing favour to ants?"

The peace of mind achieved with a lopsided view is only the seemingly natural peace of mind; so is the reaction to the material world with deliberation. Those who blindly consider themselves wise will only be driven by fame and fortune; only those who transcend to the spiritual world will respond with ease. Those regarding themselves clever are not on a par with transcendentalists. Yet, the fools always feel satisfied with indulgence in worldly affairs. Their goal in life lies in the pursuit of material wealth. What a tragedy!

天下第三十三

【原文】

天下之治方术者多矣，皆以其有为不可加矣。古之所谓道术者，果恶乎在？曰："无乎不在。"曰："神何由降？明何由出？""圣有所生，王有所成，皆原于一。"

不离于宗，谓之天人；不离于精，谓之神人；不离于真，谓之至人。以天为宗，以德为本，以道为门，兆于变化，谓之圣人；以仁为恩，以义为理，以礼为行，以乐为和，熏然慈仁，谓之君子。以法为分，以名为表，以参为验，以稽为决，其数一二三四是也，百官以此相齿；以事为常，以衣食为主，蕃息畜藏，老弱孤寡为意，皆有以养，

【今译】

天下研究学术的人够多的了，都认为自己所拥有的学说是无以复加的。那么古代所说的反映天道的学术，又果真在哪里呢？回答是："无所不在。"再问："精神是从何处降临的？智慧又是由哪里产生的呢？"回答是："圣明自有它产生之地，王业自有它成功的由来，一切都源于浑沌为一的道。"

不离开根本，叫做天人；不脱离精纯，叫做神人；不丧失真性，叫做至人。以天然为主宰，以德性为根本，以大道为门径，能预知万物的变化，这就叫做圣人；按照仁的原则布施恩惠，按照义的原则分清事理，按照礼的标准规范行为，按照乐的标准调和性情，蔼蔼然慈祥仁爱，这就叫做君子。用法度来确定职守，根据名分确定标志，通过比较进行检验，执行考核作出判断，这就像数目一二三四一样，百官都如此依次排列序位；以劳作为常务，以农桑之事为主要内容，时时想着春生夏长秋收冬藏，老弱孤寡一一放在心上，希望都能有所供

Chapter 33

Under the Heaven

Of the numerous scholars, everyone claims to have discovered the ultimate truth to which anything added would be redundant. Where is the natural law the ancients talked about? The answer is, "Everywhere." "Where does the natural endowment come from? And the insight and intelligence?" The answer is, "There is a reason for the birth of every mysterious sage and the being of every wise man because everything originates from the eternal Tao — the noumenon."

He who acts according to the fundamental principles of Tao is a heavenly man; he who acts in the spirit of Tao is a godly man; he who comprehends the essence of Tao is a perfect man; he who takes the nature as the originating source, the natural disposition as the base, and the laws as the means to predict the various changes, is a sage; he who bestows graces in the humane spirit, distinguishes right from wrong in the humane spirit, gauges one's behaviour with rituals and norms, regulates one's temperance with music, and instructs other people with benevolence, is a man of noble character. Social roles should be defined according to laws and regulations; standards should be set up according to the social status; verification should be achieved through repeated examinations; decisions should be made through thorough investigations; government officials should take their places as defined. The laws to reassure the public and to rule the state cannot be properly enacted until all the occupations are properly fixed, food and clothing are given priority, ad-

【原文】

民之理也。

古之人其备乎？配神明，醇天地，育万物，和天下，泽及百姓；明于本数，系于末度，六通四辟，小大精粗，其运无乎不在。其明而在数度者，旧法、世传之史尚多有之；其在于《诗》、《书》、《礼》、《乐》者，邹鲁之士、搢绅先生多能明之。（《诗》以道志，《书》以道事，《礼》以道行，《乐》以道和，《易》以道阴阳，《春秋》以道名分。）其数散于天下而设于中国者，百家之学，时或称而道之。

天下大乱，贤圣不明，道德不一。天下多得一察焉以自好，譬如耳目鼻口，皆有所明，不能相通。犹百家众技也，皆有所长，时有所

【今译】

养，这就是百姓要做的。

古代圣明的人大概很完美吧？他们的智慧可以和神明相配，以天地为准则，养育万物，和乐天下，恩泽施加给百姓；他们通晓根本的典规，又能贯穿各种具体法度，上下四方无不通达，四季时令无不顺畅，无论大小精粗各种事物，他们的作用无处不在。他们的思想明明白白地反映在典章制度中，旧时的礼法和世代相传的史书都还保留了很多；那些记载在《诗经》、《尚书》、《礼记》、《乐记》中的，邹、鲁一带的学者和大大小小的官员们有很多人都能加以阐明。那典章制度散布天下并在中原各国得到设立实施的，诸子百家的学说对它们每每有所称引有所议论。

到了天下大乱，圣贤之人被埋没，道德已不统一。天下人往往得到一孔之见便自以为是，打个比喻就像耳朵、眼睛、鼻孔、嘴巴，虽然都各有自己的功能，却不能相互融会贯通。又如同千家万户各种技艺，都

equate attention is paid to the multiplication of population and storage, and the old, the weak and the lonely are well taken care of.

How perfect the ancient men of virtue were! They combined their natural endowment with acquired intelligence, followed the natural laws of the universe in nurturing all things on the earth to achieve harmony in the world; they bestowed grace to the common people, mastered the fundamentals and made them run through all things, big and small, and through all the six directions (east, west, south, north, up and down) and the four seasons. With their natural endowment and acquired intelligence they could comprehend all the changes of the universe. Their explicitly expressed views have been reflected in many ancient laws and historical records; the spirit of ideas contained in *Book of Poetry, Book of History, Book of Rituals*, and *Book of Music* can be comprehended by most Confucian scholars and disciples.

Book of Poetry expresses thoughts and feelings; *Book of History* records political events; *Book of Rituals* defines norms of behavior; *Book of Music* conveys the notion of harmony; *Book of Changes* expounds the mystery of change between *yin* and *yang*; and *Book of Spring and Autumn* explains the hierarchy and strata. Ideas and views of those books spread far and wide and are practised in the states of the central plains of China. They have been frequently cited and commented on positively by scholars of various schools.

When the world falls into chaos, sagacious views will be submerged, and uniform moral codes will not be possible. Most people in the world are inclined to regard themselves as infallible and parade themselves wherever possible but in reality their learning is very limited. For example, the eye, the ear, the mouth and the nose all have their own respective functions and no one can replace the functions of another. This is also true of

【原文】

用。虽然，不该不遍，一曲之士也。判天地之美，析万物之理，察古人之全。寡能备于天地之美，称神明之容。是故内圣外王之道，暗而不明，郁而不发，天下之人各为其所欲焉，以自为方。悲夫！百家往而不反，必不合矣。后世之学者，不幸不见天地之纯、古人之大体，道术将为天下裂。

不侈于后世，不靡于万物，不晖于数度，以绳墨自矫，而备世之急，古之道术，有在于是者。墨翟、禽滑厘闻其风而说之，为之大过，已之大循，作为《非乐》，命之曰“节用”，生不歌，死无服。墨子泛爱兼利而非斗，其道不怒。又好学而博，不异，不与先王同，

【今译】

有自己的一定特长，到时候都有它的用处。尽管如此，终究不完备不全面，都是些囿于局部之见的人。他们割裂天地的完美，支解万物的情理，分离古人的全德。他们很少能具备天地的完美，很少能配得上神明的赞颂。因此内可以使心灵圣明、外可以成就王业的大道之学，被障蔽而不明，被压制而不能发扬，天下的人各自为所欲为，只把自己的一孔之见作为学术来宣扬。可悲啊！诸子百家各走各的道而不回头，必然不能再统一起来。后代的学者，不幸的是，他们没有见到天地的精华，古人的全貌，反映天道的学术就要被世人割裂了。

不让后代奢侈，不使万物浪费，不宣扬礼法，而用规矩来矫正自己的过失，随时应付社会危难与急需，古代反映天道的学术中就存在有这一方面的内容的。墨翟、禽滑厘领受了这方面的遗教而爱上了它们，但实行得太过分，节制得也太苛严，写成了《非乐》篇，还打出了“节用”的口号，活在世上不歌舞娱乐，死后不用丧服。墨子主张兼爱、互利，反对争战，他的为人之道是不怨怒。又喜欢学习，知识渊博，不标新立异，但也不完全同于先王，废弃古代的礼乐。黄帝有

many practical skills, each of which can be applied in the right circumstances. Even so, each skill is still limited to that particular application. By the same token, most people can only see one side of the coin. They have destroyed the natural balance between the heaven and the earth; disrupted the harmony between all things and misinterpreted the philosophy of Tao initiated by the ancient sages. Seldom have they fused themselves with the genuine beauty of nature and rarely have they achieved harmony between the natural disposition and acquired intelligence. Because of these drawbacks, the propositions of the mysterious sages and wise men have been dimmed and met with impediments. Most people take pains in seeking to gratify their desires and regard their own views as perfect. What a tragedy! All these schools have gone too far from ancient Taoism to backtrack themselves. It is a great misfortune that later scholars could not see the complete picture of ancient Taoism and the pure harmony between the heaven and the earth. As a result, Taoism will inevitably be disintegrated and disrupted.

Extravagance, wastefulness and social stratification should be avoided and various strict rules should be implemented in order to adapt oneself to the urgent social needs. All these aspects are contained in ancient Taoism, to which Mo Di and Qin Guli adhered. They dedicated themselves to the practice of the ancient Taoism. But their advocacy and practice were too radical and their opposition and prohibition were too rigid and strict. They wrote about "No-music" and "Restraint", and upheld the principle of "no songs in life and no extravagant funerals after death." Mozi maintained the proposition of "love-all," "equality" and "non-offensive." His doctrine is that of non-violence. Mozi was studious and well-read, and he expected other people would follow suit. Never in agreement with any former rulers, he opposed the ancient ritual and music systems.

【原文】

毁古之礼乐。黄帝有《咸池》，尧有《大章》，舜有《大韶》，禹有《大夏》，汤有《大濩》，文王有《辟雍》之乐，武王、周公作《武》。古之丧礼，贵贱有仪，上下有等。天子棺椁七重，诸侯五重，大夫三重，士再重。今墨子独生不歌，死不服，桐棺三寸而无椁，以为法式。以此教人，恐不爱人；以此自行，固不爱己。未败墨子道，虽然，歌而非歌，哭而非哭，乐而非乐，是果类乎？其生也勤，其死也薄，其道大觳，使人忧，使人悲。其行难为也，恐其不可以为圣人之道。反天下之心，天下不堪。墨子虽独能任，奈天下何！离于天下，其去王也远矣。

墨子称道曰："昔禹之湮洪水，决江河而通四夷九州也，名（山）

【今译】

《咸池》之乐，尧有《大章》之乐，舜有《大韶》之乐，禹有《大夏》之乐，商汤有《大濩》之乐，周文王有《辟雍》之乐，周武王和周公旦创作了《武》乐。古代的丧礼，贵贱有不同的仪式，上下有等级差别。天子内棺外椁共有七层，诸侯五层，卿大夫三层，士人两层。现在墨子单单要活着不唱歌跳舞，死了不用丧服，一副三寸厚的桐木棺材，而且不用外椁，以此作为法度标准。用他们这一套来教导人，恐怕不是爱护人；让他们自己来实行这一套，当然也不是爱护自己。并不是说墨子的学说都是坏的，不过，该歌舞不歌舞，该哀哭不哀哭，该欢乐不欢乐，这真能效法吗？他们活着勤苦劳累，死后草草埋葬，这种提倡太苛刻了，让人担忧，使人感到可悲。他们的做法难以推行，恐怕不能认为他们的学说是圣人之道。违反天下人的心意，天下人都不堪忍受。虽然墨子独自能担当，对普天下的人又能怎么办！背离天下之人，这种学说距离统一天下人心的境界太遥远了。

墨子称赞说："从前大禹治理洪水，疏导江河，使四夷九州可以往

The Yellow Emperor had his music *Xianchi* during his reign; King Yao had his *Dazhang*; King Shun had his *Dashao*; King Yu had his *Daxia*; King Tang had his *Dahuo*. King Wen of Zhou had his *Biyong* during his times; King Wu and his brother Zhou Gong composed *Wu*. In the ancient times, funerals were classified and graded according to the social status of the dead. The coffin for the king had seven layers; for the duke, five layers; for the senior official, three; for the junior official, two. But now the Mohists advocated a principle of no songs in life and no extravagant funerals after death and that the coffin should have one layer only of three inches thick and they set this as a fixed rule to be observed. To educate people with such a principle will not be the true love for the people; to restrain oneself with such a strict rule will not be the true self-respect. This judgement, however, is in no way intended to depreciate the value of the Mohist doctrine, which definitely had its own right. Nevertheless, it is not human nature to repress one's emotions. That is, no songs are permitted even when occasions require; no grief is allowed even when grief is called; no music is played even in times of need. They maintained that in life man should work hard, and the funeral should be simple after death. How harsh the Mohist doctrine was! It is impossible to follow this doctrine because it brings anxiety and sorrow. It cannot be regarded as conforming to the Tao of the heaven. Since it worked against the wishes of the common men, it would not be accepted and tolerated. Even if Mozi himself could follow it, what about the common people? Since it is not even in the keeping with the wishes of the people, not to speak of the wishes of the monarchs.

Mozi spoke highly of his own doctrine, "During his reign, King Yu controlled floods by regulating the Yangtze River and the Yellow River and by connecting all the watercourses. He dredged 300 large rivers,

【原文】

〔川〕三百，支川三千，小者无数。禹亲自操橐耜，而九杂天下之川。腓无胈，胫无毛，沐甚雨，栉疾风，置万国。禹，大圣也，而形劳天下也如此。”使后世之墨者，多以裘褐为衣，以跂跻为服，日夜不休，以自苦为极，曰：“不能如此，非禹之道也，不足谓墨。”

相里勤之弟子五侯之徒，南方之墨者苦获、已齿、邓陵子之属，俱诵《墨经》，而倍谲不同，相谓别墨。以坚白、同异之辩相訾，以觭偶不许之辞相应，以巨子为圣人。皆愿为之尸，冀得为其后世，至今不决。墨翟、禽滑厘之意则是，其行则非也。将使后世之墨者，必

【今译】

来交通，（他疏导的江河）大江三百条，支流三千条，小沟小溪不计其数。禹亲自背筐执锹，让天下的水流归聚汇合。连年劳苦奔波，累得腿肚子见不到肉，脚干上没有毛，不知挨了多少倾盆大雨的浇淋，经受了多少狂风的吹刮，才把千千万万的村落邑镇安置下来。禹，是位伟大的圣人，为天下人亲自劳苦到了这种地步。”所以他要让后代的墨家弟子，多用兽皮粗布为衣，脚穿木屐、草鞋，白天黑夜不休息，把自身劳苦作为生活的原则，说：“不能达到这一步，便不是大禹之道，不配称为墨家。”

相里勤的弟子五侯之流，南方的墨家学者苦获、已齿、邓陵子之类，都研读《墨经》，但各有分歧而不同，互相把对方叫做非正统的墨家。他们用“坚白”、“同异”之类的论辩命题相互诋毁，用如同奇偶无法相合的语言互相对付，各把自家的头目“巨子”看成圣人。这些“巨子”都希望能成为整个墨学的首领，希望自己成为墨学的正宗传人，但至今也无法确定。墨翟、禽滑厘的用心是对的，但他们的所作所为却错了。将只会让后世的墨者，必定在劳苦自我使得腿肚上没

cleaned up 3,000 canals and channels and millions of smaller streams. He worked with his spade and basket in removing the sludge himself, and eventually diverted the floods into the major rivers. In doing so, he spared no pains and went from place to place in spite of devastating storms of wind and rain to help the stricken people settle down. He walked so much that his shanks were reduced to skin and bones, fine hair on them rubbed away. King Yu was a great sage and yet was so much concerned about the common people." Therefore, the later Mohists wear clothes made of goat skin and coarse cloth and wear shoes and sandals of wood and straw. They work hard and live a simple life, saying, "If we do not discipline ourselves in such a way, we are not in accord with the advocation of King Yu, and are thus not qualified to be Mohists."

Many later Mohist scholars, like Xiangli Qin and his follower Wu Hou, Ruo Huo and Yi Chi and Deng Lingzi from the south, recited *The Classics of Mohism* but all of their conduct was contrary to the aim of Mohism by accusing each other of not being the authentic Mohist. They debated on such popular topics as "the relationship between the hardness and whiteness of rocks" and "the relationship between similarities and differences of things" to accuse and slander each other, and they availed themselves of such rhetoric as "odd numbers and even numbers can never be the same" to refute each other. Often times they looked upon a temporary chief as a sage and respected him as they did a leader, hoping that he one day would be the successor of the Mohist school. What is more, these various Mohist schools have been continuing to argue against each other till the present day. It could be concluded that there was nothing wrong with the aspirations of Mozi and Qin Guli, but their practice deserved no compliment. The examples they set would only mislead later Mohists to tire themselves for nothing but shanks being

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【原文】

自苦以腓无胈、胫无毛相进而已矣，乱之上也，治之下也。虽然，墨子真天下之好也，将求之不得也，虽枯槁不舍也，才士也夫！

不累于俗，不饰于物，不（苟）〔苛〕于人，不忮于众，愿天下之安宁以活民命，人我之养，毕足而止，以此白心，古之道术有在于是者。宋钘、尹文闻其风而悦之，作为华山之冠以自表。接万物以别宥为始，语心之容，命之曰"心之行"。以聏合欢，以调海内，请欲置之以为主。见侮不辱，救民之斗；禁攻寝兵，救世之战。以此周行天下，上说下教，虽天下不取，强聒而不舍者也，故曰上下见厌而强见

【今译】

有肉、脚干上没有毛这方面来相互竞争罢了，这只能是乱天下的妙方，治天下的下策。不过，墨子的确是热爱天下人的，想追求的目标达不到，即便骨瘦如柴也不肯放弃，是个难得的人才啊！

不受世俗约束牵累，待人接物不矫饰做作，对别人不苛求，不忤逆大众的心意，希望天下安宁以保全民众的生命，自己与别人的生活必需品能得到满足就行，用这些主张来表白自己的心迹，古代反映天道的学术中存在有这方面内容的。宋钘、尹文领受了这方面的遗教而爱上了它们，便制作了华山之形的帽子来象征自己主张均平的心愿。应接万物先要抛弃个人成见，谈论人的内心思维，把它命名为"心理活动"。用温柔谦让的态度迎合人们的欢心，来使四海之内和谐安宁，把抛弃个人情欲作为自己学说的主要核心。受了欺侮不认为是耻辱，以补救人们的好斗之心；反对进攻别人，主张平息兵事，以补救世上的好战之风。就是用这样的学说周游天下，对上劝说国君，对下教导百姓，坚持没完没了的说教而不放弃的人，所以说他们被上上下

reduced to skin and bones and the fine hair on them rubbed away. The Mohist doctrine could be termed the best remedy in times of trouble and chaos, but the least desirable in times of peace and prosperity. Nevertheless, Mozi loved the people and persisted in his unattainable goal. Though he exhausted himself and became weak and wan, he refused to give up his doctrine. What a man of intelligence!

Do not get entangled in worldly affairs; do not decorate with material ornaments; do not comply with others; do not violate the popular wishes. Let everyone keep his body and soul together in a peaceful world; let everyone live a substantial life and speak his mind. All these aspects are included in ancient Taoism, to which Song Jian and Yin Wen adhered. Song Jian and Yin Wen dedicated themselves to the practice of Tao. They wore caps made in the shape of the Huashan Mountains to express their ideas of equality among different social strata. When they attended matters of the world, they first of all removed any definition and prejudice. They discussed a great deal about the psychological state and called it the activity of the mind. They adopted a soft and mild attitude to cater to the favour of the people and to tune to the harmony of the world, taking the suppression of one's emotions and desire as the means to the end. Dedicating themselves to the settlement of conflicts among the people, they did not take humiliation as such when meeting with disgrace. They denounced offensive actions and the use of arms, setting their mind on the eradication of all wars and conflicts between states and countries. With this proposition in mind, they travelled from one state to another, trying to persuade officials on the top of the social strata and the common people at the bottom. Even though the audience turned a deaf ear to what they were preaching, they continued with their harangue. They were given a cold shoulder wherever they went, but they persisted with their

【原文】

也。虽然，其为人太多，其自为太少，曰：“请欲固置五升之饭足矣。”先生恐不得饱，弟子虽饥，不忘天下，日夜不休，曰：“我必得活哉！”图傲乎救世之士哉！曰：“君子不为苛察，不以身假物。”以为无益于天下者，明之不如已也。以禁攻寝兵为外，以情欲寡浅为内，其大小精粗，其行适至是而止。

公而不当，易而无私，决然无主，趣物而不两，不顾于虑，不谋于知，于物无择，与之俱往，古之道术有在于是者。彭蒙、田骈、慎到闻其风而悦之，齐万物以为首，曰：“天能覆之而不能载之，地能载之而不能覆之，大道能包之而不能辩之。”知万物皆有所可，有所不可，故曰：“选则不遍，教则不至，道则无遗者矣。”是故慎到弃知去

【今译】

下厌弃却还硬要表现。虽然如此，他们还是为别人想得多，为自己很少考虑，说：“请姑且准备五升米的饭就够了。”这样的要求，就连他们之中当老师的恐怕都难以吃上饱饭，当弟子的不管怎么饥饿，也始终不忘天下，白天黑夜都不休息，说：“我们大家一定得活下去啊！”这真是些了不起的救世之士啊！他们还说：“君子不干吹毛求疵的勾当，不让自己被别人所利用。”认为对天下没有好处的事，就挑明说此事不如让它们完结就算了。他们把禁绝攻伐平息兵事作为对外对人的主要任务，把清心寡欲作为对内对己的惟一要求，他们学说的大大小小各方面，他们的所作所为，全都仅仅达到这种境界罢了。

光明正大而不抱团结伙，公平一致而没有偏爱私心，像决堤而出的水自然流动而不受任何支配，待人接物全都一视同仁，对思虑不理不睬，对心智不谋不算，对人对事无所选择，一切随顺与外物一道变化发展，古代反映天道的学术中存在有这方面的内容。彭蒙、田骈、慎到领受了这方面的遗教而爱上了它们，把万物平等作为自己的学说信条，说：“天能覆盖万物但不能承载万物，地能承载万物但不能覆盖万物，大道能包容万物但不能辨分万物。”这就是说知道万物都有自己行的一面，也有其不行的一面，所以说：“选择就不能普遍，教导就不能齐全，万物平等的道就没有任何遗漏了。”因此慎到抛弃智慧，

iteration.

Nevertheless, Song Jian and Yin Wen went on to show concern for others much more than they did for themselves. They often said, "I hope that five bushels of rice will suffice for my daily life!" At a time when the teachers could not have a full meal, how could the starving students forget the matters of the world? They worked day and night for the benefit of the people, saying, "All of us have to survive!" Their imposing physical features surely impressed people as if they were the saviour of the world. "A man of noble character never wastes his time on trifles or makes excessive demands on others and he will never allow himself to become a slave to the material world," they went on. According to their view,it is far better to stop doing things not beneficial to man than to engage in lame arguments. Outwardly, they denounced any offensive action and violence; inwardly, they suppressed any emotions and sensuality. Whatever they did and wherever they went, they followed this basic doctrine.

The ancient Taoism contained the following: being fair and impartial, being easy to approach and selfless, doing away with subjective evaluation, judging things with one criterion, being decisive without apprehensions, seeking no display of wits, making no choice among objective things, and going along with the natural course of events. Peng Meng, Tian Pian and Shen Dao dedicated themselves to the practice of ancient Taoism. Judging things impartially and objectively as their priority concern, they said, "The heaven is created to cover but not to carry; the earth is created to carry but not to cover; the infinite Tao is created to hold but not to classify." They understood that everything had its positive as well as the negative aspect. Therefore, as the saying goes, "Whenever a choice is made, there is bias involved. Wherever there is education, there will be

【原文】

己，而缘不得已。泠汰于物，以为道理，曰：“知不知，将薄知而后邻伤之者也。”謑髁无任，而笑天下之尚贤也；纵脱无形，而非天下之大圣。椎拍輐断，与物宛转；舍是与非，苟可以免。不师知虑，不知前后，魏然而已矣。推而后行，曳而后往，若飘风之还，若羽之旋，若磨石之隧。全而无非，动静无过，未尝有罪。是何故？夫无知之物，无建己之患，无用知之累，动静不离于理，是以终身无誉。故曰：“至于若无知之物而已，无用贤圣。夫块不失道。”豪桀相与笑之曰：“慎到之道，非生人之行，而至死人之理。适得怪焉！”田骈亦

【今译】

忘却自我，对不得已的事一概听之任之。把听任事物作为自己学说的理论，说：“追求了解那不可知的东西，必将被心智所迫而最终毁伤了自己。”他随随便便，不受牵累，嘲笑天下人崇尚贤能；他放纵洒脱，不拘行迹，认为天下最伟大的圣人也不值一提。如同推挤一个圆球，任凭你怎样推挤它都随之滚动旋转；抛弃那些是是非非，才勉强能免除祸患。不效法才智和思虑，不管那前前后后，巍然独立罢了。推他然后行进，拉他才跟着前往，像旋风回荡，像羽毛飘扬，像磨盘旋转。面面俱到而不受责难，坐卧起立都没有过失，从不曾有什么罪愆。这是什么原因？那无知无识的东西，没有标榜自己的忧患，没有运用智慧的牵累，动静行止一切不违背情理，因此一辈子无誉也无毁。所以说：“达到像无知无识的东西一样就行了，用不着圣人贤士。那土块就没有离开大道。”豪强杰出的人往往在一起嘲笑慎到说：“慎到的那一套，不是让人活下去的学说，而是让人通向死亡的理论。当然要被大家看作怪异之说了！”田骈也是如此，他跟随彭蒙学习，得

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places where education is inadequate. Only when everything is treated with uniformity and measured with exactly the same yardstick can there be a criterion for everything."

Therefore, Shen Dao cast away all his subjective evaluation and followed the course of nature and used this as his guideline in understanding the change of nature, saying, "If you know that you cannot learn it but force your way to learn it instead of leaving things as they are, you will further harm yourself." Being idle and lazy himself, he laughed at those who adored men of wisdom; being unrestrained and wicked himself, he ridiculed those who respected sages. In his view, cutting and pruning may be applied so long as one changes with the circumstances; right and wrong could be disregarded so long as physical exhaustion could be avoided. He cared neither about the strategy nor about astuteness, nor about investigating into causes and consequences. He simply stood there aloof. This is what he advocated: push before marching ahead and pull before moving forward; whirl like a whirlwind; drift like a feather and turn like a millstone; endeavour to avoid censure and attempt to be flawless. In this way, one would never be blamed. Why is this so? The answer is that anyone who is not driven by fame will not look for trouble by laying monuments for himself and will not enervate himself by scheming and playing petty tricks. Whatever he does will be in accord with reason and logic. So he is a man indifferent to honour. As the saying goes, "If you can reach the state of indifference, you do not have to be a sage. A piece of clay will never deviate itself." The gifted and talented scholars at that time often gathered together and made fun of Shen Dao, "His doctrine is put forward for the dead, not for the living. So, it is only natural to regard it as absurd."

It is the same with Tian Pian. He acquired knowledge from Peng

【原文】

然，学于彭蒙，得不教焉。彭蒙之师曰："古之道人，至于莫之是、莫之非而已矣。其风窢然，恶可而言？"常反人不见观，而不免于鲩断。其所谓道非道，而所言之韪，不免于非。彭蒙、田骈、慎到不知道，虽然，概乎皆尝有闻者也。

以本为精，以物为粗，以有积为不足，澹然独与神明居，古之道术有在于是者。关尹、老聃闻其风而悦之，建之以常无有，主之以太一。以濡弱谦下为表，以空虚不毁万物为实。关尹曰："在己无居，形物自著。其动若水，其静若镜，其应若响。芴乎若亡，寂乎若清。同

【今译】

到的是一种无言之教。彭蒙的老师说："古代有道的人，达到没有人说他好，也没有人说他坏的境界就可以了。如同那风'飕'的一声就过去了，有什么可说的呢？"这种主张往往违背人意，不被人们所关注，在圆滑之中仍不能免予祸患。他们所提倡的道并不是真正的天道，所认为的正确仍不免于错误。彭蒙、田骈、慎到并不懂得道，不过，他们都曾领教过道的大概风范。

以本源之道为精华，以有形之物为糟粕，认为有所积蓄反而会使贪欲之心永不满足，淡然无心只与神明之道相处，古代反映天道的学术中存在有这方面的内容的。关尹、老聃领教了这方面的遗教而爱上了它们，便建立起无与有永远相对存在的观点，把浑沌初始的绝对境界作为学说的核心内容。他们把柔弱谦退作为外在形式，把虚怀若谷、不伤害万物作为实质内容。关尹说："在自己心上不要留下任何形迹，有形的外物自然就会显示得一清二楚。行动要像流水，静止要像明镜，反应要像回声。迷离恍惚好像什么也没有，寂静安宁如同清水

Meng, who did not teach him by vocal lessons. The teacher and the student taught and learned through mutual understanding. Peng Meng's teacher said, "In the ancient times, a person endowed with Tao is one who has reached the state of being neither positive nor negative about anything. It is like a swift wind passing by that leaves no trace whatever. How can it be talked about?" Because Tian Pian and Peng Meng always ran counter to the common desires of the people, they failed to attract anybody's attention. As they stuck themselves to the natural change of things, their uniform yardstick was not the genuine Tao. Therefore, the truth they claimed was eventually proved false. None of the three, Peng Meng, Tian Pian and Shen Dao, knew the infinite Tao, though all of them must have heard something about it.

Tao that governs the universe is the quintessence; anything tangible in the universe is non-fundamental. Savings will make one insatiable; a quiet and simple life is the principle of Tao. All these aspects are contained in ancient Taoism, to which Guan Yin and Laozi adhered. Both Guan Yin and Laozi dedicated themselves to the practice of ancient Taoism. They established their view-point of "original existence" and "original non-existence" and the core of their view is the "absolute Tao". Externally, they impressed the people with a soft and prudent attitude; internally, they maintained a quiet and non-destructive state of mind.

Guan Yin said, "When no subjective views reside in the inner mind, the physical being will manifest itself. When you are in motion, you flow like water sinuating with the physical features of the land; when you are motionless, you are as smooth as a piece of looking glass; when you are responding, you are as natural as an echo. Try to put yourself in a state of a trance in which nothing seems to exist, and in a state of tranquility in which everything is empty. You will reach harmony and ease by mixing

【原文】

焉者和，得焉者失，未尝先人而常随人。”老聃曰：“知其雄，守其雌，为天下谿；知其白，守其辱，为天下谷。”人皆取先，己独取后，曰：“受天下之垢。”人皆取实，己独取虚，“无藏也故有余”。岿然而有余！其行身也，徐而不费，无为也而笑巧。人皆求福，己独曲全，曰“苟免于咎”。以深为根，以约为纪，曰“坚则毁矣，锐则挫矣”。常宽容于物，不削于人，可谓至极。关尹、老聃乎，古之博大真人哉！

芴漠无形，变化无常。死与，生与，天地并与！神明往与！芒乎何之？忽乎何适？万物毕罗，莫足以归，古之道术有在于是者。庄周闻其

【今译】

一潭。随同必能和谐，有所得也就会有所失，任何时候都不要居人之先，要永远跟随在大众的后面。”老聃说：“知道那刚强，却安守这柔顺，充当天下的沟溪；知道那白，却安守这黑，充当天下的山谷。”别人都喜欢抢先，他却单单选择了最后，说是“承受天下的屈辱”。别人都求取实惠，他却单单选择虚无，说是“无有收藏所以永远有余”。他确实是巍然而绰绰有余！他的立身行事，悠闲从容而不耗费精神，清静无为而取笑智巧。别人都追求幸福，他却单单委曲求全，说是“姑且免于灾难”。把深藏作为根基，以隐约作为纲纪，说是“坚强就要毁坏，锐利便将摧折”。总是宽容地对待事物，从不侵害别人，可算是最高的境界了。关尹、老聃啊，你们真是古代宽宏伟大的真人啊！

寂寞空虚，变化无常。死啊，生啊，无不与天地并存！与神明同往！渺渺茫茫啊要去哪里？恍恍惚惚啊奔向何方？万物全都包罗其中，它自身却无处归藏，古代反映天道的学术中便存在有这方面内容的，

yourself with the beings of the universe; you will lose your virtue by seeking after material gains. Do not ever rush ahead of others, but always follow others."

Laozi said, "People endowed with Tao stick to the weak side while knowing there is the strong side. They are willing to be a stream into which tiny rivulets flow. They stick to the dark side while there is the bright side. They are willing to be an empty valley to be the home for other things."

While everybody else is striving to be the first, Laozi stayed behind the queue, saying that he was willing to bear the humiliation. While everybody else is seeking unscrupulously after gains, Laozi clung to the nothingness. Because he never deliberately saved anything, he always felt abundant, lofty and fulfilled. Whatever he did, he did it with ease without going into much trouble. He attempted nothing and accomplished nothing, yet he laughed at men of wisdom and skill. While everybody else was pursuing happiness and good fortune, he comprised for the general good, saying that he would be more than satisfied if misfortune could stay away from him. His fundamental principle was to have a deep understanding of the profound Tao; his guiding principle in life was to be economical and thrifty. He claimed that hard objects were easy to shatter and pointed objects were easy to break. His loftiest realm was to be tolerant to things and lenient to people.

Guan Yin and Laozi are surely the greatest Taoists ever since!

Emptiness leaves no trace; change signifies no form. There is no life or death. Tao coexists with the heaven and the earth and communicates with both the internal and the external. It goes to nowhere in a trance and comes from nowhere in a trance. It contains everything and yet does not know its final destination. All these aspects are included in ancient Tao-

【原文】

风而悦之，以谬悠之说、荒唐之言、无端崖之辞，时恣纵而不傥，不以觭见之也。以天下为沉浊，不可与庄语。以卮言为曼衍，以重言为真，以寓言为广。独与天地精神往来，而不敖倪于万物，不谴是非，以与世俗处。其书虽瑰玮，而连犿无伤也；其辞虽参差，而諔诡可观。彼其充实，不可以已。上与造物者游，而下与外死生、无终始者为友。其于本也，弘大而辟，深闳而肆；其于宗也，可谓稠适而上遂矣。虽然，其应于化而解于物也，其理不竭，其来不蜕，芒乎昧乎，未之尽者。

惠施多方，其书五车，其道舛驳，其言也不中。历物之意，曰："至大无外，谓之大一；至小无内，谓之小一。无厚，不可积也，其大

【今译】

庄周领受了这方面的遗教而爱上了它们，使用那玄虚幽远的论说、广大的言辞、不着边际的语句，时时信口开河而不受任何约束，不表现出任何倾向。认为普天下的人是如此沉迷昏浊，不能与他们严肃认真地来讨论问题。用想到哪说到哪的无心之言漫无边际地自由发挥，引用先圣时贤的话来表述真情，用意味深长的假托之辞来推广道理。独自与浩浩天地渺渺精神相往来，但又不傲视万物，不求问是非，以此与世俗同存共处。他的书虽然奇特伟岸，却是娓娓道来，平易随和，对人无所伤害；他的话虽然是天一句地一句，但却特异滑稽，妙趣横生，大有可观。他是何等充实富有，奔放的思想无法穷止。他上与万能的造物主交游，下与置生死于度外、不知万物有什么终始的人结友。从自然的德性这一根本来说，他是多么开阔而畅达，深远而幽邃；从万物归宗的道来说，他真可谓和谐适宜而达到了顶峰。尽管如此，他顺应万物的变化而又超脱于物外，其道理无穷无尽，其渊源虽始终未离大道，但却茫茫无边，幽冥巨测，不可洞悉其中的奥妙。

惠施博通方术之学，他著述的简策可以装上五大车，但他的理论驳杂乖乱，说的话往往不能符合大道。他剖析事物的内在关系，说："最大的东西没有边际，叫做'大一'；最小的东西没有内容，叫做'小一'。没有厚度便不能累叠，但它却可以有千里之广大。天与地

ism, to which Zhuangzi adhered. Zhuangzi dedicated himself to the practice of ancient Taoism. He elaborated his views and ideas with exaggerated and unrestrained rhetoric, yet he never flaunted himself by forwarding heterodox ideas. According to Zhuangzi, people were lost to the pleasures of the material wealth and could not be argued with or reasoned with. So he developed speeches with words, respected quotations from sages and illustrated with fables. While seeking communication with the infinity of the heaven and the earth, he neither showed disdain for anything nor questioned for right and wrong, but harmonized with worldly affairs. His works, ambitious and strange but tactful and well-connected, stayed within the definition; his rhetoric, unpredictable but full of wit and humour, was fascinating and absorbing. He was so masterminded that when he started to write, his pen could not stop. Above, he travelled with the heaven and the earth; below, he befriended with those disregarding life and death and those ignoring the beginning and the end. His exposition and interpretation of Tao was broad and brilliant, profound and penetrating. His exploration, harmonious and appropriate, reached the apex of Tao. Furthermore, his theories of change concerning the physical world and his analysis were boundless; the doctrines he initiated were original and logical. They were so profound and boundless that it was impossible to thoroughly understand their subtleties.

Huizi was very knowledgeable in many fields. He wrote as many as five cart-loads of books, but many of his ideas were erroneous and his speeches were not to the point. In observing and analyzing the world, he said, "Anything infinitely big has no boundary and so it is called 'large infinity'; anything infinitely small has nothing in it and so it is called 'small infinity'. An area without height can never be accumulated into a volume, but it can be stretched infinitely. Seen from the universal point of

【原文】

千里。天与地卑，山与泽平。日方中方睨，物方生方死。大同而与小同异，此之谓小同异。万物毕同毕异，此之谓大同异。南方无穷而有穷，今日适越而昔来，连环可解也。我知天之中央，燕之北、越之南是也。泛爱万物，天地一体也。”

惠施以此为大，观于天下而晓辩者。天下之辩者相与乐之：卵有毛，鸡三足；郢有天下；犬可以为羊；马有卵；丁子有尾；火不热；山出口；轮不蹍地；目不见；指不至，至不绝；龟长于蛇；矩不方，规不可以为圆；凿不围枘；飞鸟之景，未尝动也；镞矢之疾，而有不

【今译】

是同样的卑下，山丘与湖泽是同样的低平。太阳正当中又正偏斜，万物正在出生又正在死亡。全体相同与局部相同是不一样的，这叫做小同小异；万物完全相同又完全不同，这叫做大同大异。南面没有尽头但又有尽头，今天到越国去即是昨天从越国来，无头无尾的圆环可以解开。我知道天下的中央既是在燕国的北面又是在越国的南面。博爱众生，天与地是不可分离的一个整体。”

惠施把这些当作最大的道理，向天下炫耀并告诉那些能言善辩的人。天下能言善辩的人相互在一起津津乐道地辩论这些话题：蛋里有毛；鸡有三只脚；郢都拥有普天下；狗可以叫做羊；马是下蛋的；蛤蟆有尾巴；火不热；山能长出嘴巴；车轮没有辗地；眼睛不是看东西的；名称的指谓功能无法接触实质，接触也没有止境；乌龟比蛇长；矩尺不是直角的，两脚规不能用来画圆；卯眼不能围住榫头；飞鸟的影子一直没有移动；飞射出去的箭头，有既不是在飞射又不是已停止

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view, the heaven and the earth are low and the mountains and the lakes are flat. As soon as the sun is directly above, it is at the same time moving past that mark; birth is the starting point of death. Everything of the same kind has a common ground and everything of the same species has a common ground, too. Yet these two common grounds are different. This is called 'minor similarities and differences'. Everything has something in common but at the same time everything has its own characteristics. This is called 'major similarities and differences'. The south is endless but at the same time it has an end; going to the state of Yue today can be termed coming to the state of Yue yesterday. A set of interlocking rings can not be unlocked but at the same time it is being unlocked every second. I know the center of the world; I can say it is to the north of the state of Yan or to the south of the state of Yue. Love everything in the universe because the heaven and the earth are one entity."

Huizi thought that these views were the most learned and erudite. He travelled everywhere and spread explicit topics. Those who were fond of arguing took a great delight in those debating topics: an egg can be said to contain a feather; a chick can be said to have three feet; Yingdu proper, the capital of the state of Chu, contains the whole world; a dog can be called a goat; a horse can be said to be born out of an egg; a frog can be said to have a tail; fire itself is not hot; the echo of a mountain can mean that the mountain has a mouth; the outer rim of a wheel can never be on the ground at the same time; the eye can also be said to lack vision; an object can not be signified from its form, even if it can, the signifier is still not the object itself; a turtle can be longer than a snake; an angle square is not the square itself; a pair of compasses can be used to draw a circle but a pair of compasses is not the circle itself; no mortise and tenon can match perfectly; the shadow of a flying bird can be said to be static; a

【原文】

行、不止之时；狗非犬；黄马骊牛三；白狗黑；孤驹未尝有母；一尺之捶，日取其半，万世不竭。辩者以此与惠施相应，终身无穷。桓团、公孙龙辩者之徒，饰人之心，易人之意，能胜人之口，不能服人之心，辩者之囿也。惠施日以其知与（人）之辩，特与天下之辩者为怪，此其柢也。

然惠施之口谈，自以为最贤，曰："天地其壮乎？施存雄而无术！"南方有倚人焉，曰黄缭，问天地所以不坠不陷、风雨雷霆之故。惠施不辞而应，不虑而对。遍为万物说，说而不休，多而无已，犹以为寡，益之以怪。以反人为实，而欲以胜人为名，是以与众不适也。弱于德，强于物，其途隩矣。由天地之道观惠施之能，其犹一蚊一虻之劳者也，其于物也何庸！夫充一尚可，曰愈贵，道几矣！惠施不能以

【今译】

的时候；小狗不是狗；一匹黄马加上一头黑牛一共是三只；白狗是黑的；死了母马的小马不曾有过母马；一尺长的棍棒，每天截下一半，千秋万代也截不完，等等。喜欢论辩的人用这些命题与惠施相周旋，一辈子没完没了。像桓团、公孙龙这些好辩之徒，蒙蔽别人的心，篡改别人的意思，能够在口头上胜过别人，却不能使别人心悦诚服，这是好辩之人的局限。惠施每天凭着他的才智与他的雄辩口才，专门和天下那些能言善辩的人制造奇谈怪论，这就是他的命根子。

但惠施卖弄嘴皮，自以为是最有本事，他说："天地果真辽阔壮大吗？却无法安放我惠施的雄辩口才！"南方有一个怪人，名叫黄缭，问惠施天为什么不掉下，地为什么不塌陷，为什么刮风下雨雷鸣闪电。惠施毫不推辞地接受提问，不加思索就作出回答。他一一对万物全都加以解释，说个没完没了，话多得无穷无尽，自己还认为说得太少了，还要把一些奇奇怪怪的东西再加进去。他把违反人情事理的东西说成是真实，只想胜过别人来抬高自己的名声，因此与大家格格不入。他弱于道德修养，强于博物思辨，这条路子是太狭窄斜曲了。用天地的大道来看惠施的才能，岂不就像一只蚊子一只牛蝇在忙忙碌碌吗，对于万物又有什么用呢！若是充当一家之言还勉强可以，要说是无比高贵，那么道术就差不多完了！惠施不能就此安静下来，

flying arrow has moments of pause and moments of motion; a puppy is not a dog; a yellow horse and a black ox can be counted as three; a white dog can be called a black dog; a solitary colt has no mother; if a one-foot-long stick is cut into halves every day, the cutting will never come to an end. Those who were fond of arguing on these propositions debated with Huizi and they could go on debating all their lives.

Although they were good at debating, Huan Tuan, Gongsun Long and the like also had their limitations. They could temporarily fool the people, change their minds and gag them, but they could not convince them. Huizi debated with them intelligently every day and initiated the above absurd arguments.

Furthermore, Huizi regarded himself as a genius and talked endlessly. He said, "How great the heaven and the earth are!" He desired to prevail over all of his adversaries, yet he did not really comprehend Tao. A curious man from the south with the name of Huang Liao asked him why the sky did not fall and the earth did not cave in. He also asked him to explain how wind, rain and thunder came into being. Huizi answered these questions without the slightest prudence and hesitation. He garrulously expounded the laws and principles of everything in the world, but still felt he had not spoken long enough. So he added a lot more absurd explanations. He longed to gain fame for himself by defeating others. So he was not accepted by the common people. His learning was weak but his ambition for fame was strong. The road he took was narrow and full of zigzags. Viewed against the capacity of the vast Tao, his ability is as insignificant as the sound made by a horsefly. His arguments contribute nothing to the understanding of the things in the world! If one can have a comprehensive understanding of some aspects, Huizi's understanding was already very great. If one takes the right approach to Tao, Huizi was

【原文】

此自宁，散于万物而不厌，卒以善辩为名。惜乎！惠施之才，骀荡而不得，逐万物而不反，是穷响以声，形与影竞走也，悲夫！

【今译】

放任于对万物的辩说而永不厌烦，到头来无非只是凭着能言善辩而出名。可惜啊！惠施的才气，放荡不羁而终无所获，驰逐于万物而不知回头，这就像用喊声来制止回声，用形体来与影子赛跑啊，实在可悲哩！

getting close to it. Instead of setting his mind on the comprehensive understanding, Huizi tirelessly diverted all his time and energy to fame and fortune. And eventually he was only remembered as a good debater. What a pity! Huizi was a man of talent, yet tracked himself to the wrong path which he took for a road leading to Tao, exactly like a man attempting to hold back an echo by emitting a loud cry or a man trying to dash away from his own shadow. What a tragedy!

译名对照表

Bilingual Table of Translated Nouns or Terms

本表收录人名、地名、书名等专有名词,按汉语拼音字母次序排列,所有名词均在后面的括号里注明所出现的章节。

A

哀公	Duke Ai	(5,21)
哀骀它	Aitai Tuo	(5)
艾	Ai	(2)
艾封人	a border guard of Ai	(2)

B

白公	Baigong Sheng	(17)
白水	Bright Waters	(22)
百里奚	Baili Xi	(21,23)
柏矩	Bai Ju	(25)
鲍焦	Bao Jiao	(29)
鲍叔牙	Bao Shuya	(24)
鲍子	Bao Jiao	(29)
北宫奢	Beigong She	(20)
北海	the North Sea	(7,17)
北海若	the Sea God	(17)
北极	the North Sea	(6)
北门成	Beimen Cheng	(14)
北冥	the North Sea	(1)
北人无择	Beiren Wuze	(28)
比干	Bigan	(10,20,26,29)

辟雍	Biyong	(33)
扁庆子	Master Bian Qing	(19)
扁子	Bianzi	(19)
卞随	Bian Sui	(28)
猋氏	Emperor Biao(also called Emperor Yan, Emperor Youyan or Shennong)	(20)
邠	Bin	(28)
秉	Gongsunism	(24)
伯常骞	Bochang Qian	(25)
伯成子高	Bocheng Zigao	(12)
伯皇氏	Bohuang	(10)
伯昏瞀人	Bohun Maoren	(32)
伯昏无人	Bohun Wuren	(5,21)
伯乐	Bo Le	(9)
伯夷	Bo Yi	(6,8,17,28,29)
渤海	Bohai Sea	(30)
卜梁倚	Bu Liangyi	(6)

C

蔡	the state of Cai	(14,20,29,31)
参寥	Emptiness	(6)
苍梧	Mount Cangwu	(26)
曹商	Cao Shang	(30)
昌宇	Chang Yu	(24)
长梧	Changwu	(25)
长梧子	Changwuzi	(2)
苌弘	Chang Hong	(10,26)
常季	Chang Ji	(5)
常山	Mount Chang	(30)
谞朋	Che Peng	(24)
陈	the state of Chen	(14,20)

蚩尤	Chiyou	(29)
喫诟	Speech	(12)
赤水	the Red Waters	(12)
赤张满稽	Chizhang Manji	(12)
崇山	the Chong Mountains	(11)
楚	the state of Chu	(1,4,5,12,17,18,19,21,23,24,25,29)
楚国	the state of Chu	(28)
楚王	the king of Chu	(17,21,24,25)
楚昭王	Lord Zhao of the state of Chu	(28)
春秋	*Spring and Autumn Annals* (*Book of Spring and Autumn*)	(14,33)
丛枝	the tribes of Congzhi	(4)
崔瞿	Cui Qu	(11)

D

大濩	*Dahuo*	(33)
大韶	*Dashao*	(33)
大弢	Datao	(25)
大庭氏	Dating	(10)
大隗	Dawei	(24)
大夏	*Daxia*	(33)
大章	*Dazhang*	(33)
岱	Mount Tai	(30)
戴晋人	Dai Jinren	(25)
丹穴	a cave called danxue	(28)
荡	Dang, the prince minister of the state of Song	(14)
道	Tao	(2,3,4,5,6,7,8,10,11,12,

		13,14,15,16,17,18,19,20,21,22,23,24,25,26,28,29,31,32,33)
道术	Taoism	(33)
盗跖	Zhi the Robber	(8, 10, 11, 13, 29)
登恒	Deng Heng	(25)
邓陵子	Deng Lingzi	(33)
狄人	the Di tribes	(28)
雕陵	the Eagle Hill	(20)
东郭顺子	Dongguo Shunzi	(21)
东郭子	Dongguozi	(22)
东郭子綦	Dongguo Ziqi	(27)
东陵	Mount Dongling	(8)
东野稷	Dongye Ji	(19)
董梧	Dong Wu	(24)

E

婀荷甘	E Hegan	(22)
恶来	Elai	(26)

F

凡君	the marquis of Fan	(21)
泛爱	love-all	(33)
方明	Fang Ming	(24)
非斗	non-offensive	(33)
非乐	No-music	(33)
汾水	Fen River	(1)

冯夷	Feng Yi	(6)
夫子	Confucius	(12)
伏羲	King Fuxi	(4)
伏牺氏	Fuxi	(6,10)
傅说	Fu Yue	(6)
副墨	Literacy	(6)

G

干越	the states of Wu and Yue	(15)
庚桑楚	Gengsang Chu (Gengsangzi)	(23)
庚桑子	Gengsangzi	(23)
工倕	Chui the Artisan	(10,19)
公孙龙	Gongsun Long	(17,33)
公孙衍	Gongsun Yan	(25)
公文轩	Gongwen Xuan	(2)
公阅休	Gongyue Xiu	(25)
公子牟	Prince Mu	(17)
共伯	Gong Bo	(28,29)
共工	Gonggong	(11)
句践	Gou Jian	(24)
孤竹	the state of Guzhu	(28,29)
滑稽	Gu Ji	(24)
滑介叔	Gujie Shu	(18)
关龙逢	Guan Longfeng	(4)
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管仲	Guan Zhong	(19,24,29)
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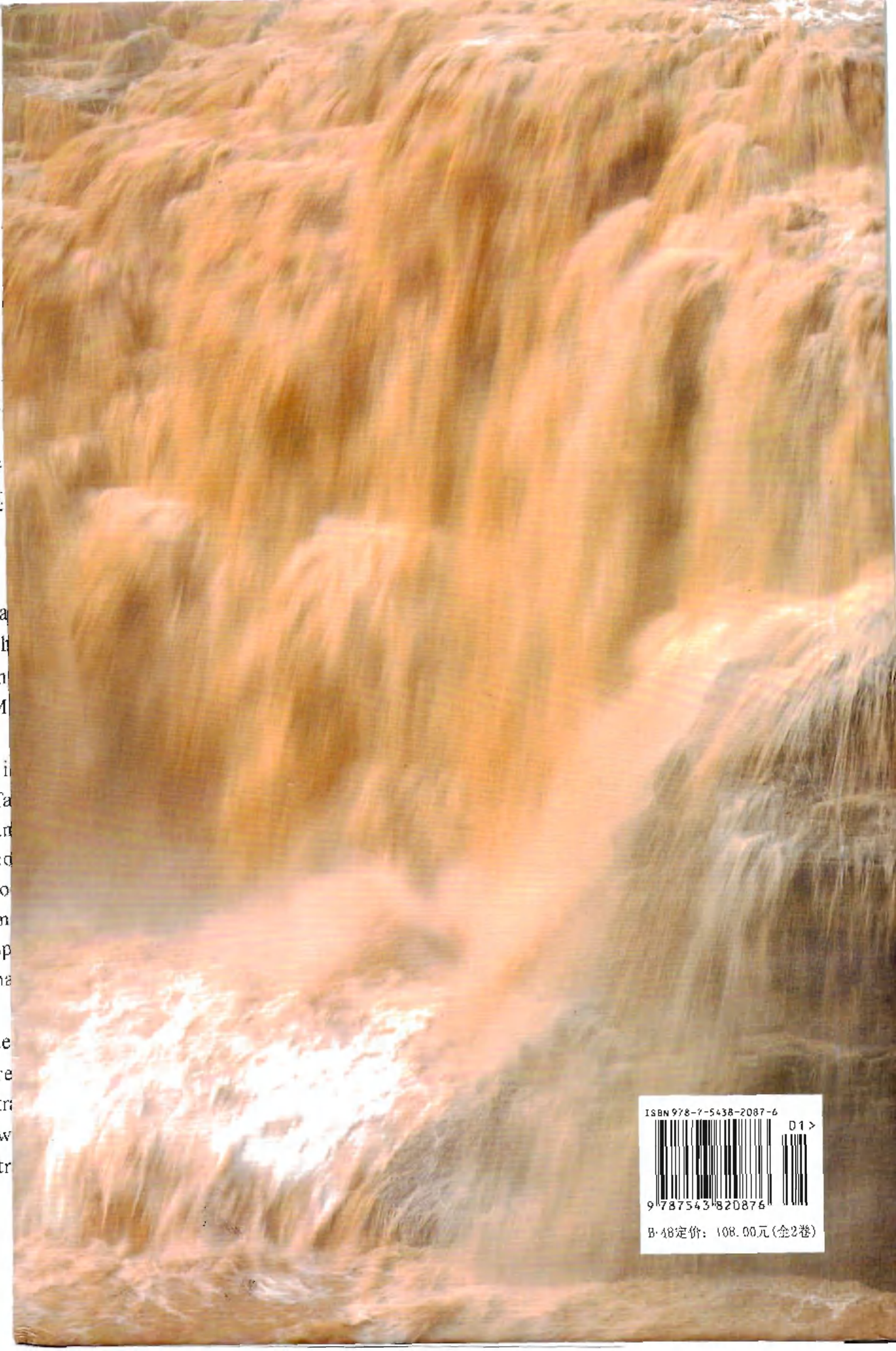

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